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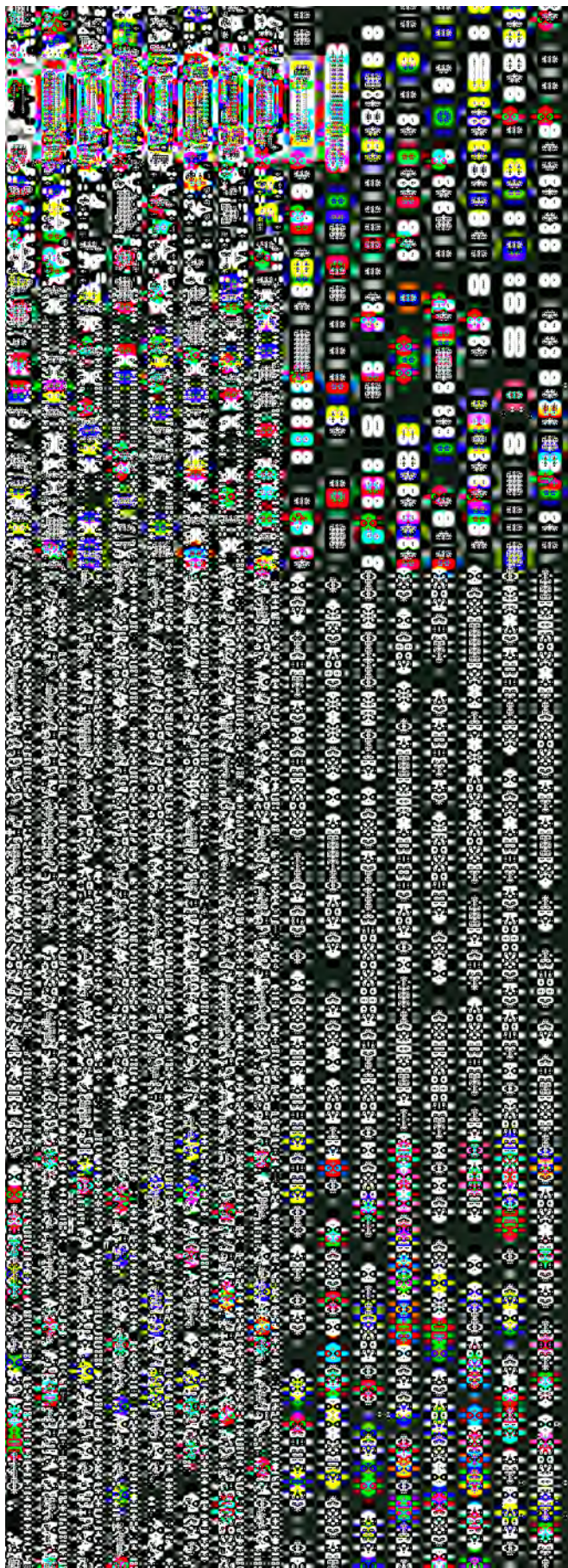
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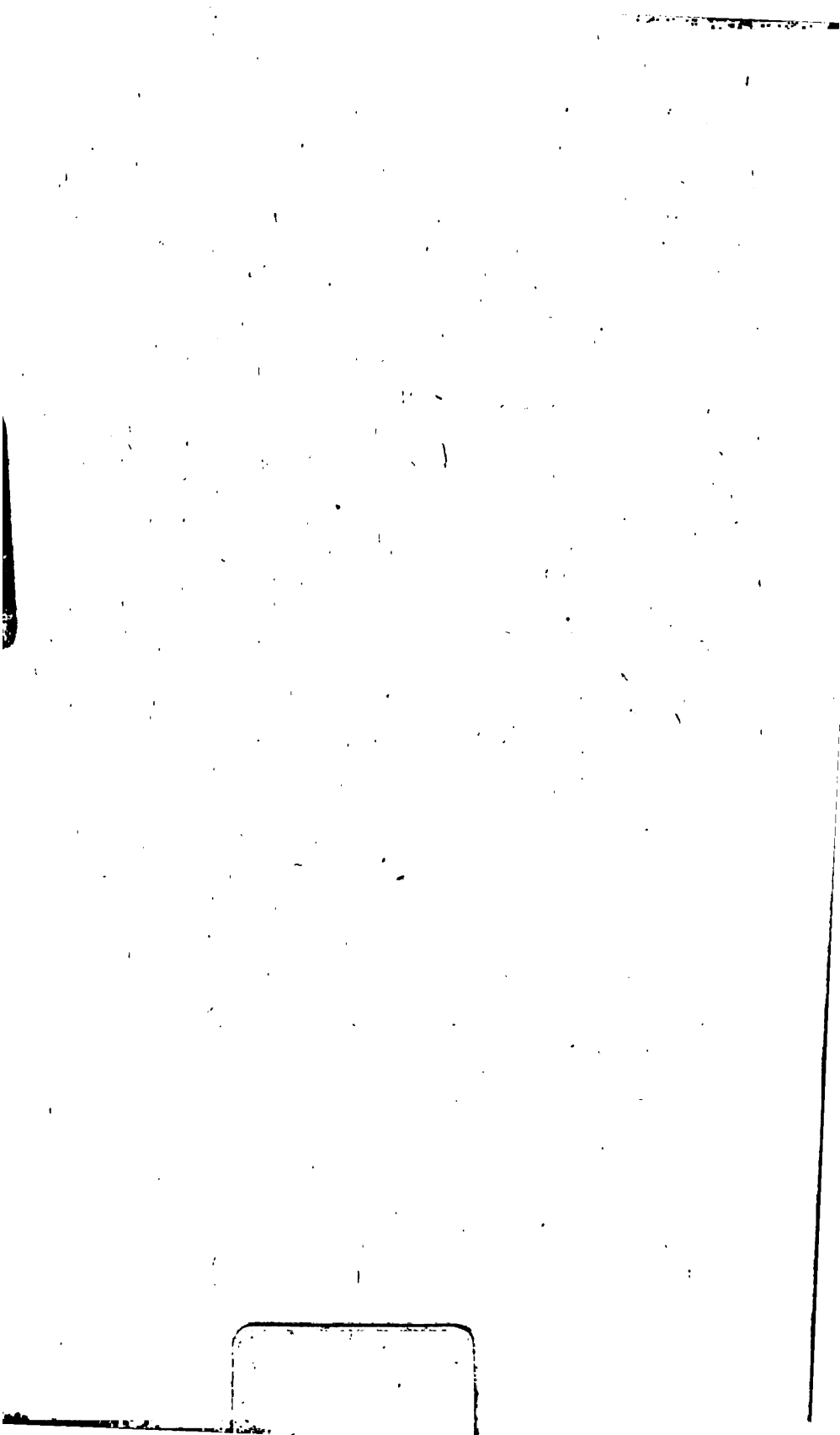
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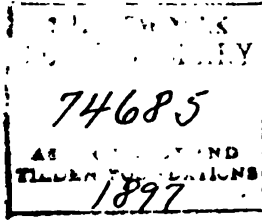
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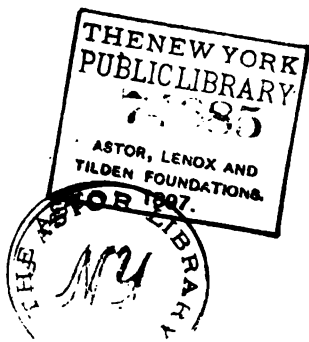
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NOTES OF A TOUR TO MANDELAY.

BY REV. A. T. ROSE, RANGOON, BURMAH.

The Setting Out — Rev. Mr. Hough — Mrs. Bennett. Nov. 30, 1867. — Saturday, two, P. M. After long delays and repeated postponements we are off for Mandelay. The new and powerful steamer, "Col. A. P. Phayre" (named in honor of the late Chief Commissioner), commanded by Captain Antrem, with two large flats, the "Promé" and "Pegu," in tow, left her anchorage off Rangoon town for Mandelay, at about two, P. M. Passengers, J. McCall, Esq., of the firm of "Todd, Findlay & Co.," Mrs. J. McCall, Mrs. C. Bennett, Rev. Geo. Hough, Rev. J. N. Cushing, Mrs. Calogreedy and four children, and about a hundred and fifty native passengers. Mr. Hough has attained a ripe age, being about eighty. It is now about fifty-three years since he arrived in Rangoon as a missionary, and joined Mr. Judson, who had been on the field two or three years before. Mr. Hough has never been obliged to seek a change of climate for health, at least has not been out of the "tropics" for fifty-two or three years. He is still quite active, can walk a mile or so, retains well his mental faculties, is cheerful and hopeful, and much respected by all who know him. Probably those who attended his ordination, and those who waited upon his ministry, and those who joined in the "farewell and God speed," as he and his wife and little son left our American shores for this heathen land, are nearly all gone — gone. The few that may remain will be glad to hear what I have mentioned.

Mrs. C. Bennett, though nearly forty years have passed away since she first left America, is fresh in the memory and high in the esteem of our people at home, and beloved by all who know her for her goodness and untiring devotion and manifold labors for Christ.

The steamer moves off down, *down* the Rangoon river, though it is *up* we want to go. A strong tide and wind are against us. Many eyes involuntarily, but not unnaturally, turn to take lingering looks at Rangoon; for loved ones are left behind. Hi two eyes, I venture to conjecture, peep in at the mouth of the Pegu river as we pass, and in those two mild eyes, now so full of tenderness, the wish may be read, "O that this steamer might by some happy combination of fortuitous blunders fetch up at Tongoo!" How affecting, "When each can feel his brother's sigh, and with him bear a part."

Detention — The Sabbath. About four, P. M., just as we arrived at the mouth of the Bassein Creek, Mr. McCall learns that the numerous articles he had purchased for presents for the king and court people had not been sent on board. So down goes the anchor for twenty-four hours. This detained us a day, but gave us a quiet Sabbath; and, as we were near the sea, the wind was cool and bracing. It was very agreeable to be at rest in so good a place, with so large a number of Burmans on board, to whom we could preach and give books. Our native preachers were busy. Mrs. Bennett spent a part of the day in reading and talking to the women and others who would listen on board the "Pegu."

Fellow Passengers. On that flat are about a hundred Maulmain people, mostly of Taling stock, wealthy, and of much worldly intelligence. They have been long engaged in the teak timber trade, and some of them have amassed wealth, and by that wealth have built and are building extensive works of merit. The most noted among these people for large offerings is the "Kyoung-ta-gah" (one who builds and consecrates a kyoung or monastery), Moun Taw Yike. This man completed a few years ago, at Kado, ten miles above Maulmain, a magnificent and expensive kyoung, costing, it is said, Rs. 200,000; besides this, half as much more was expended at different times in feasts and entertainments, gotten up on an almost kingly scale. Taw Yike is about forty-five or fifty, has a pleasant countenance, modest bearing, sharp business talents, but not great argumentative or reasoning powers; at least, his mental faculties have not been exercised and trained to defend his religious notions. He "has worked hard to make money, and his earnings are now invested in the 'bank of merit,' which, according to the religion and philosophy of his ancestors and those of surrounding nations, is not only the safest, but the only safe investment. If he has erred, be it so; the consequences of that error will be more tolerable than the odium of condemning and opposing the wisdom of ancestors."

Character of the People. All these people are very polite and intelligent; some of the young women are good readers. They have felt the power and influence of western civilization longer and stronger than Burmans of any other community. They admit and admire the vast superiority of western science and art and literature; in short, almost everything the white ships bring to this country is better than their own, except religion. That, they are free to say, is inferior to theirs, or, "if it be better for us, it is not so good for them." Under the term religion, they place social morality, temperance, purity, honesty, etc., etc. We do the same. In thought we connect the revolting cruelties and immoralities of the Hindus with their religion. The Burmese connect arrack and opium, drunkenness and licentiousness, with the religion of those who have done so much to fill the land with these deadly poisons and loathsome crimes. How hard it is to get these people to turn their eyes off from the vile vestments in which many merely nominal Christians choose to robe themselves, and get them to come near to Christ and look on Him and hear His words. Many of these people have heard a good deal in Maulmain, and have read our books, and say our Law is good. Christ was holy, and His doctrine pure and good; no bad man can keep the law or follow Christ; no one can follow Christ and not be good, etc., etc. But then, as for real, earnest, honest hearing, it is not to be found in one of these people. They are leaving their homes and business for two months on a trip of religious pleasure and profit on the old "Shin Gaudama" line; that is, they go to enjoy themselves and to get merit by she-ko-ing to every pagoda, temple, idol, priest they meet with, and they would sooner be plunged to the bottom of the river than be "turned from the track."

Still, we talk and discuss points; we shall be better acquainted before we get to Mandalay; some are reading our tracts and portions of the Scriptures.

On our flat, "Promé," is a mixed multitude, — up-country merchants, Burmese,

Chinese, Mussulmans, Hindus, etc., etc. Here we find a number of champions, who with burning zeal put themselves forward to do battle for Gaudama. We shall find work enough on board the flats to keep us busy. To take down the noisy, blustering fellows and silence them, and even to make them appear ridiculous before a crowd of their own people, is often not a difficult thing, nor can it be called (much of) a good thing. But to sit down quietly and lead them step by step in a clear and open way to see themselves ruined and lost by sin, and then to unfold to them the infinite compassion and saving grace of God in Christ Jesus, this is what we would; but, alas, what we cannot do. "Lo, I am with you alway," is our only hope and comfort. Lord, if thou wilt, thou canst open these blind eyes and unstop these deaf ears, and quicken these dead souls.

Life on Board — Karen Villages. Have worship with the native Christians on board morning and evening in my cabin. There are two Burmese disciples, two Karens, one Shan, and one Chinese. My cabin is large. I have four large boxes of books, two of stores, and lots of other traps, and still room enough for eight or ten to meet in it for worship; besides, it is cool and airy. We all take our meals on the fine new flat, "Pegu;" so we have to travel across the "Col. Phayre" three or four times a day, which is not a very long or difficult journey, as good planks are thrown from the steamer to the flats.

At nearly full tide Sunday evening we entered the creek, reached the China-bu-keer, one of the main branches of the Irrawadi, in four hours, where we anchored till three in the morning. At daylight we passed Day-da-yay, and other villages soon after that had a familiar look. Here are Karen Christians at different points. Mr. and Mrs. Brayton have often visited this region. Mr. Stevens and I at different times within the last six years have been to these villages with the Word of life. Many have heard, the seed has been sown. Will not even a few grains spring up and bear fruit unto eternal life?

We soon came to the mouth of the Twantay Creek, and I think of many circumstances connected with visits to that city. At nine, A. M., we pass the large fishing town Thong-Kwah, where years ago some appeared well, but no fruit has yet matured. The villages are numerous. It looks to me that many new villages have sprung up since I was last along this stream; but it may only be that now on the upper deck of a steamer I can see many villages lying off from the river that I could not see in a small boat close to the water. Two years ago this dry season, returning from Bassein I stopped at the Karen Association just above Pantanau, where I met the Braytons and br. E. A. Stevens, and his son just arrived from America. I returned home in br. Stevens' boat, and passed down this river and stopped at some of these places. How little is the most that we can do towards visitng all these villages.

Geographical Notes. We soon struck the broad river below Min-ka-doung island; at about four, P. M. passed the Pantanau river. This is the last deep and large branch of the Irrawadi; the Nyoung dong just above, is navigable for steamers only in the rains. The Bassein river, that breaks off from the Irrawadi ten or fifteen miles above Henthada, is a very narrow and swift stream in the dry season, and small boats only can pass. At Fingdau, twenty-five miles above Henthada, on the east bank, is a broad opening during the rains that help to swell the Hlaing river; but this is a dry bed of sand in the dry season. We passed Nyoung dong at sundown, the river broad and deep, beautiful islands, many fine villages, boats in all directions, large and small. How sweet and calm is nature in all her forms here presented! Loud and discordant sounds of Burmese music tell of feasting, merry-making, and "Koo-tho" getting at different points on shore.

At about ten, Monday evening, we arrived at Donabew and anchored for the night. I had hoped we should be here for a while in daylight, to allow us to see some of the

Christians living here, and give tracts to the people. About fourteen years ago Mr. Brayton settled in this town; through him many of the Karens in this region heard the gospel for the first time, and some who heard and embraced it, are still bright lights. I have made a number of short visits to the Burmese of this town, and br. Crawley has labored a good deal here also; "sowing much and reaping little"—none. This is our sorrow. O Lord, how long!

Tuesday, Dec. 3. — Pass S'gah-gee, where there has been for years a flourishing Karen church, with a good ordained pastor. The country looks rich and beautiful; the river is more than a mile wide at places, with many islands and sandbanks visible at this season. Some of these islands are charming spots; they seem to have a vain and self-complacent look, a little proud of their situation. Who shall blame them, encircled by the arms and nestling in the bosom of the placid "Queen of rivers," Irrawadi? But few of these islands have people living on them, for the reason that they are nearly all covered with water in the rains, and are moreover liable to be washed away. Pleasant villages are quite numerous on the banks. No people in the world could more easily get a good living, it would seem, than those of this valley. Rice, vegetables, fruit, fish, and fowls can be procured in no country for less labor than here, if the people would only be industrious. Cheap clothing and cheap dwellings are all the people need for their comfort; and for these very reasons, doubtless, the Burmese are an indolent people.

Henthada — *Memorial of Mr. Thomas.* About noon pass the large Burmese town of Zalong, where there is a small Burmese church, and inland, some eight or ten miles, is another. These are the fruits of br. Crawley's faithful labors among this people. At four, P. M., we anchored two miles below Henthada; can get no nearer. Twelve years ago steamers could pass close along shore the whole length of the town. A large sand bank and island four or five miles long, now obliges them to anchor two miles below the town, and to pass it on the opposite bank of the river close in shore. Here the Thomases for twelve years have labored hard among the Karens, preaching, teaching, by Bibles, schools, and books, by music, earnest, loving words, and pleasant looks. Rich and ample has been their harvest of souls and joy. Here too, for the same length of time the Crawleys have labored among the Burmans with much real success. The Crawleys and Thomases¹ are now in Bassein, and their places filled by the Douglasses and Smiths.

Our party all, — the McCalls, Mr. Hough, Mrs. Bennett, Mr. Cushing, and myself, — went on shore and spent a delightful evening with the Douglasses and Smiths. Mr. Hough walked more than a mile; we feared it would make him ill, but it did not hurt him. I had arranged with br. Douglass to take with me the eloquent pastor, Ko Ing, to preach to the patricians of the royal city. Him they would respect for his age, learning, and accomplished manners, and his trenchant words and silvery notes would secure for his message a hearing. Mounk Kike, a young man of no family and good health, and having lived in Mandalay, also wished to go. He seemed fitted to be such a man as I wanted to travel with me, where ever I might think it best to go. As both these men desired, I depended on their services, and did not expect to take any assistant from Rangoon.

Disappointed Plans. I learned by a telegram the day before leaving, that neither of these brethren would go. Ko Ing was in feeble health, and feared it might be too much for him. Mounk Kike, on hearing that I intended to go to Bhamo, feared tigers, robbers, fevers, etc., etc. At least the journey would be very hard and difficult, and he should be very worn and weary. Indeed at first these brethren supposed Mr. Douglass would go to Mandalay for his health, as he was suffering much from his

¹ This journal was written before the departure of the late Mr. Thomas.

throat; but as he concluded not to go, all was changed. I do not blame these brethren much for not going; but I was much pleased with Moung Pyon, my only assistant. On hearing of the failure of the Henthada brethren, I called him, told him my difficulty, stated my plans, and asked him if he was willing to go. He said he was willing. The Burmese have a dread of going to Bhamo, especially on account of the malignant fever that people get who go there. They also dread a journey into the Shan states, or anywhere in fact, involving hard, protracted journeying, hardship, and scanty fare.

Location of Myanoung. We left Henthada early on Wednesday morning, Dec. 4, and expected to reach Myanoung that night, but did not, however, till next day at nine, A. M. Myanoung is now the official town of the Henthada district, distant from Henthada about sixty miles in a direct line, but by the river, eighty or more. We ought to have a mission at Myanoung. It is a large town, high and dry at all times, about midway from Henthada to Prome. The surrounding population is large and thrifty, and a missionary there would have no occasion to step on the toes of br. E. O. Stevens at Prome or br. Douglass at Henthada. We stopped here three hours, had a tramp on shore, and on the new "bund," a high embankment at a distance from the river, which is to extend from Kouk toung, twenty miles above, to Pantanau river, for the purpose of preventing the waters of the Irrawadi from flooding the vast paddy lands of the Bassein district. This is a great work, carried on by Government, and if it succeeds, will be of immense benefit to the Bassein district. We did not go to the native town, and did not see many natives. Called for a short time on a gentleman whom I knew years ago, and heard of afterwards as a converted man; but I fear he is going to the "bad," two ways in one — strong drink, certain, and the next "sin of the land," not less certain.

Leave at noon and anchor for the night above Kouk toung, a high, rocky elevation and a contracting of the river's banks. Here, it is said, in the days of yore the king of Prome used to collect his "sea customs." This gives it its name, A kouk (customs, duties), and Toung (mountain). According to Burmese books, the sea once reached this place. It has travelled a long way off now.

The Arracan Mountains — Prome. All the way from Henthada we have had fine, though somewhat distant, views of the Arracan mountains. This Kouk toung, looks like a spur from that (the Arracan) range, shot off here on purpose to form a barrier to the sea, and to keep the salt water out of the royal palace at Prome, in the good old days of yore. From this point we shall see hills and mountains more or less all the way.

Dec. 6. — Friday, about two, P. M., we arrived at Prome. Friends well. Br. Simons has ceased to grow old. We dined with br. Stevens; got from him a large box of tracts to increase our supply, and a few more Bibles. Prome was for some thirteen or fourteen years the home of Dr. Kincaid. Br. Simons came here with br. Kincaid and still remains. Br. E. O. Stevens came less than two years ago. We left Prome about four, P. M., on the 7th December, but did not get far before dark; anchored for the night at the town of Ka-ma.

Dec. 8. — Sunday morning. Not long after we got under way, the steamer "Ner-budda" hove in sight, far in the distance, rounding a broad, low sandbank. The morning sun shining brightly, his rays were reflected in such a way as to make the steamer and flat appear like an immense floating palace. An object seen on the water, or across a broad field of white sand in the full bright glow of the early sun, displays a magnitude and splendor vastly transcending the reality. I once saw a paddy bird that seemed as tall as a tall man.

The Baptist Church at Thayet. The steamers stopped before they met, and each sent off boats. Our party sent letters for Rangoon. We arrived at Thayet about two, P. M. Br. Cushing and I went on shore at five, and had a pleasant meeting with the soldiers at seven. About thirty Christian soldiers are formed into a Baptist church. Bro. Simons baptized about twenty at one time. They have met with much opposition and many annoyances from some of their officers and the chaplain. These, however, seem to have been to them as the devil and his sieve, and they feel to thank the Lord for permitting the trials and sanctifying them to their good. These men were troubled for a place to hold meetings, and sometimes could not get a place, and could not meet. At last a nice house was built near the church, the men subscribing all they could, and some of the officers helping liberally. Gen. Briggs aided largely and used to meet with the men three times a week while he remained at the station. But Government also aided in building the house, and as it is in cantonment, it is under military authority. Through the opposition of the chaplain, this house was ordered to be closed and the keys given to him; it is now unoccupied. Their present commanding officer said these men were good men, and they had rights, and were entitled to a place of worship, and should have it. He gave them the library building, a small, but comfortable, place. But they are not allowed to hold their meeting while service is going on in "the church," which is close by. So we stood on the steps, waiting till services closed in the church, then went in and commenced ours. The room was filled, and they gave us a hearty reception. It was delightful and refreshing to us. All these men are determined to leave the army as soon as their time is up. They have learned that their dearest rights are liable to be trampled on by those who ought to defend them.

The English church and the English army both but poorly understand religious liberty, especially soul-liberty. I was pleased to come across Mr. Savial, whom I baptized years ago in Rangoon. He is a regular attendant at these meetings, and I hear him well spoken of. The weather is pleasant and delightfully cold, and all nature is bright and beautiful.

Scenery on the River. Dec. 10. — Left Thayet about seven, A. M. The sky was clear, the air cold, almost piercing, the wind strong from the northwest all day. We feasted our eyes on the beautiful and ever-varying scenery that was presented to our view. The river's banks were bold, and often lined with stones and rocks; sometimes a mountain projected out into the river. The irregular surface of the country often reminds one of New England. But the trees and the foliage are not so thick, rich, and beautiful, though by a little strain of the fancy we could discern the chestnut and walnut trees with their leaves slightly gray and yellow by the first frosts of autumn.

We did not land and climb the mountain, and if we had, I suppose we should be obliged to report "no ripe brown chestnuts and beautiful white shucked walnuts." In many places the shape of the land is very picturesque; then again it might be called a caricature of the picturesque, and then again "comically fantastic" might be used to describe it; but after all, no idea can be given like that derived from seeing. It looked at times as if a number of small mountains had been jammed up into a corner; then, as if some had been thrown down on their sides, and some turned almost over and left in that doubtful position. After living in Rangoon a dozen years, one can hardly get tired of looking at these mountains and valleys.

We passed three beautiful islands, covered with large trees and rich foliage. The villages were thick along the shores on both sides. Pagodas and kyoungs were numerous. Men, women, and children, and dogs would line the banks to see the steamer and flats, which present such a contrast to Burmese boats. We anchored for the night at Ma-lown, a large village where there is a pagoda, built in honor of the great Burmese General, Baudula.

Labors by the Way. Dec. 11. — Min-hlah. We arrived at this place about eight, A. M. This is the station where the king collects duties on exports and imports by the river. On goods shipped for Mandalay, however, duty is paid there. We all went ashore for two hours, saw many people, and gave away many books. Again after breakfast I went on shore, and talked to a large crowd of people as long as I could. We gave away in all, at Min-hlah more than 1,000 tracts, numbering in all 15,000 or 20,000 pages. The governor came on board; he appeared a plain man, disposed to make as little display as his position and Burmese ideas would admit; that little, however, is enough to make a man appear ludicrous in our eye.

The people appear poor; the large number of *kyoungs* they build and maintain must take much from thousands of families, really needed for their own comfort. Here is self-denial in obedience to their faith, supported and rendered cheerful by the hope of a future reward.

Did not leave till almost sundown, and soon came to anchor for the night. The moon was full; the evening was more than beautiful; everything around seemed still, grand, and vast. Our nights are very quiet. As the channel is not so well known, the Captain does not venture nights at all. Even in the day, it is difficult to keep in the channel all the time. The bed of the river is very broad, with many islands and sandbanks. The lead is constantly going; and if we get out of the channel, we feel about till we find it. Have not been aground yet, but near it several times.

Dec. 12, two, P. M. — We are now above Magwai. The beauty and variety of the scenery continue. Mr. Cushing counted over eighty pagodas along on a chain of hills, all in sight at once. How a people so miserably poor can lay out such vast sums to keep up worthless piles of brick and mortar, it is difficult to understand. I have been on shore in the king's country only at Min-hlah. The collector of the king's customs came on board with the governor. All were very civil and gave no trouble to any one. The duty is five per cent. It was formerly ten. The English frontier duty is abolished.

Indolent Burmans. The Burman seems even a more uninteresting being in the king's territory than under British rule. The Captain had difficulty to procure help to get wood put on board at Min-hlah. The wood was only fifteen or twenty feet from the vessel; he offered two rupees per 1,000 sticks (very small). An active man would have put 1,000 sticks on board in three or four hours. There were about a hundred men on the bank, idle all day, half naked and not looking too well fed; but they would not work though they could have earned four days' wages in four hours. All the houses were small and of cheap material; the people appeared smaller than those of Pegu and Tennasserim, and looked lean, dirty, and black. The dogs seemed starved to the lowest point of life. There were many swine in the town, but they too were lean and small. These unclean animals belong to the king, and are kept only as scavengers; they are not sold or killed. If they die from old age or disease, they are, I suppose, eaten by the more highly favored of the people.

Cattle of Burmah. There are many cows and bullocks in this region, and these are in good condition; many of them are fat, and this is true of horned cattle generally in Burmah. The reasons for this I have not heard given; but I would say, 1, The breed is small, short-legged, compactly built, and tough. 2, The cows are never milked, so the calf gets all the milk. 3, Plenty of good grass and water. The bullocks are used, but not overworked, and are well fed and cared for. Mr. McCall went out three or four miles from Min-hlah, and saw large herds of cows, looking nice and fat. He was told they could be bought for Rs. 10 per head; but no one would dare to sell without a royal order from the king. I do not know as all cattle are regarded as belonging to the king; but no one can sell without his order. I saw but

few buffaloes along here. The ponies are smaller than the Shan ponies brought to Rangoon. The paddy cultivation here is small compared with that below, but Mr. McCall saw large fields yesterday where he went, the grain all harvested. Paddy is Rs. 100 per 100 baskets here; at Rangoon, it is Rs. 70; at Mandalay, Rs. 150.

Prevalence of Idolatry. We pass places where I would be glad to stop to "sight see" and talk to the people. Pagodas and clusters of kyoungs near every town and village, tell us how universally the people cling to the great falsehood that covers and darkens the whole land. And how they love it! How this key of Satan fits the lock of man's depravity! We visited yesterday several kyoungs and priests. No one attempted to stop us because of our shoes, or requested us to take them off. At one place the Poongyees wanted Mrs. Bennett and Mrs. McCall to go into their kyoung and see a very splendid coffin of a dead Poongyee. Mrs. B. did not let the opportunity slip unimproved. Sweet words freighted with precious truth flowed from her lips. The Saviour, salvation from sin and hell, and an eternal life of purity and blessedness were the theme. But these thoughts could not enter the gate of their dark hearts, much less find a lodgment there, without a royal pass from the King of kings.

Wood-up on the Irrawadi. We have passed the mud volcanoes, so we shall not see them now. The steamer that went up before us had to stop and cut their own wood. If we have to do that, we shall have more, — at least, a kind of sight-seeing we did not anticipate. Our wood is very poor; it is small and green; much of it less than two inches in diameter, bark and all. The quantity of wood we burn is great, being 700 or 800 sticks an hour, or about 10,000 daily. The price of this wood is from ten to fifteen Rs. per 1,000 sticks. Coal is known to exist in different parts of Burmah; but it has been "officially" condemned as unfit for use. Col. Phayre has expressed the opinion that that judgment is the result, more of an influence of the coal dealers at home, than of scientific investigation.

[To be continued.]

LETTERS FROM THE MISSIONS.

Mission to Burmans.

HENTHADA.

LETTER FROM MRS. INGALLS.

Burman Mission in Henthada. Henthada, Aug. 21, 1868. — I came here a fortnight since. I found the way to this place a rather difficult one at this season, and was obliged to make the trip in an open canoe. The rain poured down in torrents all of one day and one night, and the Irrawadi was so boisterous that we could not cross till the storm abated. Then we procured a large boat, and reached Henthada in safety. In order that the Burmans might feel that I had come to them, I avoided the home of br. Smith, and came on to this compound and took up quarters in the Burman mission-house. I have been here before, and I

missed the brotherly and sisterly greeting of the Crawleys, and the loving faces of the children.

In a few moments the verandah was alive with the Christians; and then, as soon as we had put on our dry garments, our party started out to pay respects to the Karen missionary. I never would attempt to fill the place of brother and sister Crawley, the parents of this Burman mission; but I assumed the position for a time, and the poor Burmans were comforted. After tea we returned, and since that time the Burman mission-house has been open, and alive with Christians and heathen. I have visited the out-stations in company with the pastor and some of the preachers, and shall now spend a fortnight in the city. At one of the stations seven persons came as applicants for bap-

tism; but they were not very clear about the way of salvation through Christ, and they were not received. At another place we found two interesting cases, but they are not yet able to bear the scorn and jeers of their heathen friends. The pastor administered the Lord's Supper at two of the places. The hope of one of these stations is the school which they established when I was here in April. Very few of the grown people can read; and as they are now without a priest, the children come to the Christian teacher. They have a *zayat* or small chapel, and are a working band.

A Request—Lesson of Mr. Thomas' Death. I wish some friend, or some of my dear little Sabbath-school friends, or Bible class, would send them a set of Bible pictures on pasteboard, to be hung up in the school-room. I showed them a picture of Adam and Eve, and in a few hours the place was filled with the fathers and mothers, who came to see the first man and woman. Mr. Crawley will help them when he returns, but they ought to have aid before he returns. The news of br. Thomas' death has reached us, and to all of us this is a great loss. He was one of the Lord's chosen ones. He was very anxious to see his home friends, and he had a great desire to visit the colleges and plead the need of helpers. This was not allowed, but will not the place newly made vacant plead loudly till a number shall respond?

You have your men at Newton, Rochester, and Alton, at Madison, Chester, and Kalamazoo, and O that the Spirit of the Lord would now work in their hearts, so that the home churches shall not even dare to call them to a home pastorate. We have the trial here of a hot climate, degradation of the people, and fall of converts, overwhelming work, few laborers, and often, want of funds; but on careful reflection, the conversion of even one heathen is enough to overbalance all the trials; and, if the Lord will only allow us to come, live, and work here, it is the greatest joy of earth.

Baptism—Benefit of Schools. Yester-

day three were received into the Henthada church by baptism. They are persons who have been taught by Mr. and Mrs. Crawley and Mr. Douglass, and their experience was deeply interesting. In the case of the man and his wife, we saw the blessed results of a Christian school. They have been with me almost every day since I came, and some days spent nearly the whole day. On one occasion we had a few heathen inquirers, and I was wearied in my work of reading the passages in the Old Testament referring to Christ, and called out to one of the preachers to come and help me. At once the new convert was at my side with the Burman Bible: "Give out the book, the chapter, and the verse, I will read for you." "Micah, fifth chapter, second verse," I repeated, and at once the man turned to the place and read, and thus continued for some time. One of the heathen men seemed surprised at the knowledge of this man, and as I took up my pencil to note down some verses, he lit his cigar and went to the end of the verandah with the man, and there I heard him tell the heathen that his little son of ten years and another of seven, had taught him these things. He told him too, how he had taught him to find the commandments and the Lord's prayer, and that his children had been the great means used for his Scripture knowledge. If I were with you again, I believe I would repeat and repeat, "Support a preacher and a school-teacher in as many villages as possible."

Full of Work. But I must not say many more words, for the mission-house will soon be lively with people, and I must work. The streets are very muddy, but we propose to make calls upon many heathen families to-day, and to-morrow I am to receive visits from as many heathen women as will come. The Bible women are out giving invitations this morning. On Wednesday the house will be open for heathen men. If the water does not fall, I hope I shall be able to stay here a little longer. I have left Miss Adams alone for the first time at Thongzai, and feel a little anxious about her; but she is

heart and soul in the work, and I trust the Lord will keep her in health and safety.

Aug. 25. Yesterday the mission-house was alive with visitors. In the morning we had a meeting for the Christian sisters and their friends, and after that the general reception, which continued till four o'clock. We had calls from old women, young women, and children, and then calls from men of various positions, from the court lawyers down to the beggars. Some came to please their friends who asked them to accompany them to our house; some came out of mere curiosity to see if the new teachers looked like the former one; others came to see pictures, and a few came to hear more about our religion. As one of the women went down the steps, she turned to her friend, "I have learned something to-day by those pictures. I know that Adam was the man, Eve the woman." Her friend was more intelligent, and tapping her on her shoulder, I heard her give a word of reproof. "Why do you care who was the man and who was the woman? Rather try and remember who created them, and then search after this God." One of the men was from Arracan, and when I reproved him for his plurality of wives, he brought up the case of Abraham. He professed to believe the Bible, but his heart was very hard. Among the sisters were some Karens, and we mingled our sympathies as we talked of our beloved teacher, Thomas.

I was glad to see them end with thanking God for their new teachers, brother and sister Smith, who have entered so earnestly into the work of this field.

Mission to Karens.

LETTER FROM MR. NORRIS.¹

Tour to Zimmay. Maulmain, March 17, 1868. — I have just returned from the jungle. My last trip extended north through Shan land, as far as the city of

Zimmay. I had several purposes in view, among which were these: 1. To get Karen preachers into the heart of Siam and leave them to preach. 2. To ascertain more concerning the numbers and location of the Karens in Siam and its dependencies. 3. To learn who were the Zimmay Shans, and what is their language. 4. To see the Burmese and Talings in Zimmay. 5. To recover my health. All these purposes and more, God has graciously permitted me to accomplish.

I went alone, save that I had three Karens in going, one returning. I went on foot with an outfit I could carry in my hand. For food I depended upon the rice I could buy of the Karens, and the game I could shoot. The route has never been travelled by a white man before. There were, as I expected, difficulties in the way of our progress, which the native preachers alone could not have overcome. Going thus, there were physical hardships such as men do not often meet. There might seem to be danger; but there is no danger to a Christian who is doing his duty. I have reason every day to recognize God's tender special care, as I have never experienced it before. I will, at br. Carpenter's request, venture a few facts.

Karens in Siam. 1. The Karens in Siam and its dependencies are much more numerous than has been supposed. The mass of Sgau Karens are east of Tavoy, Maulmain, and the Salwen river. Look on Stilson's map, published in 1865. Let your eye follow up on the east side of the Salwen, into the Shan states dependent on Siam. You see a single river (there are others that are not shown) flowing west and falling into the Salwen. It soon divides into two branches, one branch called the Mi-lon-gee river, turning north and dividing again into two branches. Well up on the west branch of this, which runs about south, make a mark, and you have the site of a large town called Myum Yuum (Mi-lon-gee). Look north from here as far as the Shan states dependent on Burmah, and your eye rests upon a country very thickly peopled with Karens (Sgaus). Let your eye fall upon the entire country bounded west by the

¹ This letter, accidentally overlooked, should have preceded the communication from Mr. Norris, printed in the Magazine for December, 1868, p. 487.

Salwen, north by Shan states dependent on Burmah, east by the river upon which Zimmay is situated, south by a line describing the latitude of Lahaing, and you have a country peopled almost entirely by Sgau Karens. Let your mind be assisted to take in the vast extent of this country, by the fact that I had to travel upwards of four hundred miles to get from Maulmain to Zimmay.

Now start from a point east of Mergui, in the deep blue coloring which bounds Siam proper on the west; follow this rim of blue till it turns east, towards Lahaing, and you pass through a country densely peopled with Karens. Remember, however, that the word dense, when applied to Karen population, means far less than when applied to other people. Now pass east of Lahaing and look at the eastern half of the Shan states dependent on Siam; here also the Karens are numerous upon the mountains and the level part of the country. Here, as also in the other sections which I have mentioned, is an exceedingly small portion of the whole.

So much I know of the numbers and location of the Karens of Siam and its dependencies. The Karens say that east of Zimmay, east of the Shan states dependent on Siam, the Karens are yet very numerous. I conversed with some who said they had been three months east, and were still among Sgau Karens. A Karen's three months' travel might take him from Zimmay through the country colored green, and denominated Petty States tributary to China, Burmah, Siam, and Cochin China, and it might not. These men who professed to have gone so far east, said that on a large river which flowed southeastwardly to the sea, was a powerful being who was a Sgau Karen and ruled a Sgau Karen nation, which was quite independent of other states. It is also a part of this story that these Karens inhabit the plains as well as the mountains, have permanent homes and methods of cultivating the soil, and habits generally more nearly approaching civilization. This great river may be the Mekon, and the inhabitants of all that country denominated Petty States, etc., may be Karens. I have no information

which makes this account look unlikely to be true. But I cannot say I know; for I have not been there yet. The Karens also say that their race is numerous on the mountains east of Bangkok; but this is all my knowledge concerning that quarter.

Character of Siamese Karens. The Karens of Siam are the same confiding, morally impressible, poor, abused people that they are elsewhere. Few of them have yet heard the name even of Christ or the Eternal God. The preachers, while I was with them, preached in many villages where this was the case. They generally received us well, in some instances listening eagerly all night. The mass of them are devil-worshippers, and most abject slaves to their superstitions. Comparatively few villages have yet received the Buddhist Poongyees, and these only within a very few years. I found none who had had them more than three years. But there is a strong movement on the part of the Poongyees to disciple them; and, unless they have Christian teachers, it is not unlikely that nearly all will be Buddhists before another score of years have passed. If I were to name centres for mission stations, I should recommend first, Lahaing; second, Myum Yuum; third, Zimmay; fourth, a large town nearly west of Bangkok. In these places, particularly the more northern, missionaries would endure hardships, suffer privations and dangers unknown in Burmah now; but there are those of us quite willing to leave our comfortable nests here and go, if our places here can be filled.

I should think it peculiarly desirable for many reasons that missionaries should spend two years in Burmah before taking up a field in Siam; thus being able to go there with a knowledge of the language, some acquaintance with the more approved methods of mission work, and a staff of native assistants which they would know how to use effectively at once.

Language of the People. 2. The Shans in the Shan states dependent on Siam. I see no reason now why they should be called Shans at all. They call themselves

Northern Siamese. Their spoken language differs no more from the Southern Siamese than does the Burmese of Maulmain from the Burmese of Tavoy. The written language also differs from the Siamese of Bangkok only in having a different character. The Chiengmai character is much like the Burmese. Indeed, nearly half the northern Siamese alphabet is identical with the Burmese, the letters having the same name even. I made special efforts while at Zimmay to ascertain if the language of these northern Siamese was also the language of the Shans in the Shan states dependent on Burmah. I conversed with the Zimmay king's scribe, perhaps the most learned man there. He says the northern character is quite different; this I had also ascertained from seeing the character Mr. Cushing had obtained from the northern Shan Poongyees. He thinks also that the languages are different; but he says nevertheless, that the northern Shan merchants, when coming to Zimmay, get the Zimmay tongue in a short time, indeed can talk well enough for purposes of trade on first arriving. Of course this is a point of exceedingly great importance; for if the Siamese is the language of the Shans, so called, north through all the Shan states, the fact cannot be known too soon. The northern Siamese are mostly to be found in the valleys of the two rivers which unite just north of Labaing (the Siamese name is Rahang). These people number possibly upwards of 500,000. They are more skillful in agriculture, have more wealth, and are less proud than the Burmese people. They are also much milder, less bloodthirsty, less lawless than the northern Shans, of whom they stand in great fear. They are Buddhists, but their religion sits very lightly upon them. They are very kind and hospitable to foreigners.

I found in Zimmay two American Presbyterian mission families. These dear brethren "showed me much kindness." Their eyes are upon the Karens as well as the Siamese. I cannot enlarge upon this point, but does it not deserve the immediate careful consideration of our denomination?

SHWAYGYEEN.

LETTER FROM MR. CUSHING.

A Sabbath at Shwaygyeen. Rangoon, July 21, 1868. — I arrived in Rangoon on the morning of the 17th, seven days from Toungoo.

On my way I had the pleasure of spending the Sabbath with br. Harris at Shwaygyeen. I found him suffering from the effects of a severe attack of fever. The usual morning service began about ten o'clock. A goodly number of Karens were present, to unite in the worship of Jesus. As br. Harris was unable to preach, and the native pastor was absent, Mr. La Chapelle supplied their place. I enjoyed the service very much, and could not help praising God that so many have been brought to accept Christianity and enjoy its blessings.

At noon we repaired to the bank of the beautiful Shwaygyeen river, which flows at the foot of the hill back of the mission compound. Above us were noble trees; on the opposite bank villages peeping out of the jungle; at our feet rolled the lovely river. In this stronghold of Buddhism, a little assembly gathered at this beautiful spot, to witness one of the ordinances which Jesus established. When a hymn had been sung and a prayer offered, it was my privilege to bury a Karen young man with Jesus in baptism. I made use of the Burmese formula, and never did the words of that language seem sweeter.

I sincerely trust that some young man will be sent to reinforce br. Harris in his very important field. He has toiled alone nobly, and the abundant harvest is his rich reward. The field needs immediate reinforcement. May God send it.

Mission to Assam.

LETTER FROM MR. STODDARD.

Garo Tradition of the Flood. Gawalpara, Aug. 8, 1868. — I wrote last on the 22d June from Damra. We returned to the station on the 3d of July. Came by boat in less than a day, as the streams were swollen and the current rapid.

During the last ten days, Omed and

several of the assistants were with me. We had daily exercises together in reading and expounding the Scriptures. We took for one exercise br. Ward's recent excellent translation of Genesis. As we came to the account of the flood, the Garo brethren gave me their account of the flood. It was quite short. They said they supposed some things had been forgotten, holding it so many hundreds of years in mind without books.

"There was a flood" — they don't know why. The waters covered everything. One man and one woman, hand in hand, reached the highest peak of the highest mountain. When the waters came near, they climbed to the top of a very tall tree which the floods did not quite overflow. By this couple, who were Garos, the earth was repopled.

More Garos baptized. On the last Sunday in June, Omed and I baptized twelve in this new Jordan, the Dudh, which bounds one side of our school grounds. Five were young men from the Normal School, who had heard much of the Christian religion; four were the men spoken of in my last, from a new village some two hours from Damra; three were from Amjonga. One, a woman whose husband I baptized last February, came eight miles, bringing on her back a large child, and fording streams to her armpits. She seemed quite happy in obeying Christ, and I trust will be a great help to her husband, from whom I heard the best accounts. He was too ill to come with her.

On Monday morning I had the pleasure of baptizing a middle-aged man who lives near Damra. He had been a sepoy, was associated with Omed at Gowahati, was well known to the assistants as a man of good report, and all seemed to welcome him gladly. An interesting case. He seems to be much respected. The news of his baptism spread rapidly through his village, and before night a man of the village came to inquire if all the people might not come and hear about this new doctrine. "Most certainly," said I; "come one, come all; for this object am I here." The village is about one mile from Damra, but the fields are so flooded that I cannot get there on my pony.

The next day was very wet; still, several came, but I was taken quite ill in the mean time and could see no one. We hastened home, and thus closed our June visit at Damra. We have gathered the first fruits at this important point, and consecrated another mountain-stream to Christ.

Additional Applicants. Could we have remained longer, others would have asked to join us. A letter just in from the teacher at Damra says, "The Garos come in frequently to hear the Assamese Testament read. Six or eight desire baptism."

Also from another point, towards Gowahati, at Rongjoli, our school-teacher writes, "Two Garo young men in school ask for baptism, through the instructions I have been able to give them. I seek to go to the Christian village, that br. Omed may see and baptize if he thinks proper." I rejoice with great trembling. O for grace, for the Holy Spirit, to direct.

New Helpers raised up. I must here make a brief reference to my letter of last November which appeared in the May Magazine, for the encouragement of those who are giving and praying for the Garos.

All the young men named in that "prayer-meeting" as seeking Christ, I have had the pleasure of baptizing; also, Naran's parents for whom he asks prayers; also, Budam and his parents, and a goodly number of others in the same village. So where two unbaptized believers only a few months since, bore all the abuse of a heathen village for Christ's sake, some sixteen baptized Christians now contend for the truth in that place.

May the number of disciples be greatly increased in this beautiful, but very wicked, village of Amjonga. The opposition here has at last entirely broken up our school. A village that should send a hundred children to school will send none, for fear of Christianity. This village is quite out in the plains, and strongly Hinduized, though all are Garos.

LETTER FROM MR. WARD.

Five Young Men Baptized. Sibsagor, Sept. 8, 1868. — On Sunday, 30th ult., I

baptized five young men, who gave us unusual satisfaction. Several more would gladly have gone forward, but we advised them to wait. Very likely before the close of the year we may receive three or four of these. The eight baptized thus far this year gave unusual evidence of "His Workmanship" who "creates anew in Christ Jesus." For these things we thank God and take courage.

Two of those baptized, the youngest, were children of native Christians, and about seventeen years old. Two others are married, their wives being members of the church. One is the first of those half Chinese and Assamese of whom I have made mention in my former letters. Two more young men from this quarter may in a short time be accepted.

LETTER FROM MRS. WARD.

Report of Colporteurs. The colporteurs, Kolibor and Nodhu, have just returned from a visit to some Kampti villages about three days distant. Some of the villagers who came into Sibsagor to trade, expressed a desire to have a Christian teacher come among them. Accordingly, about a month ago these two men were sent to explore the field, and see what encouragement there was for Christian effort, and if possible induce two or three young men to come in and study. The result looks hopeful.

On their arrival at the first village, they were immediately recognized by a man who had been here to the court on business, as the Christian teachers. The colporteurs spend a great part of the rainy season about the court, where they meet people from all parts of the district. The news soon spread through the village that the Christian teachers had come, and every one greeted them kindly and accommodations were offered them. But as the houses seemed very full, they went on a short distance to the next village. Here they were offered a deserted idol temple; but as it was a little out of the village and they preferred to be in the midst of the people, they took up quarters under a granary. This was built, as usual in this

country, high from the ground, leaving a large, clean, dry place underneath, where the colporteurs not only lived, but gathered the people to hear the word of God. There was a third village a little further on, and the people from all three gathered to hear the colporteurs. They all evinced a great desire to hear all about the Christian religion; many expressed their approbation. Their headmen and an old priest read and compared their shasters with the Scriptures of the Christians. Theirs, however, being in a foreign tongue, was not understood by the colporteurs; but from what I can learn, it was probably Buddhism written in Burmese. They said they worshipped Gaudama and had no distinction of caste. At each of the villages there was a nice large house for idol worship, one where were three idols, two of gilded metal and one of marble, that were never worshipped, the temple having been deserted.

The cause assigned was this; the old man who had been the priest for many years, doffed his yellow garment and married, and so became a simple villager, working his farm like the rest of them. He was an exception to them in this, however, that he could read the Buddhist Scriptures, and so he brought out a great parchment book and read for them. He was an exception also in being a rich man, when he left the priesthood taking a large amount of money and other valuables he had collected from the offerings of the people.

At the other temples there were two lads acting as priests who had been instructed by the old man. They were robed in yellow cloth and had shaved heads, like the priests of Burmah.

There seem to be no greater obstacles to the progress of the gospel among them than among Buddhists generally. When told of the folly of worshipping images that could neither hear, nor speak, nor move, their reply was, "We don't worship the images; we worship God; but we cannot see Him, so we make these to represent His body." But they acknowledged their great ignorance, and expressed a willingness to be taught a better way. They said they would send three young men in

to us to study, and begged that a teacher might be sent to live among them, and teach the children. Upwards of a hundred were promised as scholars.

An old man among them said that many years ago he set up Burmese type in the press for the Cutter sahib; but since he was married, he had lived among his own people. When asked why he did not come and see the missionary, he replied, "I am an opium-eater, and the sahib don't like that." The people generally, the colporteur said, were not addicted to taking this pernicious drug. This is a hopeful fact.

Visit to Singpho Villages. Apr. 13.—To-day Godhula returned from a trip to some Singpho villages about midway between Sibsagor and Asaloo, the new Government station on the Naga hills. One of the leading men from among them came here occasionally on business; and, becoming acquainted with some of the native Christians, expressed a wish that a Christian teacher would go to his village. He was invited to attend our Sabbath worship and see the missionary. He came, and was a most attentive listener to the preaching. In the intermission between the services, he had a long conversation with Mr. Ward. It appeared that in his travels about the province he had known some of the native Christians of Nowgong and Gowahati, and heard considerable about the Christian religion. A woman baptized last Sabbath at Gowahati was a niece of his. He knew nothing of this, however, till we told him; but we were glad to discover even this connecting link with Christianity. He repeated his request for a Christian teacher, and assured us that his people would gladly listen to his preaching. Godhula and his wife accompanied this man to his home and had an encouraging visit. Men, women, and children gathered and listened with eager interest to all the preaching. They were greatly astonished to hear his wife read and sing. A woman able to read was to them a novelty indeed. Their desire for a school-teacher was scarcely to be appeased. The rainy season having just set in, it is impossible to do much for them just now. Godhula remained but a few

days, finding no convenient place to stay; every house was crowded with inmates, and their locality was very bad, having no water except what collected in pools from the rain; their food was equally miserable; rice in abundance raised in their own fields, but nothing else, often not even salt to eat with it. Now and then a little fish was brought from a distance; but they mainly depended on wild roots and greens gathered in the jungle. "Haven't they pigs?" I inquired. "Yes, but they never eat them except at a religious festival, after the animal has been sacrificed to their god." They said they were intending to move and rebuild the village near Asaloo. The Government officer had offered land exempt from taxation ten years, and some villages of their tribe had already gone. "But," said they, "if the sahib will send us a teacher, and wishes it, we will stay here and build a house for the teacher." This shows how earnest they are in asking for a teacher; for beside the better locality offered rent free, Government has recently doubled the taxes on the land where they now are, which falls heavily on their crop. Two or three young men would have returned with Godhula to study here, but they did not know how they were to live, after the amount of rice which they would be able to bring was consumed. Word has been sent to them to come, and we will give them work part of the time; at any rate we will see that they do not suffer, trusting that Providence will supply the needful.

Appeal for Help. Will it not be a privilege to our Christian friends to help supply the necessities of these boys, while away from their homes studying the word of God? These new and interesting openings for missionary effort make us feel that we should be glad to break loose from the cares that bind us hand and foot to this station. But we are still alone, and new work cannot be entered upon to the sacrifice of the old. That these interesting tribes, so near the mission station, have not been Christianized, is solely because the mission has never been sufficiently reinforced. For eight years Mr. Ward has been laboring here alone, and all the time

so overburdened, that though his heart is still strong for work, the frail tenement is breaking down; and still no sound of help comes from the ranks of Zion, and these poor heathen from the midst of the darkness, stretch out their hands in vain towards the light, seeking after God. Where lies the responsibility? Brethren and friends, think on these things.

SIAM.

Chinese Mission to Bangkok.

LETTER FROM DR. DEAN.

New Chapels—Three Churches. Bangkok, July 25, 1868.—Last month the chapel was dedicated, and the church organized at Lengkiachu, and this month the chapel at Banplasoi has been dedicated and the church organized, a Chinese pastor ordained, and deacons elected there. We have now three Chinese churches connected with this mission, one at Lengkiachu, of ten members; one at Banplasoi, of thirty-four members, and one at Bangkok, of thirty-one Chinese members. God has been very good to us, and to Him be all the glory. His power is needed to preserve these churches of His own planting, and give progress and perpetuity to His own work, and manifest forth His glory, after this beginning of miracles among this people.

Need of more Laborers. July 28.—In the report of the annual meeting in New York, I notice an allusion to Rev. S. B. Partridge, designated as a missionary to the Chinese and about to be sent to Bangkok. Let him come without delay. Never was a man more needed, and never had a man a prospect of a warmer welcome. The churches at Banplasoi and Lengkiachu suffer for the want of a man to superintend them. One has an ordained Chinese pastor, but they are all young in Christianity and need care and counsel, O how much! We just hear that the Lises had reached Hongkong, with but little prospect of being able to remain there and labor. We greatly mourn the

loss of their society and aid here, and daily pray God to sanctify to them and to us this sore disappointment. But will you send us others? I am sure you will, and that speedily, though you have borne long with us. There are special reasons why we should have a man here soon. God has been testing our faith in regard to fellow-laborers. Chilcott is dead; Lisle has gone; but God is here, and by significant tokens is calling for helpers from the American churches. The Chinese are asking for teachers to lead them to Christ, and the Christian's heaven.

Cannot say No. There are times when I can't say No. When the Chinese ask if Jesus Christ can save them as well as us, I cannot say No. When these perishing millions raise the wailing cry for help, to deliver them from the direful woes that await the idolaters, the liars, the murderers, and the unclean, and save them from the dreadful damnation of the heathen, I cannot say No. God helping me, I will continue to point them upward to the world's Deliverer, and cry for helpers from home, till that hand is covered and that voice is hushed in the grave.

The Church at Banplasoi. Aug. 2, 1868.—The newly ordained pastor of the Banplasoi church preached for us at Bangkok this morning, and broke bread at the Lord's Supper this afternoon. One case of church discipline was settled at the church meeting at noon, and the delinquent reclaimed. Twenty-five Chinese members out of thirty-one were present at the table; one of the remaining six was confined at home; three were absent from the city, and two, not reported. Several Chinese, not members of the church, were present at the Supper, three of whom have signified their wish for baptism.

The Eclipse of the Sun. The king, with many of the officers of government and some of the European community, are preparing to leave for a place on the west coast of the Gulf, in lat. 110.30, to view the total eclipse of the sun on the 18th. Several of his Majesty's steamboats have

for several days been running back and forth with men and material in preparation for the event, when the king expects the governor of Singapore, the admiral from China, with French officers from Cochin China, as his guests. Temporary dwellings have been erected, American carriages have been transported, and large provisions are in progress for the accommodation of visitors. We remain at home, to witness a partial eclipse of the sun and to enlighten, if possible, the multitudes around us to whom the Sun of righteousness is in a total eclipse. The king understands the cause of an eclipse of the sun, and how to foretell one; but the people with the nobility generally ascribe it to the *yak*, or monster, which they say attempts to devour the sun and moon, and he is frightened off from the devouring by beating tin pans and brass kettles, and gongs and drums. The din or wail on such occasions here is enough to frighten away any monster not fabulous. The mystery to the people is how any one can foretell the time the monster is coming to devour. It is hoped that the coming temporary darkness may through his Majesty give to his subjects some scientific light, and aid them to seek the light of the world.

The Cry of Human Nature. A Chinese in rustic garb came to the mission-house this morning, and in answer to the question, "What do you desire?" said, "I seek for Jesus. I am poor and unhappy, and I heard that Jesus can make me happy." "Yes, you are right; you are asking for just the only one in all the world who can make you happy."

This reminds me of the language of Simon and his associates who followed their Master at the early dawn, found him in a solitary place and said, "All men seek for thee." Yes, the whole world, mostly with blinded eyes and in mistaken ways, are seeking for Jesus, or that which Jesus alone can give. The manacled millions of Satan's captives seek for some one to loose their fetters, and it is only Jesus' hand that can break their bonds. The woes of the lonely widow, the dread of the drunkard's wife, the hushed sighs of secret

sorrow, and the cries of suffering orphanage, if they might find expression in words, would say, "We seek for Jesus." The din and discord of strife in all its forms, the clangor of the death struggle by contending armies, the ghastly field of blood still sending up commingled execrations and prayers, with all its entailments of desolate homes and more desolate hearts, would say in sorrowful, but significant speech, "We seek for Jesus." The poor pagan, hewing a block into an image, if possible more stolid than himself, then prostrating his soul and body before it in prayer, with sacrificial offerings and burning incense, and when done with his senseless service turning to a home as dreary as his own dismal heart, then wandering blindly on through days of darkness, lengthened into years of dreary hopelessness, to be ended only in the dreadful damnation of the wicked idolater,—he and millions of the like, by myriad tongues of discordant notes, unite in one doleful cry of touching significance, "We seek for Jesus." To all we are commissioned to say, "Whom ye ignorantly seek, Him we preach unto you; and more than all you seek in your varied struggles for happiness, in Him we promise unto you."

More Baptisms. Aug. 22.—Two days ago two Chinese, living eight days up the country, having during their visit at Bangkok given evidence of faith in Christ, were baptized, and have gone on their way homeward rejoicing. They read Chinese, and have taken some Scriptures and tracts to give to their friends in their village of one hundred houses. They may have been sent by God to kindle a light in the dark regions beyond us. I should gladly follow them in person, but now can only follow them in prayer and hope and faith. Scarcely a day passes but some member of some of the churches comes for counsel, or care, or correction.

Through the Crevices. The king and his court have just returned from the coast, where they met parties from Singapore and China, and several astronomers from France, to see the eclipse of the sun,—pronounced to be a perfect success.

18 *Chinese Mission to Bangkok:—Letter from Miss Dean.* [January,

The sun here was darkened, leaving but a rim of light like a new moon on its first or second day, and this shed its crescent light through the crevices of the roof, leaving the counterpart of the unclouded rim distinctly resting on the floor of the verandah, forming a number of bright new moons on the floor wherever the light could find a passage through the roof.

One Chinese church-member is reported to have died recently at Banchang, two days distant. Two of the old members here are quite feeble, but at chapel every Sabbath thus far.

LETTER FROM MISS A. F. DEAN.

The New Chapel at Banplasoi. Banplasoi, July 13, 1868. — In the new chapel here, I am enjoying the comfort of a plank floor, on which one may step firmly without fear of slipping through. The building measures thirty by thirty-three feet, all of wood, with an atap roof. Fronting the sea is an open verandah, where one finds the full benefit of the breeze, which is far more refreshing than the air of Bangkok just now. The verandah opens into the chapel-room, which occupies the larger half of the building, and would probably seat more than a hundred persons. Back of this are three rooms, used as sleeping and dining-rooms. The kitchen and bath-room are about to be. Chek Leng, one of the church-members close by, superintended the building; acting as nearly as he could in accordance with the suggestions of the "venerable teacher;" and he certainly deserves great credit for the strength and convenience of the structure. Like the other houses about, it is built on posts driven into the mud; but it is higher, and cooler, and cleaner than theirs; and although apparently on such a soft foundation, it stands well the strong winds to which it is subject.

A Sail on the Gulf. My father and myself left Bangkok in the family boat on Wednesday, July 8, at seven A. M., expecting to go a tedious journey through

canals to this place. But the boatmen were averse to that; and, after repeated assurances from the steersman that the boat could cross the gulf without danger, they were allowed to take their own course.

We were at the mouth of the river at midday. After rowing for about three hours on the gulf, the wind would not allow us to go farther, so we tried to keep ahead of the waves, in shallow water, and close to the shore. The rising tide carried us higher and higher up the sloping coast, until I, for one, began to be afraid that she would be rude with us and get us into deep water. But no, she only took us up among the bushes, and there quietly receded; so quietly were we then steadied from the waves that all went to sleep and the tide stole away, leaving us fast in the mud, and we awoke just in time to see the waters at the stern laughing at our calamity. There we had to stay a night and a day, waiting for the tide to come and rescue us. In this case she proved more powerful than ten men, and we went on our way rejoicing.

A Kind Providence. There was a kind providence in this detention, however, as we learned afterward, to preserve us from the boisterous sea. On Friday, at sunset, we landed. Scarcely were we out of the boat, our goods and chattels not yet all in the chapel, before there came a fresh breeze, which must certainly have upset our little boat had she been on the waves. As it was, it nearly blew me off the narrow raised walk leading to the chapel, and father had to hold on to the strong arm of Chek Leng to keep his balance. After we were safely housed, the wind and rain came in great fury; only showing another wonderful deliverance from the power of the elements, and giving evidence again that we were in the safe keeping of Him who commands the winds and the waves. As the friends who called next day heard the incidents of our trip, they all said, "The God of Heaven has preserved you."

Each caller came with a gift, as the custom is; some brought rain-water, which they know we prize; others, fowls,

fish, and eggs, pomegranates and custard app'es, more than enough for us and the boatmen. Last of all, the assistant brought in a miniature sea-horse. Although dead, he had once been alive, and was found by men who went out for mussels. This we could hardly number with the articles of food, although a Frenchman might have done so.

Dedication, Ordination, and Election of Deacons. On Sabbath was the dedicatorial service, at which were present something over forty. Afterwards seven candidates were examined for baptism; that ordinance was deferred until next Sunday, when there would be high water.

July 20. — Yesterday we passed another interesting Sabbath with the friends at Banplasoi. Before the morning service was over, nearly sixty were present. As in country churches at home, — not so in the city, of course, — some were not in to hear the text, which was in 1 Cor. v. 12. After the sermon, Chek Pua, the assistant, who has been laboring among them for two or three months, was unanimously elected their pastor, and was ordained. Being the first one set apart among the Chinese here as a minister of the gospel, he hesitated long about accepting the office. He was baptized by Mr. Ashmore, and for several years has been an assistant preacher. Although he has been through no theological seminary, he seems to have a good knowledge of Scripture, and is gifted in explaining and applying it. Two members who have been longest in the church were appointed deacons.

Baptism of Nine Candidates. In the evening, when the tide was high and favorable for baptism, the church came together again, and two more candidates offered themselves for the ordinance, and after examination, were accepted. After a few minutes' walk we found a sandy beach, whence we saw the nine baptized in the sea. At the communion which followed, there were present twenty-five out of the thirty-four members, and among them three women, all of them wives of

church-members. One especially interested me, so earnest does she appear to be after the truth; her husband, too, manifests a beautiful spirit, and together they seem honestly striving to follow their Master.

In the midst of this rejoicing, the church was reminded that her pleasure was not yet unalloyed; for three of the members were mentioned as subjects for discipline.

Pray for this little church, now independent, but scarcely able to stand alone, that God may ratify in heaven what has been done for it on earth; that He may establish, strengthen, and purify it, and make it a light in the surrounding darkness.

INDIA.

Madras Presidency,

LETTER FROM MR. CLOUGH.

Inquirers and Baptism. Ongole, July 16, 1868. — July 4th, while millions in our own happy America were celebrating the day that gave birth to the nation, fifty or sixty Hindus, most of them anxious about their souls, were coming, or had already arrived at Ongole from various villages to see, to hear about Jesus, or to be baptized. After much teaching, inquiry, and prayer, fourteen were received; and on the 6th inst. were immersed in the name of the Father, Son, and Holy Ghost. A lovely company they were. How much I wish that the many friends of the Teloogeois could have been present. You could not have understood the words spoken; but their actions, the sobs and tears of some, and the sweet smile upon the faces of others, as they went down into the water, would have assured you, no doubt, that Jesus was precious to them, and that their faith was great.

Mohammedan Priest an Inquirer. Since I commenced writing this letter, the man Khan Sabib, the Mohammedan priest, whom I mentioned a year or more ago, has been here to see me. I urged upon him the importance of believing in Jesus, as I have many times before. At first he

began to make excuses, saying that he would openly confess Jesus after fifteen days, that he already believed, that Jesus is God and God is Jesus, etc., etc. After this I reminded him that he was an old man, that Jesus had said through the Apostle Paul that, "Now is the well-accepted time, behold now is the day of salvation;" that He did not say, "Believe after fifteen days;" that before that time he might be in his grave, etc., etc. He seemed to feel these remarks and proposed a season of prayer. The old man prayed, seemingly in earnest, for light, saying (I quote some of his expressions), "O God, Thou and Jesus Christ are one and the same. I am a great sinner. I have no wisdom. I want to be a Christian. I want to believe with my whole heart in Jesus Christ. Give unto me wisdom, give me boldness, forgive my many sins, make me a Christian, and let me go to heaven," etc.

We all feel considerable anxiety on account of Khan Sahib, and earnestly pray that God would hear his request, and give him faith and strength to break the ropes that are binding him to the world. If he comes out clear and openly on our side, humanly speaking he will be a great help to us, and Mohammedanism will feel the loss, not only in Ongole, but far beyond. May God do all and guide all for His glory. No doubt He will.

CHINA.

Eastern China Mission.

LETTER FROM MR. JENKINS.

State of Affairs in Kinghwa. Ningpo, Dec. 3, 1867.—Immediately upon my arrival at Kinghwa, I set forth from the city to Mongmuong, to greet the brethren living at Dongtsah. About one third of the distance out, I met Dong Ah-o, coming in with a load of paddy. He seemed much surprised to meet me, as well he might be, being caught at his farm-work rather than preaching the gospel and looking after his flock like a good shepherd.

Returning to the city, Dong soon joined

me, having disposed of his paddy at some way-side shop, when we had a long talk over mission matters in the district of Kinghwa. His story of the defection of the Christians, his own included, did not startle me, much as I was prepared for the worst; and I am sure every lover of Christ in America will be pained at the turn affairs have taken in Kinghwa. From the time of my return to Ningpo last May, nothing, absolutely nothing had been done to sustain the little interest, which, as I have already written, was even then in a deplorable state. No one had manifested any interest for the suffering cause, except the haters of Christ who were evidently on the alert, and had by their persistency forced the weak and feeble band from all apparent allegiance to their Master. If I mistake not, more sympathy had been given to heathenism than to Christian duties and fellowship.

Yielding to Temptation. Last May I had given the care of the Kinghwa church into the hands of Dong Ah-o, whom I had hitherto believed to be one of the staunchest and most sincere of the disciples. He had evidently much to contend with in the opposition of his two repentant cousins, Ah-laen and Ah tsiao, and the hostile feeling of others of his family connections; yet he had seemed to leave them all for Christ's sake and the gospel's, and showed himself worthy of trust. In proof of his fidelity he had remained by me and rendered valuable service when others stood aloof. He was ready to speak for Christ and to defend the cause in the face of known enemies. And I was knowing to his earnest endeavors to bring back his wayward brethren. True, his faith had a severe test, and for a moment he seemed to waver, when it was known that his name had been handed in to the magistrate, as one of those who refused to repent of having become the followers of Jesus. Yet he rallied, and I felt assured he would remain firm, a consistent witness to the power of Christ's love; and in consequence I had not only committed to him the care of the church, but paid him his salary for four months in advance, till I should again

visit the field, as I now have done. But alas, for human expectations! I returned to Ningpo, May 27th, arriving June 1st, and not long thereafter I received a letter from Ah-o, saying that in consequence of fresh persecutions he had thought best to suspend further services at the chapel till I should move up to occupy the field in person, which it was hoped would be the case this fall, when quiet and peace would be restored. The truth is, the day I left Kinghwa last May, Ah-o threw off his yoke of allegiance to Christ as a leader in Israel, and to this day he has not resumed his duties; and further evidence shows that the Sabbath had no restraint for him, and in common with other members of his family he had sacrificed at the ancestral shrine, and contributed his part to the support of the village temple.

Timid Disciples. During my stay at Kinghwa, I tried to sustain the Sabbath services, visiting Dongdzah each Lord's day. As was my custom, on the first Sabbath after my arrival I called at the homes of the brethren to invite them to worship, but could find only one male church-member. Some had gone to distant villages to attend to business, others were at their relations'. Such were the reports. A visit during the week justified these representations to some extent. But the real reason for absenting themselves was not pressing business, but fear to be found mingling with the people of God. Last spring, with the exception of Ah-laen and Ah tsiao, whose names are mentioned in the paper of the Dongdzah petitioners as having repented of becoming disciples of Jesus, the disciples were willing to identify themselves with Christ; but their enemies, the headmen of the village of Dongdzah, foiled in their attempts to destroy the church and force the missionary away, by the reply of the magistrate to their petition to prevent my renting a house for mission use, changed from direct attack upon me to threatening the disciples. They were told that should they enter the chapel for religious services, or assist the missionary in the propagation of the gospel, their names should be stricken from the family register, which in effect

would outlaw them, and their ancestral estates should be taken from them. To this end the Kinghwa magistrate gave his influence in his reply to the petition referred to. The petitioners were the headmen of the village of Dongdzah. See *Mag.* for March, 1868, p. 83. This position of the headmen, though wholly untenable, and the magistrate's counsel to them a direct violation of the Imperial will, has produced lamentable results. The little band which has for some years borne the name of Christ now shrinks, and, falling back, disperses each member to his home. For the present, at least, the church allows its name to become extinct, and, when called upon to come up to the help of the Lord, the members severally declare their inability to obey the gospel. When exhorted to remain firm and steadfast, they declare that they cannot forsake all for Christ. "Shall we not provide for our families?" say they; and they quote Paul to Timothy, viz., "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Poor, short-sighted disciples! They deny their faith that they may provide for their families, or, what is nearer the truth, for their deceased ancestors. Again they say, "Shall we not look after our fathers' property?" And here is the snare into which they have fallen. For, to put their interpretation to this question, they must cultivate the lands bequeathed them by their fathers, and, as a sequence, attend to all the requirements of ancestral worship, which are idolatrous.

This then has at length become with the Kinghwa Christians the test question, whether they shall forsake all for Christ, or forsake Christ for that which perisheth, and in practice has no sanction in Scripture. To save them from their perilous position, all consistent means were tried, inducements held out, and plans proposed. Yet the ever-recurring answer was, "It cannot be done. If you have the power to deliver us, please do so; but we are unwilling to give up all for Christ." This was the burden of their reply; and, how far it is from the spirit of the gospel, I need not point out. Certainly it is far

from that of David, who would not offer unto the Lord that which cost him nothing.

Not without Relentings. I have asked myself, after frequent visitings and conversations with them at their homes, "What more can be done?" I have seen them weep as the truth was being applied, and they were free to confess their weakness and short-comings, and as I left them I felt almost assured that they would soon return to "do their first works." Yet when the Sabbath came, and they were asked to accompany us to the house of God, the invariable reply was, "I cannot go."

Vain Efforts to obtain a Residence. It seems to me that in every respect I have done my duty to save and restore them to the cause. Yet "my soul is not at rest." I cannot give them up. And with the possibility of finding for them some way of escape, or to comfort and strengthen them, I have sought faithfully, but in vain, a place of abode within the walls of Kinghwa. But the contrast has been an unequal one; and, failing to secure a place for my family, I have returned, to await for the time being the development of Providence. To show my regard for the Christians and the waning cause, and to be able to move up to occupy the field at once, I offered upon my own responsibility large, but not inconsistent sums for eligible locations. But in every case the hinged-door property was denied me; not because of the unwillingness of the landlord to part with it, for they were in many cases anxious to dispose of their houses and lands, being in want of money, nor yet because a foreigner was to be the buyer, but because of the district magistrate's refusal publicly to inform the people of our rights and privileges by treaty. I believe, however, the Lord is using all these means, though seemingly so adverse, to prepare the faithful for fiercer trials, and the field itself for a more glorious and abundant harvest. The work is the Lord's; will He allow it to fail, and all those who have taken upon themselves the yoke of the Gospel to pass over to the ranks of neutrality?

An Impracticable Magistrate. Finding I was not likely to secure a house for dwelling purposes within the city limits, I called upon the chief magistrate of the district to show him my passport, and to request him to post a proclamation, a copy of which had been placed in my hands at Ningpo by our consular agent, and which, as we were informed, was to be posted in every important place throughout this province. This proclamation is made up of extracts from the various treaties and conventions made with the Emperor and the foreign Christian powers, touching solely upon the rights of foreigners to live and teach, or propagate the gospel within the empire, and offering protection to such as shall embrace Christianity. I had spared no pains to inform the citizens of Kinghwa of our privileges as set forth in the proclamation, and they were quite willing to grant me anything I should require for mission purposes, providing I would secure of the magistrate its posting or simply his seal of office. In this respect my visit was a failure,—the magistrate refusing to affix his seal, nor would he post the proclamation, nor issue any kind of a paper looking towards the pacification of the people by informing them of our rights. If ordered by his superiors, however, he would grant my request.

Private Concessions. But while defeated in this particular, I gained much in another direction. The reader will remember the prohibition of this same magistrate last spring, when he forbade my renting or buying within the city for any purposes whatever, nor would I be allowed to preach the gospel within a circuit of eight or ten miles of it. In referring to these prohibitions, he said I could now do what I pleased, and in prosecuting my work no one should be allowed to interfere either with me or with any one in my employ. The people might rent or sell me their houses, or I might build as best suited my convenience, and dwell in the city without fear of molestation. "This," you will say, "is as it should be, and what more could be asked?" So far as the magistrate's expressions of good-will go, nothing. But while granting all this to my

face, he utterly refused to say the same to the people, who are, I believe, only too anxious to receive his permission to favor us.

Thus step by step the ground is being yielded up, and we shall soon be able to occupy the field without a foe to contest it, save the prejudices of the people and the deep-seated superstitions of heathenism. This happy result was brought about by my representations through our consul to the governor of this province last spring. "The Lord hath done great things for us, whereof we are glad."

Seemingly but one step more is necessary to the execution of our proposed plans of occupation, namely, the promulgation of the treaty abstracts above referred to. With these before the people, I see no reason why we may not, with funds in hand, move up at once to possess ourselves of the land, and I am now trying to bring about this result.

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LETTER FROM MR. KNOWLTON.

Fruits of Former Labors. Ningpo, Sept. 8, 1868. — Recently we have been reaping the fruits of former labors. At our last communion at Ningpo, the first Sabbath of July, eight were baptized; and at Chusan, the first Sabbath in August, five. Most of these converts had been more or less under Christian instruction for several years, and some had been applicants for baptism for several months. The gospel is often, even here in China, like seed long buried in the ground, which at length springs up and bears fruit. This is one encouragement to labor on, though we do not witness immediate great results; those who follow us will reap the fruits of the seed we are now sowing with tears.

Dr. Dean has been reaping the fruits of the labors of his predecessors, as well as those of his own.

Tour South of Ningpo. I recently made an interesting preaching tour, south of Ningpo about twenty miles. I had with me three of my students and a Bible woman, to assist in preaching. Starting on the morning of the 17th of August, we went with the tide up the Fung-hwa

branch of the Ningpo river, and arrived about nine o'clock in the evening at a village called Teo-Mung Giao, where a member resides who was baptized last year. This member, a man over fifty years of age, was formerly a zealous Buddhist, but became interested in Christianity by reading portions of the Scriptures, and came to our chapel to learn more of the doctrine. He is violently opposed by his wife, and ridiculed by his neighbors, for "being a Christian; he is the only one in the village."

Though it was so late when we arrived, yet we had a service at which several of the neighbors were present, to whom we preached the gospel about an hour, prayed, sang a hymn, and then retired. The students and myself slept in the boat, on the hard boards, to which I have got quite accustomed. It was one of the better class of small passenger boats, of which there are countless numbers wherever you go, on the rivers and the interminable net-work of canals throughout China.

New Openings. The next morning after we had sung a hymn, and prayed, and talked a long time to the people at the member's house, we visited and talked to the people at two villages. In the first we stopped at the house of a sister of a preacher connected with Mr. Taylor's China Inland Mission. She seemed desirous to become a Christian, and wished us to establish a chapel in the vicinity, that she might hear the gospel. At the other village we found an old man and his daughter-in-law, who said they believed. He was also anxious to have me establish a chapel, that is, preaching place, at the principal village, that he and his family might attend. The member of our church put in an earnest plea for a chapel and preacher, for it was "too far to go to the chapel at Ningpo." He mentioned two or three houses that could be obtained for a chapel. I began to think that God was calling me to erect in this dark place the standard of the cross, and the light of the gospel. My mind was predisposed to receive favorably such a call; for the very thing we want to do and ought to do, is to

establish places where the gospel shall be constantly preached, all over the plains. I felt that it would not do to let so favorable an opportunity for beginning operations at this point pass by unimproved. So, though I have already built one chapel this year (at Red Bridge, Chusan), I determined at once to obtain a house, if practicable, and fit it up for a chapel. But as we wished to go on to a very large village, where some friends of the Bible woman lived, we proceeded on our way after dinner, leaving word that we would contract for a house on our return the next day.

As it was but six miles, we arrived at the large village long before night. We had time to go to the great ancestral hall, where we were allowed to preach to the crowds that assembled, as long as we chose. In one part of the building, the Bible woman talked to the crowd of women that came together, chiefly out of curiosity, hoping to get a sight of the "red haired man," the common designation of all foreigners, — while the three student preachers and myself preached the gospel to a company of about two hundred men and boys and a few women, for about three hours. My young assistants talked boldly and well.

Interested Inquirers. We then proceeded to another large village about half a mile distant, where our labor was of a more social kind, since through the labors of the Bible woman who was with us among her relatives here for a few years past, there are some sincere inquirers. One old lady who had palsy in one arm, and suffered much pain, said she had given up all her old gods, and prayed only to the true God, and trusted not in Buddha, but in Jesus to save her. Another old lady, eighty years of age, and deaf, and in a state of almost second childhood, said that she prayed only to her heavenly Father and Jesus. She said she prayed thus: "Heavenly Father, forgive my sins, and save me. Amen." "Jesus, save, save me. Amen." Her daughter-in-law said that several times a day she kneeled upon her bed and offered up the above prayers; indeed

that she spent most of her time in repeating these prayers. May we not hope that He who accepted the publican's prayer, "God, be merciful to me, a sinner," will also hear this aged penitent's prayer?

Others seemed interested, and were anxious to have a preacher sent to them. O that we had suitable men for that important field. The old gentleman at whose house we were guests, offered us a room for holding meetings, if we would send a preacher. His daughter-in-law who had been to Ningpo to be doctored for dropsy, where she heard the gospel, appeared decided in her determination to be a Christian.

The old man was in affliction; for one of his sons had lost in a lottery about \$400; and, not being able to pay up the amount demanded, he took a dose of opium (the usual mode of committing suicide), and killed himself. His father is trying to have those who conducted the lottery and thus seduced his son to ruin, brought to justice for their crime. But hitherto he has failed, because the guilty parties have money, and bribe the officials and their runners. The old man is fast expending his property in this lawsuit. He listened attentively to all our preaching, but his heart seemed so full of his worldly trouble, that he was little affected by the gospel. Still he was very friendly, and as I said, offered us a room for holding meetings, and said he would attend and invite his neighbors. I greatly regret that we have not a strong man to send to this town, said to be the largest village on the Ningpo plain, numbering over 20,000 inhabitants, while within the radius of a mile there are several other villages, one quite large. There are no separate farm-houses in China; the people all live in villages or walled cities, and the above instance illustrates the denseness of the population on the Ningpo and other plains throughout China. And it is the rice so easily and abundantly raised, not bread nor meat, that sustains the enormous population.

People of the West say, "Bread is the staff of life," but it is a great mistake; rice supports ten persons to one supported by bread, the whole world over.

Male and Female Shopkeeper. On the forenoon of the second day we returned to Teo-mung-giao, where we spent several hours in preaching, and succeeded in renting a house, though I had to advance \$18, to remove a mortgage, which sum will be returned when the house is returned to the owner. The Bible woman visited two or three villages and talked to the women. The wife of the native Christian is a great trial and hindrance to him. He wishes to shut the shop on the Sabbath, but his wife will not consent to it, and declares she will sell when customers come, if he don't, and she will do it in spite of him. He sells salt and wine, and was also selling raw opium, as it comes in the ball from India, brought by "Christian (?) merchant princes;" but he readily consented to give up the trade in that article. Every shop along this street where he lives sells opium, the great curse of China.

I determined to send the "blind student," as I often call him, since his eyes are very near-sighted and dim, caused by disease; but he has rare ability, and so retentive a memory that he with much less labor gets his lessons as well as any in the class, and is, I believe, a sincere Christian. He commits two chapters, one in the Old Testament, and one in the New, daily, with the utmost ease. For a year or two he has been employed more or less as a colporteur, and has been studying several months.

In the afternoon we returned to Ningpo with the tide, singing hymns by the way, and arrived about ten o'clock, feeling that we had performed a pleasant, laborious, and useful two days' work; and this too, in the heat of summer, when most foreigners feel that they do well if they manage barely to exist. However, this summer is somewhat cooler than usual. On the first day of our tour occurred the great eclipse, though at this latitude only about one fourth of the sun's disc was obscured. The Chinese did not observe it much; so there was but a small din with gongs, "to drive off the heavenly dog who was eating up the sun." The eclipse furnished a text for several addresses on the absurdity of the Chinese superstitions.

Fields to be occupied. The same Bible woman, a native assistant and myself, three years since, made a tour to the same localities, and preached in the same great ancestral hall, to as large and a still noisier crowd, as above narrated. How quickly times flies, and how little, comparatively speaking, is accomplished! I then fully intended to visit the place frequently, and expected that a native preacher would soon be established here. But alas! this is the first visit I have paid since, and where is the preacher?

But I am somewhat comforted when I consider that still more important fields, great centres in the interior, have in the mean time been occupied, and that I have been able to supply br. Kreyer at Hang-chau and vicinity with three native preachers, two of whom I had supported and educated at my own private expense, and the third having had aid in the same way for several months; and, that I have also been able to supply br. Jenkins in the great city of Show-hing, with two men, educated at my own expense, and the ablest preacher and man in the whole Ningpo mission,—the other also supported by myself about a year that he might study, and now laboring as a colporteur, who though not a talented man, is a most excellent, pious Christian. To God be the praise!

New Preachers employed. I received a short time since letters from some of these young preachers; and the very kind, respectful, and grateful terms in which they speak of my example and instructions, repaid me for much of my care and expense on their behalf, and gave me encouragement to hope that they will be useful laborers in the vineyard of the Lord. The preacher at Show-hing said he remembered and often thought of my advice and instructions, and expressed gratitude for them, and the desire to profit by them and by my example. I take no praise to myself in this. I am too painfully conscious of my deficiencies to do this; but such words from those for whose good and improvement we have labored, yea, are our children in the gospel, are comforting and encouraging.

The sending off of these five men to new fields, has weakened the working force in connection with the Ningpo mission very much, and of course proportionally retards the progress of the work here; but the advancement of the cause in China would, on the whole, be greater by the arrangement, I believed; hence I was willing to make the sacrifice.

I am trying to raise up other laborers, but I know that unless they are called and anointed of God, the attempt will be fruitless. Still, the necessities of the work have compelled me already to thrust three of the young men into the field with a very limited preparation; one at Ningpo, one at Mao-ka-zao, and one just now at Teo-mung-giao. They are all still studying, however. But the men, all of them, now employed in connection with that and the Hang-chau missions, need a more thorough training than they have had. If the Eastern China Mission is prospered, the time is not far distant when it will need a Theological School for training native preachers, something like that at Rangoon.

Mission to Sweden.

LETTER FROM MR. DRAKE.

A Lesson for Praying Parents. Orebro, June 12, 1868. — My heart is full, and I must tell I trust the beginning of a new chapter in our history, also evidently a work of God. Br. Wiberg has told of the baptism of a young man from Finland by the name of F. V. Heikel. As he is an intimate acquaintance of the relatives of my wife, I have had a good deal of intercourse with him, and feel convinced that he is a real, Heaven-born soul. In relating his experience before the church, he remarked, for the encouragement of praying fathers and mothers, that the Christian truths inculcated by pious parents from his infancy had proved a bulwark against the infidel notions leavening European universities. Also, that being in distress on account of his sins, out on the Indian ocean, and many miles from land,

he felt the power of his mother's prayers; and in finding peace in believing, it seemed to him that all the blessings she had invoked on him from his infancy, and treasured up by a prayer-hearing God, had come down upon his head in a moment.

How the Convert became a Baptist. Ten years ago our Baptist brethren on the Aland Isles had to appear before the Abo Consistory. His father publicly disputed with them; but privately received them as brethren in Christ into his own house, fed them, and held sweet fellowship with them in prayer, singing, etc. A love of these brethren was kindled in the breast of the son.

Further, in going on a voyage in a Finnish vessel, the Invisible Hand led him to Burmah, and here he found no Christians but Baptists. He especially mentioned Mr. Douglass, as having shown great kindness to him. Arriving in London, he tried to find out some dissenting chapels, but could find none but Mr. Spurgeon's Tabernacle.

Stopping at a Swedish harbor (Sundsvall), he found br. E. Palmquist, and from his lips heard a "never-to-be-forgotten sermon." The last winter he spent in Stockholm, he almost exclusively attended our services, thinking he found the gospel more fully preached than in the Lutheran churches. At his baptism he requested to be permitted to state publicly his reasons for this step. During the spring he has given a gratuitous course of lectures to our students; they were excellent.

The First Baptist in Finland. Being the first Baptist in Finland proper, he needs earnest intercession at the throne of grace. He is the nephew of a bishop, I understand, the imperial councillor for Finland in ecclesiastical matters. Thus the Lord Himself has opened a door in Finland. None but a Russian subject could labor there. Others are sent over the borders. May God carry on His own work, and to Him we will ascribe all the praise forever.

LETTER FROM MR. BROADY.

Excessive Labors. Stockholm, Aug. 29, 1868. — Besides my usual services in the chapel Lord's day evenings, I felt it my duty, owing to the illness of br. Edgren, to preach also in the mornings to the second church during the winter and spring, till the beginning of June last, — when a brother, who for some years has been serving as a home missionary, was installed as the regular pastor of this church. It was rather too much for me, however, to preach to two churches on the Sabbath, besides attending evening meetings almost every night in the week, superadded to my daily labors in the school. Consequently when in the middle of April I took a little cold, I lacked strength to throw it off, and was laid up with fever for a couple of weeks. I felt thankful to the Lord however, that it did not result in something more serious, and that He was pleased to restore me so soon. My labors with this little church were, notwithstanding, a blessing both to me, and, as I have reason to believe, even to others. The Lord was pleased to show me, before I left the place, that the Word had not been preached in vain.

Anniversary of the Theological Seminary. Our seminary held its Commencement, a public examination, on the 3d of June. The scholars, eleven in number, who had received instruction during the year, were all present but one. This one was obliged a few days previous to leave us for the drill in the army, according to the law of the land, which provides that every able-bodied young man of twenty years of age and in civic station shall turn out at a certain time during the summer, to learn the art of arms in the country's service. Nine of the eleven had received full scholarships, and two had supported themselves. Ten of them are devoted to the calling of the ministry, two of whom have already acquired some experience in that service. The eleventh, the youngest, is yet without a settled purpose in life. The examination, which was attended by a fair number of spectators, was creditable to all concerned. I must say in truth, that the young brethren

had displayed during the year more than a usual amount of diligence and attention to their studies, and it was with special pleasure that I witnessed the results of their earnest and persevering toil.

Course of Studies. Br. Edgren had given instruction in arithmetic, algebra, geometry, physical geography, natural philosophy, and astronomy. Br. Drake had instructed in the Swedish language, Swedish history, general history, church history, and the Greek language. Br. Nystrom had taught the Hebrew language, and myself had instructed in the English language, logic, rhetorical exercises, moral science, Isaiah, exegesis, and homiletics. Besides this, br. Heikel, a fine medical student, offering himself to do it without being solicited, had given the school a course of lectures on anatomy and physiology.

The exegetical studies had been pursued every school-day during the year except Fridays. These Biblical exercises I consider by far the most important as well as the most profitable, and they have been confined during the year principally to the first half of the Epistle to the Romans. What I, by the grace of God and under the sought-for guidance of the Holy Spirit, especially aim at in these studies, is to get the young brethren to acquire a sound and living acquaintance with the word of God, and to train them into the habit of a patient, faithful, and thorough study of the Scriptures.

The Future of the Young Men. The three brethren who, when the school opened two years ago, began with the studies of the second year, will continue with us, at the farthest, only to the close of October next, when, the Lord willing, they intend to enter upon their respective fields of labor. These will be the first of the regular courses to go out from the school. But we have good hopes of their usefulness in the Master's service. They are all promising, devout young men, and the benefit they have received in the school is very apparent. Two of them, Lindblom and Backman, possess already

some experience in the ministry ; the third, Vingren, is somewhat younger and less experienced, but still of fair ripeness. Lindblom will probably settle in Sundsvall, and take charge of the large mission field in the north of Sweden. Backman intends to return to his old field in Gefle, and serve the churches in that section. Vingren will probably settle in Christianstad, and superintend the work in the south of Sweden.

Swedish Ministers' Institute. According to the suggestion of the Foreign Secretary, which evidently came from the Lord, brn. Wiberg, Drake, and myself had, a few months previous to the examination of the school, made out a plan for the holding of a Ministers' Institute during the coming vacation. It was agreed between us, that br. Wiberg should lecture on pastoral theology, symbolics, and the constitution and discipline of the Baptist church ; br. Drake, upon the history of the Baptists, the civic and political constitution of Sweden, and the Swedish language, accompanied with practical instruction ; my subjects should be moral science, doctrinal theology, and the evidences of Christianity. Three weeks were fixed upon as the length of time for its continuance, and the city of Orebro as the place where we should hold the Institute this year. This city with the surrounding districts is the chief point of central Sweden, and perhaps the most important stronghold of the Baptists in this land. To give the churches and the brethren whom we intended thus to serve sufficient time for preparation, we informed them about two months beforehand of what we, by the grace of God, proposed to do, hoping for their prayers and coöperation.

Accordingly, the examination of the Seminary being over, we started for Orebro at the time agreed upon, the 9th of June, and on our arrival were most cordially and hospitably received by the brethren of the city. They cheerfully and with great readiness placed their chapel at our disposal, in which on the following morning we opened our course of lectures, which were continued to the 3d of July. I led

off with doctrinal theology from 9 to 10 o'clock ; was followed by br. Drake, who lectured either on the Swedish language or on the civic and political constitution of Sweden from 10 to 11. Then br. Wiberg took up symbolics, or the constitution and discipline of the Baptist church, from 11 to 12. I closed the morning session with moral science from 12 to 1 P. M. We had then a respite till 3 o'clock, P. M., when br. Drake began with the history of the Baptists, followed by br. Wiberg on pastoral theology from 4 to 5. Then I took up the evidences of Christianity from 5 to 6, P. M., which exercises closed the Institute for the day. Of course, devotional exercises were first and last, every day. Thus we continued until the last few days, when I was obliged to add two hours, — from 8 to 9 A. M. and 8½ to 9½ P. M., — to my other three during the day, in order to give some kind of finish to the subjects I had begun.

The average attendance was about sixteen, — these being either pastors, preachers, elders, missionaries, or colporteurs. All present, showed great attention and seemed to be exceeding pleased with their fare. When it is considered how strange and unusual their task was, I need not tell you that it required grace on their part to sit patiently drinking in day after day, and not to get tired with our bothering questions. But if the toil was arduous on both sides, great was also our mutual compensation. You would have enjoyed, had you dropped in at any time, to notice what was going on among us ; but especially so, could you have been present at the closing, and witnessed the tears shed, falling from almost every eye, when we uttered our final words of thankfulness, apology, blessing, and departure, — which spoke so eloquently and gratefully of labors appreciated and benefits received. In brief, to use a common phrase, the Institute was a success ; and God alone be praised who made it so ; and with His blessing, it will remove prejudice, further the cause of ministerial education among us, and be a source of great good to the churches generally.

Associations. Preaching in a State

Church. Our labors in Orebro were not wholly confined to the Institute. Besides preaching on Lord's days, and occasionally on week-day evenings in the city and country round about, we also attended the annual meetings of two different associations, Nerike and Westmanland. These were of a highly interesting character, especially the former. I also had the privilege while in Orebro, to preach in the State church, which the Lutherans had opened for us at the request of our brethren. The house, which is a large one, was perfectly crowded. Two thousand people at least were inside, and per-

haps nearly as many were outside who could not get in. This, I believe, was the first time that a State church has been opened for and at the request of Baptists. And when it is taken into consideration that the place is one of the most influential among our inland cities, the event forms quite an epoch in the history of our denomination.

On my return to Stockholm I found things as usual in the chapel, except that the congregation had grown somewhat thinner, owing in great measure to so many of the people having moved out into the country during the warm season.

MISCELLANY.

DEATH OF THE HON. NEHEMIAH BOYNTON.

We have never performed a more painful duty than to record the sudden death of the noble man whose name stands at the head of this article. He died in this city on Sunday, the 22d of November, aged 64 years.

Mr. Boynton was born in the present town of Rockport, near Gloucester, Mass., and then a part of Gloucester, on the 2d of December, 1804. He commenced business, when 21 years of age, at St. George, Me., and was soon afterwards elected to a seat in the Legislature of that State. At the age of thirty he removed to West Thomaston, where he prosecuted business for eleven years. At the close of this period he came to Boston, and has ever since remained in active business. During the greater part of the time that he was doing business in this city, his residence has been in Chelsea, where he early took a prominent position as a member and officer of the first Baptist Church. In 1859 and 1860 he represented the first Suffolk District in the State Senate, and in 1862, 1864, and 1865, he was a member of Governor Andrew's Executive Council for Suffolk County. In both these positions he commended himself by sound judgment and fidelity to the trusts committed to him.

But the public position to which his

heart was most fully committed, and which he contemplated with highest satisfaction, was the part to which he was called in the councils of the Missionary Union. In 1853, a vacancy having occurred in the Executive Committee, he was chosen to fill it. He was immediately appointed Chairman of the Finance Committee, and two years later, he consented to take the office of Treasurer, a post which he filled for nine successive years. He took the place in a time of financial embarrassment to the Union, and for years carried the heavy burden of debt that rested upon it, and did not retire till the debt was paid off, and the institution was placed upon the high and broad financial basis which it has occupied in later years. It is chiefly to his financial ability and unwearied care and labor that we are indebted for the present prosperous condition of the Union.

The prominent personal qualities of Mr. Boynton were fittingly symbolized by his commanding personal presence. Weight and symmetry of character were his in an eminent degree. No man was ever less influenced by personal fears or preferences. His action was based on public and solid reasons. No member of the Committee ever commanded greater, perhaps we ought to say equal, influence for his opinions. The answer to the question,

"What does Deacon Boynton think of it?" was almost enough to conclude any matter of weight. All felt that his judgment was generally just, and always grounded in acquaintance with the subject, and well considered reasons. To the high personal qualities which contributed to this beautiful wholeness, he added a faith in God, and in the loyalty of His redeemed people, that made him confident, where, to human sense, there seemed more ground for despondency. His faith was singularly child-like and implicit; and his piety was warm and transparent as the sunlight. He towered high above the heads of his brethren, because he sat so lowly at the feet of his Master. He walked with God, and his countenance was always bright with the light of the Divine Presence. With the record of such a life as he lived before all men, there was no need of a dying testimony; and so, after a few days of unconscious decay, he passed into the purer life of heaven.

The following papers are inserted here, as a fitting close of this brief and imperfect memorial of a wise, good, and faithful man. The first has been entered on the Records of the Executive Committee, and the other has been sent to the afflicted family of the deceased.

IN EXECUTIVE COMMITTEE, }
Boston, Nov. 24, 1868. }

The Executive Committee of the American Baptist Missionary Union are constrained both by personal feeling and by a sense of duty to put on record an expression of their profound grief in view of the decease, on the 22d inst., of their beloved brother and highly esteemed associate, Hon. Nehemiah Boynton.

By the favor of Divine Providence, we have very seldom had occasion for a similar service in reference to one of our number; and, in the history of our organization, we have in few instances been called to deplore an equal loss. While, therefore, we would render devout thanks to the God of Missions for bringing into our councils, and giving us as a co-laborer, one so excellent and trustworthy, we have the conviction that only the same God can replace him with a fellow-servant equally estimable and useful.

Our brother was one of the few whose departure from earth makes a broad chasm in society, and whose place cannot

easily be supplied. Especially large is the vacancy now existing in these Rooms, where, as a Treasurer, and as a member of the Committee, during a period of more than fifteen successive years, he rendered invaluable service. His rare combination of Christian qualities greatly endeared him to all our hearts. His sound judgment, his prudent forecast, his unvarying fidelity to all trusts, inspired, to an extraordinary degree, our confidence. As a wise counsellor in every department of our work, and preëminently in our financial responsibilities, we have regarded his worth as unsurpassed.

But we remember that others sustained to him tenderer relations than ourselves, and are sharper sufferers. We therefore request of the Executive officers, on behalf of themselves and the Executive Committee, to address a communication to the bereaved family expressive of affectionate sympathy in their irreparable loss, and of congratulation that they have, in the unblotted record of the husband, the father, and the Christian citizen, so rich a legacy.

We also agree that, by permission of Divine Providence, we will attend the funeral services appointed for to-morrow, at midday, at the Shawmut Avenue Baptist Church.

AMERICAN BAPTIST MISSIONARY UNION, }
12 Bedford Street, Boston, Dec. 1, 1868. }

DEAR MRS. BOYNTON, — By direction of the Executive Committee as expressed in the accompanying document, the undersigned beg leave to convey to you, and to your family, an expression of their condolence in view of the lamented death of your revered husband and father.

We are well aware that the wound which you have received is too deep for the ministrations of human sympathy, however sincere; but we cannot forbear the mournful office of telling you how deeply we commiserate your loss, and of assuring you that our sorrow on this sad occasion is something akin to your own. For more than fifteen years, the husband and father who has so suddenly left your home circle desolate, was our honored and trusted associate in the cares and responsibilities with which we are charged. During all this period we were witnesses of the patient assiduity, the sterling integrity, the unfailing courtesy, and the active Christian sympathy which he brought to the discharge of his great trusts as Treasurer and as associate member of the Committee; and long since we had come to love the man, as well as to honor the officer,

for the high and endearing qualities which marked his character. Permit us then to mingle our tears with yours, and to add that we deplore the death of our revered associate not only as a domestic and personal bereavement, but as a public calamity which it will take long to retrieve.

While we thus condole with you in the sorrow which has come upon you and your household, we also rejoice with you in the Christian work which your departed husband and father so manfully did in the world, in the honors which he gathered, and in the unsullied name which he has left behind him. These constitute the richest legacy which a man even in the most exalted station can leave to his

survivors; and this wealth of high and sacred memory he has consecrated to you and to us all. Having thus secured to us the stainless and enduring record of his work and his worth, he has ceased from his earthly labors and entered into his heavenly rest.

And so mingling sincerest sorrow with highest felicitation, and humbly looking forward to the day when we shall all be gathered to that blessed Home where tears and death are no more, we are, dear sister, with heartfelt sympathy,

Yours in the tribulations

And patience of the Gospel,

J. G. WARREN, *For. Secretary.*

J. N. MURDOCH, *Home Secretary.*

F. A. SMITH, *Treasurer.*

DONATIONS RECEIVED IN NOVEMBER, 1868.

MAINE.

Warren, Ladies' For. Miss. Soc., Mrs. Eliza A. Richardson tr., 12.00; Acton, ch. 10; Vassalboro', Mrs. Abigail White 100; Leeds Fem. Miss. Soc. 18; East Monmouth, ch. 10; fr. J. E. Brainerd W. Bowdoinham Asso.,

145 00

NEW HAMPSHIRE.

Sutton, Lavinia H. Pillsbury 1; So. Lyndeboro', Micah Hartshorn 2;

8 00

VERMONT.

State Convention, E. A. Fuller tr., Lamotte Asso., Des. Lauren tr., 57.07; Westford, Des. Hobart 5; Londonderry, ch. 4.23; Whitington, ch. 2;

68 30

MASSACHUSETTS.

Westfield Asso., Edwin Chase tr., Granville, ch. 21; Holyoke, 2d ch. 58.35; Reading, ch. 14; Lowell, Worthen St. ch., Geo. D. Hill tr., 42.20; Grafton, 1st ch. 16.50; Wales, ch. 13.80; Wales, Eliza Shaw 100; Sturbridge, ch. 6;

192 50

Franklin Asso., J. B. Bardwell tr., Bernardston, ch. 6.50; Rowe, ch. 2.68;

9 18

Newton, Theol. Sem., Soc. of Miss. Inquiry, P. M. Butler tr.,

4 25

Framingham, 1st ch. and Soc., W. Nixon tr., 70; Boston, 4th st. ch., J. W. Hill tr., 55; Boston, a friend 1.25; Bradford, O. L. Cary 5; So. Dedham, ch. 100; Jamaica Plain, ch., J. B. Witherbee tr., 370; Chelmsford 25;

750 00 1011 88

CONNECTICUT.

Preston, ch., A. A. Haskell tr.,

18 00

NEW YORK.

Brooklyn, Strong Place ch., A. B. Capwell tr., 500; Hannibal, ch. 19; New York, Baptist Sunday-school Union, Saml. T. Hillman tr., Pilgrim ch., S. S., for sup. of two nat. pres., care Rev. M. H. Bixby, Tongoo, Burmah, 100; Coll. per Rev. O. Dodge, Dist. Sec., Rensselaerville Asso., Berne and Knox, ch. 36; Charlestown, ch. 12.55; Middleburgh, ch. 7; Free-

619 00

ton Hollow, ch. 20; Gayhead, ch. 8; So. Durham, ch. 15; Westkill, ch. 10; Westerlo, ch. 12.65; Westerlo, F. M. Soc. 24.10; Flat Creek, ch., F. M. Soc. 8.20; New Baltimore, ch. 6.50; coll. at Asso. 85;

195 00

Saratoga Asso., Northville, ch.

10 00

Hudson River Central Asso., Peek-

4 00

kill, Rev. W. H. Webber,

Dutchess Asso., Amenia, ch. 116.35;

Stanford, 2d ch. 23.50; Geo. Beck-

with 4; Mrs. E. C. Ambler 5; J.

Booth 2; Mrs. C. Husted 5; North

East, ch. 21.50; Pawling's Cen.,

220 09

ch. 23.24; South Dover, ch. 19.50;

Chemung River Asso., Big Flatts,

ch. 15; South Port, ch. 11.88; Rev.

B. W. Capron 1;

27 88

Washington Union Asso., Mrs. Lucy

Harrington

5 00

Niagara Asso., West Somerset, ch.

12 00

Worcester Asso., West Worcester, ch.

18 10

Otsego Asso., New Lisbon, ch. 27.05;

Hartwick, ch. 16.27; Burlington,

1st ch. 8; Edmerton, 2d ch. 20;

Morris, ch. 6; B. Talbott 2; B.

Cook 1;

80 82

Franklin Asso., Oneonta, ch.

8 90

Wayne Asso., Rose, ch.

29 50

Madison Asso., De Ruyter, ch. 8.55;

Fenner, ch. 7; Casenovia, 1st ch.

15; Chittenango, ch. 4.50;

35 05

Long Island Asso., Brooklyn, Edward

Adams

60 00

Hudson River South Asso., West

Farms, A. Denike

25 00 1349 84

NEW JERSEY.

Coll. per Rev. O. Dodge, Dist. Sec.,

East New Jersey Asso., Westfield, ch.

12.00; Passaic, S. S. 7.81; C. Far-

hune, 6 yrs. old, dying gift 1.80;

21 21

Coll. per Rev. J. V. Ambler, Dist.

Sec.,

Trenton, central ch. 23.42; Jacobs-

town, ch. 47; Marlton, ch. 8; Mid-

dletown, ch. 51.05;

194 47 155 68

PENNSYLVANIA.

Philadelphia, Wm. Bucknell 1000;

Pittsburg, C. L. Clark, for the

Shan Mission, care Rev. J. N. Cush-

ing, Tongoo, Burmah, 10; Phila-

delphia, Fifth ch., Young People's

Asso., for purchase and expenses of a boat for Rev. Mr. Van Meter, Bassein, Burmah, 210; Mrs. O. A. L. 50; Linden, German Bap. ch., of wh. 10.65 is fr. S. S., 88.82; East Smithfield 47.75;

Coll. per Rev. J. V. Ambler, Dist. Sec.,
Philadelphia Asso., Spruce st. ch., Mrs. J. V. Ambler 25; Berean ch., Des. Tolman 20; Piqua, S. S. 5.20; Chestnut Hill, S. S. 4;
French Creek Asso., Meadville, S. S. Miss. Soc., to sup. nat. pr., Man Koh Tur, at Shwaygyeen, Burmah
Wyoming Asso., Pittston, a friend 50; Tunkhannock, ch. 6; Colegrove, N. Robbins 4;
Pittsburg Asso., Peter's Creek, S. S.

DELAWARE.

Coll. per Rev. J. V. Ambler, Dist. Sec.,
Wilmington, 1st ch. 11.10; 2d ch., in part, 22; German ch., H. Link 5;

OHIO.

Coll. per Rev. G. H. Brigham, Dist. Sec.,
Dayton, 1st ch., S. S., for sup. of nat. pr., Tah Boo, care Rev. D. A. W. Smith, Henthada, Burmah,
Melgs' Creek Asso., Cumberland, S. S. 1; Mrs. Conover 3.50;
Lorain Asso., Myria, ch.

ILLINOIS.

Coll. per Rev. S. M. Osgood, Dist. Sec.,
Chicago Asso., Woodstock, ch. S. S., tow. sup. of nat. pr., care Rev. J. E. Clough, Ongole, India,
Edwardsville Asso., Upper Alton, Shurtleff College, Students' Miss. Soc.,
Fox River Asso., Joliet, ch., in part, 60.40; Somonauk, ch., in part, 23; Sandwich, ch., in part, 170.88; Newark, ch. 6.97; Chicago, Union Park ch., of wh. 25 is fr. S. S., tow. sup. of nat. pr., care Rev. J. W. Johnson, Swatow, China, 35;
Galesburg Asso., Galva, ch., in part, Mackinaw Asso., Fairbury, ch., Prairie Flower, S. S.
McLean Asso., Bloomington, ch., in part, of wh. 5 is fr. "a Baptist," for Rev. K. P. Scott's work, Nowgung, Assam, 30.80; Normal, ch., in part, 21.48;
Ottawa Asso., Bureau, ch. 1.50; Johnson's Grove, ch., of wh. 1.75 is coll. at Shabunna's Grove, 20.35; Lamsville, ch., in part, of wh. 100 is fr. Mrs. Nina Newton, 140.42;
Springfield Asso., Diamond Grove, ch.

INDIANA.

Coll. per Rev. G. H. Brigham, Dist. Sec.,
White Lick Asso. and Greencastle ch. S. Mrs. Dec. Standiford 5;
Redford Asso., Mitchell, ch. S. S., to sup. scholar with Mrs. Ingalls, Thionget, Burmah,
State University, Lafayette

IOWA.

Coll. per Rev. S. M. Osgood, Dist. Sec.,
Harpersburg Asso., Iowa city, ch., in part,
English River Asso., Fremont, ch., Mrs. B. M. Ferguson
Iowa Valley Asso., Vinton, ch., Wm. E. Rogers
Kendall Asso., Des Moines, ch. S. S., tow. sup. of nat. pr., care Rev. E. A. Stevens, Bangson, Burmah

Iowa Asso., Vinton, ch., A. N. Bloodgood, tow. sup. of nat. pr., care Rev. J. E. Clough, Ongole, India,
South Western Iowa Asso., coll. at Asso., by tr.
Turkey River Asso., McGregor, ch.

MICHIGAN.

Coll. per Rev. S. M. Osgood, Dist. Sec.,
Flint River Asso., Fentonville, ch. 1; Davisonville, ch. 1;
Grand River Asso., Ada, ch. 6.90; Grand Rapids, 1st ch. 53.17; Richford, ch., coll. by Miss Flora E. Stillwell, 2.25;
Hilledale Asso., Allen's Prairie, ch. 4.85; Quincy, ch., coll. at Lake School House, 4;
Kalamazoo River Asso., Ganges, ch., Rev. A. Webb and wife
Michigan Asso., St. Clair, ch.
Washtenaw Asso., Ann Arbor, ch., Mrs. Eastwood
Wayne Asso., Highland, ch. 38.50; Redford, ch. 12; Salem, ch., of wh. 50 is fr. J. W. Lamb, and all tow. sup. of nat. pr., care Rev. L. Jewett, Nellore, India, 80.90; Howell, ch., S. S., tow. sup. of pupil under care of Rev. J. E. Clough, Ongole, India, 20; Brighton, ch. 8; Chocta, ch. 50; Novi, ch. 23.60; Farmington, ch. 1; Milford, ch. 2; Plymouth, ch., of wh. 10 is fr. John Allen, and 8 from L. Pooler, 33.45; Northville, ch. 25.17;

MINNESOTA.

Coll. per Rev. S. M. Osgood, Dist. Sec.,
Southern Minn. Asso., Le Roy, T. P. Hopas

NEBRASKA.

Coll. per Rev. S. M. Osgood, Dist. Sec.,
Nebraska Asso., coll. at Asso.

WISCONSIN.

Coll. per Rev. S. M. Osgood, Dist. Sec.,
Dodge Asso., Baraboo, ch.
Richland Asso., coll. at Asso. by W. C. Wright,
Winnebago Asso., Ripon, ch., S. S., tow. sup. of Garo nat. pr., care Rev. I. J. Stoddard, Assam,

CALIFORNIA.

San Francisco Asso., in part, per Rev. W. M. Lisle,
Stockton, ch., per do.,

OREGON.

McMinnville, Mary Morse 3.50; Rev. G. C. Chandler 3;

CANADA.

Coll. per T. S. Thurston tr.,
Toronto, per H. J. Morse tr.,

GERMANY.

Coll. fr. German churches, per Rev. J. G. Ouchus,

FRANCE.

Coll. fr. churches in France, per Mr. A. Des. La Fère, ch. 83.41; Domain, ch. 25.11; Cuba, ch. 57.28; Chauny, ch. 96.25; Paris, ch., of wh. 97.86 is tow. rent of chapel, 135.52;

LEGACIES.

Springfield, O., R. B. Browning, per Rev. G. H. Brigham,

Total for November,

Total from April 1 to Nov. 30, 1898,

THE MISSIONARY MAGAZINE.

VOL. XLIX. — FEBRUARY, 1869. — No. II.

AMERICAN BAPTIST MISSIONARY UNION.

MEETING OF THE BOARD.

A meeting of the Board of Managers of the Missionary Union was constitutionally convened at the Meeting House of the First Baptist Church, Philadelphia, on Wednesday, Dec. 16th, 1868, to consider the state and wants of our missions in Burmah. The meeting opened with a sermon by Rev. G. D. B. Pepper, D. D., of the Crozer Theological Seminary, from 1 Cor. 1 : 21. After the sermon, the Chairman, Rev. G. S. Webb, D. D., of N. J., called the Board to order. In the absence of the Recording Secretary, Rev. W. H. Marsh, of Del., was appointed Recording Secretary *pro tem*. The Roll was called, and it was found that only fourteen members answered to their names, fifteen being necessary to constitute a quorum. After brief deliberation, it was decided to proceed *pro forma* to hear and consider such communications as the Executive Committee directed to be laid before the Board, subject to future ratification by a constitutional quorum. Papers were presented by the Foreign and Home Secretaries; the first on "The Missions in Burmah," and the second on "The Supply of Laborers and Means." These papers were submitted to a Committee consisting of Rev. S. L. Caldwell, D. D., R. I.; Rev. J. F. Brown, D. D., N. J.; Rev. J. Wheaton Smith, D. D., Pa.; S. A. Crozer, Esq., Pa.; Rev. R. Turnbull, D. D., Conn.; Rev. A. C. Osborne, D. D., Mo.; and Hon. P. P. Runyon, N. J. This committee reported on the second day of the session, and the report was unanimously approved; but as no quorum appeared, it could not be formally adopted. The papers are inserted here that our people may know the exact state of our work in Burmah, and the drift of opinions and events in reference to it.

THE MISSIONS IN BURMAH. CALL FOR MORE LABORERS.

The Executive Committee of the American Baptist Missionary Union wish to call the attention of the Board of Managers at this special meeting to the need of more laborers in the Burman field. That need will appear, if you contemplate the number of laborers now employed as compared with the number in past years; the stations formerly occupied but now vacant; the condition of stations still occupied; new fields awaiting cultivation; the need of increased effort to gather in harvests already matured, and render them available for greater ones in time to come.

1. *The number of laborers now employed as compared with the number in past years.*

A somewhat careful examination of the record has brought out the following facts. During the first six years, or to the close of 1819, four missionaries were sent to this field; for the next ten years, to the end of 1829, four others were sent out; during the next ten years, to the end of 1839, seventeen were sent; to the close of 1849, twelve; to the close of 1859, thirteen; since the opening of 1860, a period of nine years, only seven have joined the mission.

In 1819 there was one missionary remaining in the service, Dr. Judson; in 1830, there were four reported as still in the service; in 1835, fourteen; in 1840, sixteen; in 1845, nineteen; in 1860, twenty-four; in 1855, twenty-eight; in 1860, nineteen; in 1865, twenty; and in 1868, twenty-two. The highest number reached at any time was in 1853, when there were thirty-two names on the list; ten more than at present. This reckoning includes all persons reported as connected with the missions, whether actually on the field or temporarily absent.

If you make a selection, and take a decade including the period from 1844 to 1853, you find a total of twenty-one commissioned to the work, a number greater by four than that of 1830-39; but the seventeen of the last named decade were all sent before the end of 1837. The largest number sent out in any one year was in 1853, when five new names were added to the list.

The record shows another fact worthy of notice in this connection. There have been two long periods during which not a new man was added to the working force. One such period embraced five entire years, from 1838 to 1842; the other, four years, from 1855 to 1858. One man only was sent in 1859, after which occurs another blank of two years more.

Of the eight missionaries engaged previous to 1830, two remain, Wade and Bennett; of the twenty-five engaged previous to 1840, seven only are connected with the Union, and one of these was a long period out of the service. Of the thirty-nine engaged previous to 1850, eleven are in the ranks as missionaries. Of the fifty sent before 1860, fifteen are in the service. Of the fifty-seven sent out from the beginning till now, twenty-two are connected with the Union. Besides these, thirteen others are still living, most of whom are usefully engaged in various departments of labor, some at home and some abroad. Of the twenty-two still in service, one has toiled full forty-five years since his appointment; three others nearly forty years; two more considerably over thirty years, and yet two others, about twenty-five years; thus showing that nearly half of your present working force are old men, some of whom cannot long survive, any and all of whom may be expected to drop out of the ranks before many years shall elapse. This leaves the number who have the prospect of many days and efficient labor, small indeed. The last year has taken away one of the very best of the middle-aged men, while two more of this class are now among you in search of that vigor which exhaustive labors and long exposure in a tropical climate have wasted.

2. *Stations once occupied but now abandoned.*

In the early stages of your work in Burmah, Rangoon was the chief seat of your operations. At length Amherst and Maulmain were added to the list, and with the ingathering of the Karens, Tavoy came into notice, followed not long after by Mergui, and before 1840, Ramree, on the Arracan coast, was occupied. Presently Akyah, Kyauk Phyoo, and Sandoway, all on the Arracan coast, became familiar to the readers of the "Magazine," as centres of missionary work, and scenes of genuine Christian devotion. As late as 1853, the working force, comprising thirty-two names, was distributed as follows: fourteen at Maulmain, four at Tavoy, three at Mergui, nine at different points on the Arracan coast, and two (nominally) at Ava. In that year or early the next, the Delta of the Irrawadi, with the valley of the Sitang, was

opened to you, and in rapid succession such important points as Rangoon, Bassein, Henthada, Prome, Shwaygyeen and Toungoo, became seats of evangelizing influence and the homes of your missionaries.

This involved the transfer of forces from Maulmain, Tavoy, Mergui, Sandoway, and other points, to occupy the new fields. While it was not probably the design of the Managers to abandon any station which had been fruitful and still possessed elements of promise, yet it was soon apparent that with the limited supplies at the disposal of the Committee, all could not be retained, and, after a feeble effort, several stations were given up. Akyab, Sandoway, Ramree and Mergui, long since disappeared from your list, and the remembrance of some of them has been kept up at the Rooms, only by the annually recurring duty of making appropriations to support the children of noble men, like Satterlee and Campbell, who laid down their lives on those fields. Tavoy, though retained as a station, has since that time been but partially supplied, while Maulmain, once more favored than any other point, has been left with but two resident missionaries, and, at times, only one. In large tracts where once the gospel was preached by your brethren, where converts were multiplied, and churches planted, no missionary of this body has been located, and no effort made to keep the "golden candlesticks" in their places.

3. The condition of stations still occupied.

A mere glance at these will reveal alarming deficiencies. At Tavoy, Dr. Wade in the Burman Department, watches with Christian fortitude the dying bed of Mrs. Wade, himself too feeble to undertake anything more than a general supervision of native laborers, while Mr. Colburn, of the Karen Department, has spent the past year at Toungoo, seeking in that locality recovery from sunstroke, experienced two years since. At last accounts he was slowly improving, but still too feeble to return to his work at Tavoy, and uncertain whether he would not be compelled as a last resort to leave the country. Two new men are needed for this field. At Maulmain, Mr. Norris is alone, in temporary charge of both departments, assisted in the Burman schools by Miss Susan E. Haswell. Mr. Haswell is in this country, with constitution shaken beyond the probability of restoration, though it is in his heart to finish his course and meet the last foe on the old battle field. Should he return, he ought to be accompanied by a young man to commence at once the study of the Burmese language and be prepared to enter into his labors. Should he not go out again, the necessity of an additional laborer is still greater.

Mr. Harris occupies alone the Shwaygyeen field, as he has from the beginning of labors there. With continued health he will be adequate to the most urgent demands of the station; but any one can see what sad consequences would follow his removal, and how important it is that a son in the gospel should at once be stationed at his side. You must then provide the fourth man for Shwaygyeen.

At Toungoo, Mr. Bunker has charge of the Karen work in the absence of Mr. Cross, who hopes to be back in his place by the close of 1869. If his plans are carried out, and Mr. Bunker should continue strong as now, they together might meet the claims of this field for a limited season. Mr. Bixby of the Shan Mission is in this country with impaired health, while Mr. Cushing, of the same mission, expects to take up his abode temporarily at Rangoon, that he may superintend the printing of tracts and Scriptures in the Shan language, preparatory to a permanent location at some point within the Shan provinces. According to the testimony of Mr. Bixby, the province of Toungoo comprises among its population one hundred thousand Burmans, offering a most important field for a Burman missionary. The Executive Committee think it exceedingly desirable that, on his return, Mr. Bixby should be accompanied by a young man who shall give himself exclusively to this class of people. Here then you find room for a fifth laborer.

At Rangoon, which on some accounts may be considered your most important sta-

tion, the Theological School and the Printing Press being located there, you will see like signs of weakness. Mr. Rose, of the Burman Department, is on his way to this country; fleeing in time, as he hopes, to escape the fatal effects of disease contracted on his late excursion to the North. This leaves Dr. Stevens with the sole responsibility of the Burman work, to which is added the care of the Treasuryship for all the stations. An hour ought not to elapse before the best man in the land is despatched to his assistance. Dr. Stevens, in the judgment of all the missionaries, ought to have time to devote to literary labors, and the preparation of various works much demanded by the exigencies of the mission.

Mr. Brayton of the Karen department at Rangoon, has been for a year or more on the point of leaving for this country, in the hope that a season of rest and a change of climate might restore the wasted energies of himself and wife, and brace them up for another term of years in their much loved employment. Any mail may bring the announcement of their departure. That departure will occasion a vacancy which no one stands ready to fill. Two new men for Rangoon added to the five before indicated will make a total of seven.

Henthada is entirely vacant, — Henthada, where Thomas and Crawley, true yoke-fellows, toiled so long and so faithfully, the one in the Burman, the other in the Karen department. Thomas has entered into rest, and his works do follow him; while Crawley is present in this meeting, and will speak for himself at the proper moment. Mr. Smith who had entered into the labors of Mr. Thomas, has been recently transferred to the Theological Seminary at Rangoon, to fill the place made vacant by the removal of Mr. Carpenter to Bassein, to which place he had been called by the voice of the native pastors in that district, as well as by the opinion of his fellow laborers. Henthada calls for two men. At only two stations then, Bassein and Prome, do we find anything like an adequate supply of laborers; and even here, it may be apprehended that recruits will be needed before you will be able to send them forward.

4. New fields awaiting cultivation.

Within the past year three important tours of exploration have been made into "the regions beyond." One by Mr. Norris, who penetrated into Northern Siam, reaching Zimmay, a town of considerable importance on the waters of the Upper Meinam, four hundred miles from Maulmain; one by Messrs. Rose and Cushing, who ascended the Irrawadi, to Mandalay, and thence proceeded in company through the Shan States dependent on Burmah, to the north and east, nearly to the banks of the Salwen river; the third by Mr. Rose alone, who ascended the Irrawadi beyond the city of Bahmo, and quite to the confines of China.

On arriving at Mandalay, Messrs. Rose and Cushing sought interviews with the Government officials, and before setting out for the Shan States obtained a Royal Permit, authorizing them to travel under the King's protection. This permit recognized them as Christian teachers, and gave them permission to preach and distribute Scriptures and tracts at will wherever they went, charging the local officers to protect them in the use of this privilege. They were everywhere received with kindness and everywhere listened to with respectful attention, in some instances even with apparent seriousness. Scriptures and tracts, chiefly in the Burmese language, were distributed in large quantities, while the native brethren who accompanied them everywhere spoke of "Jesus and the resurrection."

In his trip up the Irrawadi Mr. Rose carried with him as before, the Royal Permit, and in all places met a kind reception. He reports a large number of villages and cities on the river, the population being made up of different races. During the first part of the way, he found Burmans in the majority; then Burmans and Shans mixed in about equal proportions, while, in and around Bahmo, Shans are in the ascendant. The city of Mandalay has of itself a population of between one and two hundred thousand, and is represented as being in a thriving state. Mr. Rose is of the opinion

that no serious difficulty would be encountered in opening at once a mission station in that important centre. In fact he believes you might enter any city or village where he travelled, and set up the standard of the cross.

The Shans, there is good reason to believe, constitute a numerous race, second in importance only to the Burmans themselves. They are found in groups in and around the large cities of the country, but occupy mainly a belt of territory stretching from southeast to northwest on the upper waters of the Meinam, the Salwen, the Sitang, and the Irrawadi rivers, quite on to the Brahmaputra, in Eastern Assam. The capital of the Shan States dependent on Burmah is the city of Moné, and at this point, in the judgment of both Messrs. Bixby and Cushing, should you seek ultimately to establish the head-quarters of the Mission to this people. In the immediate vicinity of Rangoon large numbers are found, many of those who several years ago located at Toungoo having since come further down the river. The Executive Committee have but one opinion as to the importance of kindling Christian fires at once in some of the great centres of Upper Burmah. They agree with Mr. Rose that both Mandalay and Bahmo should be occupied with the least possible delay.

In his visit to Zimmay, Mr. Norris had primary reference to the Karens of Siam, concerning whom he saw and heard many things. He also saw and heard much about the Shans of that region, many things more concerning the character and habits of the people generally, all of which you can learn by reading his letter as printed in the "Magazine" for December. We transcribe a few of his closing sentences. — "My brethren, Baptists of America, consider this. God has made our mission to the Karens the most successful, perhaps, of all modern missions. We have a valuable Christian literature in this language. We have native preachers among them, trained and in process of training, who are able to follow the white missionary to the conquest of Siam, and to the regions beyond it, even to the great Me Kou river or further. Have you no missionary for the Shans or Karens of northern Siam? Shall we give up the Shans of this country quietly into the hands of other and more self-sacrificing men? Shall we remain on the western rim of Karen land, and leave the mass of Karens to others? One young missionary has said to me, 'It is enough to make one's soul groan to think we have been wistfully looking at Zimmay these six years, while others have gone up and possessed it.' On now, brethren, on to northern Siam."

The reference here, it is proper to state, is doubtless to Mr. Carpenter, who as the Committee well know, has for several years stood ready to leave the quiet of the Theological School, and go to "the front" as a pioneer. He only wanted a permit.

5. The need of effort to secure the harvests already matured and make them available for future and greater ones.

Inadequate as have been the agencies employed by you, the results have been great. As compared with missionary operations carried on by other bodies in modern times, yours on this field have been successful, we might say, very successful; we might perhaps even rank them in some respects, among the most successful. If you look at the number and character of the converts; at the stability, order, and self-reliance of the churches; at the intelligence, piety, and self-sacrificing devotion of the native preachers and pastors; at the means employed for developing and training the native mind and making it available in the future prosecution of the work; at the amount of printed matter which during a period of more than forty years has gone forth in different languages, among different races of men; at the wide districts over which the heralds of salvation have gone, and the multitudes who at their lips have heard the name of Jesus; if you contemplate the silent, unobtrusive influence which has gone out on society at large, disarming superstition and prejudice, and secretly undermining the confidence of the people in their religion, you must see good reason to "thank God and take courage." And as you hold the subject before your mind

and carefully study it, you will find two sources of amazement; the one, that you have attempted so little; the other, that you have accomplished so much; equally astonished that with such large measure of encouragement, you could have been content with so meagre outlays, and that God, in His infinite mercy, has bestowed a blessing so rich and so abounding.

It must be observed that the very profusion of the blessing bestowed, imposes increased obligation and demands an enlargement of means and agencies. You do not escape, and it may be hoped you do not wish to escape, the operations of the great law of success, in all departments of human endeavor. Success everywhere makes necessary, by its very presence, an increased outlay, in order to perpetuate its existence, and make it more and better than in the past. A growing tree must have more food to perpetuate and enlarge its life and fruitfulness. A growing family must have more room, and a larger outlay for sustenance and education. A lucrative business is sure to bring with it enlarged warehouses, accumulating capital, extending correspondence, increasing expenditure in all conceivable agencies, both material and mental. Your family in Burmah has been a growing one; and if you will have it well cared for, properly developed, trained for honor and usefulness, at once happy and imparting happiness, you must make on it a constantly increasing outlay.

THE WORK AND THE SUPPLY.

Christ has committed to His Redeemed people the duty of evangelizing all the nations of the earth. The principles and appliances of His Gospel are alike aggressive in their character; and all the resources of the Church purchased with His blood are laid under contribution for this supreme end. The measure of success hitherto achieved is only a preparation for a new and more vigorous advance. Every point where we have obtained a foothold ought not only to be occupied, but to be made the base for further and more conclusive operations. The exertions of Christ's chosen people must never cease, must never be suspended even, until the kindreds and tribes of the earth are brought fully under His gracious sway. Men and money, the counsels of the prudent, and the prayers of the faithful, must be given without intermission and without stint, until, decked with His many crowns, the Captain of our salvation shall reign the undisputed King of nations.

No one who, having received the glad tidings, has carefully pondered the last command of Christ to His Church, will gainsay these things; yet how few have opened their ears to the imploring cry of the heathen, or yielded their powers to the authority of their Master and Lord! The outline of the past progress and present condition of our Missions in Burmah, which the Foreign Secretary has already laid before the Board, is little calculated to excite us to vain boastings, or even to minister to that quiet sense of satisfaction with which good men sometimes contemplate their work. God has, indeed, wrought marvels in that land, renewing through the agency of our few and fainting brethren there, the days of His own Right Hand. But when we turn to the contemplation of our part in these great events—our zeal, our liberality, our faith, our prayer in this behalf—if any Christian sensibility remain, we cannot but be appalled at the disparity between the abundance of the grace bestowed upon us, and the meagreness of the fruits produced in us. Every post which we have abandoned to the resurgent tides of heathenism; every laborer fainting under the burden and heat of the day, without succor and almost without sympathy; every open door which has invited our entrance only to be choked with the corruptions of our western civilization, unrelieved by the healing balm of our Gospel; every grave which marks the resting place of our martyrs, who have toiled and suffered unto death, because we refused the relief for which they earnestly besought us;—all these witness to-day against our unfaithfulness.

We cannot be wholly indifferent to the fact that wide and populous regions, once teeming with the elements of spiritual promise, have been literally abandoned, their hapless people losing the little Christian light they had acquired, or becoming the unresisting prey of false teachers. We are also compelled to hear the unwelcome statement that scores and hundreds of converts from heathenism, are now scattered like sheep in the wilderness, and that many of them are in danger of relapsing into a denial of God, more hopeless and guilty than their former ignorance of God. More than all this, we must bring home to our minds and hearts the certainty that, with the present means and appliances, the force now in the field, or actually available for service, it will be impossible, humanly speaking, for us to hold the ground remaining after the disastrous succession of our retreats. We may try to close our eyes to this momentous reality, but our blindness and insensibility will not avail to change it. Here it is with stern and accusing aspect confronting us to-day. Without immediate succors, both in money and men, the already contracted circle of our operations in Burmah must become narrower still.

We want first of all, and most of all, laborers for this field; regenerated, living forces, ready to execute the behests of the Lord of the harvest. The fields are already white and ready for the harvest, but the reapers do not appear. It is an alarming fact that when one laborer gives out, or dies on the field, no one in the churches here at home, comes forth to take his place. Once, no sooner did the sad tidings of a Colman's fall reach these shores, than a Boardman sprung forth to fill the gap. But now our beloved Thomas drags his weary and wasted frame across oceans and continents, to die among his brethren; and not one of the men who bore him to his last earthly resting place comes forth to put on his harness, and take up his work. Has God ceased to call men to the work of saving the heathen, or have men become deaf or disobedient to His call? If God has not given over His purpose of bringing in the heathen, and if He has not given us a dispensation to neglect this work, somebody in our American churches is burdened with the guilt of refusing to answer when He has called. Ten new men are needed for Burmah this very hour, and should be sent thither as soon as they can be found, and made ready for the voyage. We earnestly ask the members of the Board, coming up here from different sections of the country, if they know where these men are.

It must be regarded as a remarkable coincidence that, at a time when few men are offering for this work of missions, the hearts of gifted and cultivated Christian women in every section of the country are being stirred up to it. If, in connection with this, we take into view another circumstance, namely, that, from every portion of our field in Burmah, the demand is coming to us for increased educational facilities, and for the more thorough organization of these facilities, what at first sight might have seemed only an ordinary coincidence, may present some claim to be regarded as one of those Providential conjunctures by which God has so often led us into new fields of enterprise, and to larger successes.

It is certainly natural that the population of Burmah, or that portion of it brought under our influence, should look to us for the means of intellectual and moral culture; and it would be neither natural nor reasonable for us wholly to disregard their expectation. And if we are able to afford them facilities for mental training, while, at the same time, and largely by the same means, we promote their spiritual advancement, it must be regarded as a consummation every way to be desired. It is only reasonable to suppose that, to the extent that it becomes manifest to the people that the Gospel which we bring them contemplates their intellectual improvement and social elevation, as well as their spiritual enlightenment, that Gospel will the more forcibly commend itself to their hearts. While we are never to ignore the great fact that the chief aim of missionary appliances is to save the souls of the heathen, we ought not to overlook that other fact, so amply confirmed in the history of our noble enterprise, that the work of even secular education, under Christian auspices, is a proper incident of

such appliances, and often leads most directly to the attainment of their proper end. And the question whether we will provide such schools in Burmah as will be wholesome for the people, and as will naturally attract them to our culture, or whether we will leave Papal or semi-papal institutions to meet the growing want of the country, is one which we ought carefully to ponder. And if the time has come for enlargement in this direction, another question meets us, namely, whether we shall commit the work of instruction to the missionaries and their wives, with such aid as they may obtain from converted and partially instructed natives, or whether we shall follow the lead of other evangelizing societies, and send out a class of persons designated as missionary teachers or assistants, whose chief function shall be to conduct the schools, but who shall incidentally give such help as they may be able, in the more purely evangelical labors of the missions. It would seem that a sound economy, as well as the essential requirements of the work, call for the adoption of the latter course. For independently of the consideration that every man now offering for missionary service is pressingly needed to preach the Gospel, and to oversee the larger operations, it may also reasonably be doubted whether the best men we could send forth would prove, in all respects, so well adapted to the work of training the young as a consecrated order of Christian women. The histories of such women as Miss Bishop, who, going West under the patronage of the late Governor Slade, as a teacher, became not merely a teacher of schools, but a founder of churches, and of Misses Macomber, Vinton, and others, in our own missions, may be regarded as, at least, affording glimpses of what such an agency may do, not alone in teaching the children of Burmah, but more especially in bringing them to Christ. If one or more Christian women, unencumbered with family and household cares, and free to teach in the schools, distribute tracts, conduct Bible classes, and otherwise aid the work of evangelization, were placed in every mission family, we might reasonably hope to reap great advantages from the plan. Woman, as a teacher, is not an experiment, but is rather God's original ordination; an ordination whose wisdom and utility have been illustrated and confirmed by the whole history of the public schools of this country, and by the best evangelical appliances of our churches.

In any event, we ought carefully to ponder the question whether the wants of the present have not outgrown the policy of the past, and whether we ought not to readjust our agencies according to the tendency of events. While few men are coming forward for any department of our foreign work, scores of Christian women, well qualified as teachers and missionary assistants, are begging to be sent to the heathen, as if their very souls hungered for the service. At the same time, thousands of noble and liberal women, in every section of the land, are organizing for the supply of the means to sustain those who may go forth. If men are not to be found, and worthy and every way competent Christian women are eager to enter the field, who are we that we should shut the door in their faces, and deny them entrance?

The next want which presses us in this peculiar juncture is money. When God reserved to Himself the silver and the gold, and the cattle upon a thousand hills, He gave an intimation of the sphere which consecrated wealth holds in the operations of His spiritual kingdom. By constituting those whom He entrusts with worldly substance His stewards, He commits them to active sympathy and coöperation in the work of seeking and saving the lost. Yet the number of those who remember the Treasury of the Lord comprises only a small minority of our people. Not more than one in four of the entire number of our Pastors takes any active and intelligent interest in this work. Sometimes we are even compelled to hear from men who fill high places open deprecation of doing so much for the distant heathen, while crowds of ignorant and vicious people lie at our own doors. From such indifference or opposition it has resulted that the great majority of our people, and by far the larger number of our churches, practically ignore the claims of the heathen world, both in their prayers and their alms. A time of reckoning must come for all this indifference and de-

linquency. Sooner or later, in one way or another, He who has made the destitute and the outcast His representatives among men, will say to all who have thus slighted Him, in the persons of His poor, Inasmuch as ye have not done it unto the least of these, ye have not done it unto me. It is a small thing that Christ's redeemed people should give money in the behalf for which He came from heaven to earth, and gave up His precious life. And he who stamps the effort to give the Gospel to the heathen as folly, impeaches the wisdom, and discredits the love displayed in the mission and sacrifice of the Son of God. Let no man pretend to esteem the work and worth of Christ for sinners, unless he is ready to make that work and worth availing for the salvation of the races that lie in darkness. If we are really in sympathy with Christ, and have entered into the sublime fellowship of His sufferings, we shall neither be indifferent nor inimical to this work. The love of Christ, if it be vital and active, will constrain men to give and to pray for the conversion of the heathen. We need a revival of the missionary spirit, both in the ministry and in the churches. We have become straitened in ourselves, having forsaken the way of the Lord. After all that we may say of the importance of missionary intelligence, and of making the details of our work more widely known, the real want is a deeper piety, more love and zeal for Christ, and purer devotion to the spiritual interests of mankind. We need and must have a fresh baptism into the spirit of Him who, though He was rich, became poor, that we through His poverty might be rich. When this result shall be realized there will no longer be a scarcity of laborers, nor any lack of means to carry out the great commission, and give the bread of life to the perishing nations.

The practical question which we are to consider here is, whether we may reasonably expect, in addition to the \$135,000 or thereabouts, needed to complete the work of the current year, an amount equal to the proper reinforcement of the Missions in Burmah, and the practical reorganization of our school system, with such a working force as will make it effective. It must be borne in mind that the present scale of expenditure in all our missions is the lowest compatible with their existence. The means placed at the disposal of the missionaries for general purposes has heretofore been altogether too meagre. To say nothing of the increase of salaries, which, in nearly every instance, is demanded by the actual necessities of the missionaries, our appropriations for miscellaneous purposes ought at once to be quadrupled. Taking all these things into account, and providing for them, we should be obliged to add to our next schedule, for Burmah alone, at least Fifty thousand dollars. And if we should undertake to provide for the other missions on a corresponding scale, we should need Fifty thousand dollars more. That is to say, the amount needed properly to make up the schedule of the year beginning October 1, 1869, will be Three Hundred and Twenty thousand dollars, instead of Two Hundred and Twenty thousand as at present. The question whether we shall be able to raise so large a sum, stated in a different form, is the question whether we shall be able to carry on the work which we have in hand, and which has come down to us as the richest legacy of our noble fathers. We would not limit the power and grace of God, nor deny that He is able to bless infinitely beyond the scanty outlay of His people. He has done this hitherto; but what right, what reason have we to expect that He will always permit us to occupy the fruitful fields which we persistently refuse to till? If we will not improve the inheritance of our fathers, nor keep pace with the march of events, nor follow the leadings of Providence, nor obey the command of Christ, and go up to possess the land, what else can we expect but that we shall be counted unworthy of the honor bestowed upon us, and that our rich heritage will be given to others?

REPORT OF THE SPECIAL COMMITTEE.

The particular point concerning which the Executive Committee have asked counsel of the Board is the work of the Union in Burmah. It is an old field, endeared to us by precious and stimulating memories of the living and the dead. It has been our largest field, employing our most considerable force. It has been a productive field, — its very productiveness increasing our work and our responsibility. Not by human will, but by Providential changes, by sickness and death, by the shifting exigencies of the work or of the laborers, by the ebb and flow which permits no entire fixedness in such enterprises, in part experimental, our missions have shifted locality, have passed from South to North, from one promise to a better. The missionary force also has been recruited intermittently. Its waste has not been supplied with new life with such anticipation and with such regularity as is needful for full efficiency, and to insure the work against injurious, if not disastrous relapses. So that as the result of various depreciating causes, the Executive Committee find that the missions in Burmah need to be replenished in their already fixed and occupied fields to the amount of at least nine men. Tavoy needs two; Maulmain, one; Shwaygyeen, one; Toungoo, one; Rangoon, two, — one for the Burman, and one for the Karen department; and Henthada, two. Beyond this, explorations have brought to light at least three points considerably to the north of our present domain, which readily and with advantage may be occupied; nay, which by such Providential necessity as governs such a work will be soon absolutely thrust upon us, so that without infidelity and treason to Christ we cannot decline. Mandalay, Bahmo and Zimay are considered by the Executive Committee as already ripe for us.

In the face of these demands, present or not very remotely prospective, the Executive Committee very naturally ask, what shall be done. In seeking an answer, they call upon us. They are met by some facts bearing upon it, to which they ask our attention. The fact of first importance is one which only enlarges the demand. It is that inevitable consequence of our undertaking the evangelization of Burmah, that we should find some responsibility for its education thrown upon us. Missionaries sent out to preach the Gospel, and loving to do that and only that, have naturally averted their eyes from this need. But at times the call makes itself heard, and must before long and to some extent be recognized. We must meet this necessity created by our own work, which Providence makes inseparable from it and which may be made tributary to it.

Over against this rising demand are the facts brought to our notice by the Executive Committee that there is a deficient response from our young men to the calls of the missionary service, while on the other side there is a noble readiness even to longing among cultivated and Christian women to go out alone to such work, especially of education, as they may find to do. This is but the natural and collateral development of the same spirit in this class which has sent them to labor with such self-denial and such success among the freedmen and other destitute people at the South. We see not how, under suitable circumstances, in case of marked qualifications, and in the exercise of discretion, the Executive Committee can decline to make use of such services. If the Christianity of our time is working in this direction, as it manifestly is, if its present tendency is to inspire and to employ woman, to open to her fields for which it gives her special qualifications, let us fall in with these tendencies, and see that our work in Burmah, now so well in hand and long established, has the benefit of this force now offered to it.

But after all, this does not meet the real exigency. We are not to evangelize Burmah by schools and by a force of teaching women. The work is to be led by men, preaching men. If these are not sent, the work falls back into evangelization through education, which is not our ideal of this enterprise, and which will not answer to the

sacred commission of our Lord. If we send a force of consecrated women to organize schools and through them to diffuse Christianity, we only enlarge our work and add to its expense. We do not for a moment, not by a dollar, relieve the actual necessity made known by the paper of the Executive Committee. After all else is done, the fact still looks with all its terrible reality at us, that Burmah must have nine men to keep the work where it is.

And when they come, there remains the fact disclosed in the second paper read to the Board, that \$50,000 must be added to the appropriation for Burmah next year. Where it is to come from,—if it comes,—where the men are to come from—if they come—we very well know. The money and the men are to come from the Baptist churches in the northern section of the United States. There is no other human resource.

And how are they to come? First of all from God, from the power and work of His Spirit, from the prayer which takes hold of the Almighty and brings Him into the life of these churches to make them more holy, more charitable, more self-denying, more earnest. Then by a more resolute, practical and minute application of the agencies by which the Christian intelligence and the enlightened conscience and the missionary spirit of our people are to be aroused.

And finally, not by running into a debt which shall burden our future and really obstruct our work. This is neither according to the true principles of political or of missionary economy, and is contrary to the just principles of that Christianity we are trying to circulate among the nations. We must keep fully up to the possibilities of obtaining funds. But wise judgment as well as enlarged faith must determine the probable limit from year to year, and act accordingly.

For the Committee,

S. L. CALDWELL.

LETTERS FROM THE MISSIONS.

Mission to Karens.

LETTER FROM MR. BUNKER.

The School in Toungoo. Toungoo, Sept. 26, 1888. — We closed school yesterday, and next week we go to the Convention at Bassein. The present term of school has been an exceedingly laborious, but I hope a successful, one. It has continued through four months, and we have made it all we were able. The aim has constantly been, not to pour into the minds of the pupils, so much as to draw out; and also in the drawing out, we have endeavored not to forget their hearts. The studies have been reading, writing, geography, ancient and modern, arithmetic, and the Bible. In geography we have made use of the globe, also of maps. With the latter, we are very poorly supplied. To meet this necessity, map-drawing has been introduced with satisfactory results. We have quite a number of

copies of the map of Palestine, drawn by boys of the school, which would do credit to any boy at home.

The drill in arithmetic has been as strict as it could be made, the motto being "study to understand, rather than to advance." It is found exceedingly difficult for even the better minds to understand perfectly the rule of fractions, also square and cube root, as they have few or no thoughts in the line of these rules. These mastered, and the book is easy to them. One class completed and reviewed the highest arithmetic we have in the Karen language; another went half through the same work. A class of fourteen boys has been taken through the "Life of Christ," as near Dr. Hackett's plan as we could bring them. Thus the "Life of Christ" as given by Dr. Hackett to his classes, has been entirely translated into Karen, and committed to memory by the whole class, together with the geography

of Palestine, and the geographical notices of its principal places, as given in Sabnay's translation. This class and others were examined, strictly by the Deputy Commissioner of Toungoo and other English residents here. At the close of the examination much surprise was expressed at the advance of this class in particular.

An especial effort has been made, through this study of the "Life of Christ," to impress the spirit of Christ as manifested in His works, upon the heart of each member of the class, and I think not without the blessing of the Spirit. Their conception of a Christian life, as a life of self-denial and full consecration to God, seemed to deepen as we followed Christ to the close of His earthly work and sufferings.

In consequence of some changes in the commissariat department of the school, the expenses of the school have been reduced somewhat. I feel confident that I can reduce them yet more next year, while the school will be quite as effective as now.

Owing to cholera in town and jungle, the numbers have not been as large as last year. The whole number in attendance at any one time has been seventy-one.

Karen Ministers' Meeting. The Ministers' Meeting occurred at the close of the school examination. The usual degree of interest was manifested by those present. Their reports had much to interest and much to sadden. One spoke of the reviling which he encountered among the heathen, because of the quarrels which have existed in the churches. They say, "You do not live more happily together with your religion than we with our worship of nats, why should we embrace it? We will wait till we see and know further, before we receive your teaching."

Thus the religion of a risen Saviour is brought into contempt. Their reports also show a great apathy in the minds of the people with respect to schools, in fact in the minds of most of the preachers also. Yet in the midst of discouragement, there were some items of interest and encouragement. Two preachers from the Bghai country, who live in the midst of the disloyal party, and who have suffered much from

their opponents, because of their determination to cling to Christ, gave a very interesting account of their experience. They gave full evidence of their high calling, much to our encouragement.

There have not been as many baptisms as last year, I think, but I am not yet able to state truly, as only a few of the pastors have sent in reports. I hope to report definitely soon.

JOURNAL OF A NATIVE PREACHER, SAU KWAINE.

Furnished by Mr. Brayton, of Bangkok.

Tour to Siam. Dec. 9, 1867. — Myself and wife left Maulmain in company with our brother Pahpoo, who conducted us as far as the Christian village Naut a kau on the river Attaran. Here the Christians received us very kindly, and encouraged us in both word and deed. They gave us Rs. 15 in money, and also paid two men Rs. 10 to conduct us beyond the region of Christians to a village called Poo-kau. At this place the people listened to our message and one woman seemed particularly interested. Remained ten days, preaching the glad tidings of salvation.

Then having hired a guide, we proceeded on our way, and after sleeping in the jungle two nights, on Jan. 4, 1868, reached the village of Prat-thoo-wan, on the head-waters of a stream leading down to Bangkok. Prat-thoo-wan is a Pwo Karen village, and was visited many years ago by teachers Brayton and Harris. The headman was not at home, and we were not allowed to remain in the place. Went to the next village down the river, but were neither permitted to stop there.

Purchased a small boat to descend the river. Found the villages so near each other that sometimes we called at several in one day, and at other times spent several days in one place, according to circumstances and the disposition of the people to listen to the truth.

At Tee-thung-lay, on the 13th of January, I was attacked by fever, and hence we were obliged to stop a few days. At this place a man by the name of Prat-sau-wan, invited us to stop and teach the people. So I said, "If you wish us to

stop, we will leave our baggage for a few days, and after visiting some of the villages below, will return and stop with you." "Yes, do so," said he.

Having recovered from fever we went on to the next village, but no one would receive us. Some asked, "For what have you come? Have you come to visit relatives, or what?" I replied, "We have come to preach the gospel." They threatened to take me to the king. "Very well, I would like to go to Bangkok, come take me along." Then they would not take me, and would give us nothing to eat.

About sunset reached Ka-meet-gnau, where we obtained rice, and were allowed to preach.

Jan. 30.—At Keik-day, my wife was seized with fever, which continued four days. Then we began to return, and after visiting many different villages and telling them of the glad tidings, we reached Tee-thung-lay again on Feb. 8th. But Prat-sau-wan, who invited us to stop, not being at home, no one would receive us this time. After itinerating until the 12th of March, we reached the village of Wah-plang-tah. Here a young man wished to learn the arithmetic, and the people seemed quite friendly. They wished to have us stop in their village, but could not have us in their houses, because we could not unite with them in their idolatrous ceremonies, and nat offerings. Yet they pointed out a place where we could build a house, and promised to help in so doing, if we would remain.

Here I resolved to leave my wife and return to Maulmain, to try and get an associate in labor. Where the people are disposed to listen, they are very anxious to hear singing; but neither myself or wife can conduct singing to advantage. And then when any one wishes to learn the book, I need some one to teach the spelling book, while I give my time and attention to preaching the truth.

So leaving my wife at Wah-plang-tah, on the 16th of March I started on my return to Maulmain. On the way I found several places where the young people seemed much interested, but they were

evidently afraid of external influences. Reached Maulmain the 26th of March.

Appeal to Christians. And now, my dear brethren in Christ everywhere, I wish to say that the people in Siam, being wholly given to idolatry and all its attendant evils, are very, very dark. Therefore I earnestly entreat you all, every one of you, to pray to God, and beg hard that He would have compassion on that people, enlighten their dark minds and awake them from their stupidity.

The headmen there are very anxious to get presents, and those who can give them liberally can travel anywhere without difficulty. But as we cannot do this, we sometimes find it hard work to get along. And it is well understood that if the people listen to our preaching, they will no longer worship priests, idols, etc. Hence their opposition. But I am not by any means discouraged. I wish to try it at least one or two years longer.

And another year, if it please God, I wish to go down to Bangkok, and by the aid of the missionaries there, obtain a pass from the king to travel and preach the gospel. The greatest obstacle in my own mind is, I have no associate laborer. On this account I sometimes feel very much disheartened. May it please the Living God to furnish me one in His own time. Amen.

Mr. Brayton adds to the above that before returning to Siam, "Sau Kwaine came over to Rangoon to visit his only child, a bright lad of twelve years in our school, and I had a long talk with him on the subject of his mission. He seemed to have the true missionary spirit, and to have no desire but to go there and preach Jesus. Having known him intimately ever since he embraced the truth, some twenty years ago, I fully believe his sole object is to win souls to Christ. But he needs a fellow laborer. He did not succeed in getting any one to return with him, but I trust some one will join him soon."

Mission to the Shans.

LETTER FROM MR. CUSHING.

The Zimmay and Shan Dialects. Rangoon, Sept. 17, 1868.—For more than a month I employed a teacher formerly from

Zimmay, who taught me the alphabet and spelling book, and also gave me a good vocabulary of words. He spoke both the Zimmay and Northern Shan languages. Hence I was able to communicate with him quite readily. Mr. McGilvary expressed the decided opinion that there was no connection between the Zimmay and Northern Shan languages. From facts which I learned in Moné as well as from Zimmay people whom I have casually seen, I was led to have strong doubts of the correctness of his opinion. I am now compelled to dissent from him entirely. I will endeavor to state my grounds.

Take 462 words used by the Zimmay people, and place them beside the corresponding Shan words; 129 words are precisely alike; 106 have the same spelling as in Shan, but are pronounced with a slightly different accent. Thus one half are the same.

A third class, numbering 77, are evidently the same as the Shan words, but have their initial letter changed to a cognate letter, or to a letter which is more easy for them; *egg* becomes *ny*, etc.; 150 words are entirely distinct. It is a curious fact that many of these distinct words are religious terms.

Though the language is so similar, the characters are much more numerous and complex than those employed by the Shans.

— *The Zimmay and Siamese.* Now I am told that the Zimmay language is almost exactly the same as that used at Bangkok, though the character is different. Mr. McGilvary says he took a Siamese book and put it into the Zimmay language, and it was perfectly intelligible. Moreover there is a desire on the part of the Zimmay people to study the Siamese character. With a change of letters simply they would understand the Siamese books, but would not understand the books of the Shans, as the language is too far removed, and requires several months, on the part of either party to speak and understand the language of the other party.

Hence my conviction is strengthened that to reach the Zimmay people, Bangkok must be the basis and not Burmah.

With the Shans north and east of the Salwen, it is different, — north of the 19th parallel of latitude.

In a previous letter I said that not only was the language of the Shans essentially the same west of the Salwen, (which I have observed,) but many said it was east of the Salwen, for several days' journey.

This has received an unexpected confirmation. When the recent eclipse took place, I went to Shway Dagong pagoda. There I found thirty priests and their followers, who had come from the borders of Western China, ten days or more east of the Salwen, from Theinne. They came to see me by invitation, and I had no difficulty in making myself understood. I found however upon inquiry, that the characters employed by them are slightly different, and are two more in number than those of the Shans whom I visited. I immediately requested the head priest to write me a Thembonghyee — spelling book, which he did several days after. I then went to the *zayat* where he was staying, to learn it. What was my surprise on seeing it, to find how little the difference was. In two hours I had mastered it.

Rangoon, Sept. 28. — I have another book through the press, but not yet sewed. It is a translation of "The Call." My little catechism finds many readers. Already more than six hundred copies have been scattered by my Shan colporteur, Mounng Lung, among the different Shan villages in the vicinity of Rangoon. This man has become very much interested in his work.

My present Shan teacher is a very hopeful man. Since he came to live with me, he has given up worshipping pagodas, etc., attends chapel regularly, and seems deeply interested. He says that he believes the Bible is true, and Jesus is the only Saviour. He is ready to bear the reproach of being called a "Jesus Christ disciple," as he has frequently done in the villages. But he has not come into the knowledge of the truth experimentally, I fear. It is intellectual rather than heart

knowledge which he possesses. He evinces much interest in the Scripture talk which I have with him and Mounng Lung regularly on every Sunday afternoon, and Wednesday and Friday evening. He also is very constant to our evening prayers in Shan. Who knows that he may not be a chosen vessel of mercy to his people. We may hope it. We can pray for it. So you see God does not altogether forsake us. His mercy is very great.

INDIA.

Madras Presidency.

LETTER FROM MR. CLOUGH.

A Blessed Work. Ongole, Sept. 28, 1868. — Since my last letter I have baptized five converts, and have made two tours among the villages, where I experienced that blessing in a peculiar manner promised by our dear Saviour, "Lo, I am with you alway, even unto the end of the world."

Truly it is good to be a missionary. When at home, I thought I should be permitted to proclaim the

claimed the glad tidings of salvation purchased by Jesus for all men. Quite a number seemed affected, said they should worship idols no more, and that they should believe in our God. Eight or ten, I think, are trying to find the "one thing needful." After the sermon we retired to the house of one of the inquirers, and there held a prayer-meeting. The house was full and many stood outside.

At Sundrapand, I met with like reception. In that village there are four inquirers, all of whom are asking for baptism.

Mohammedan Impostor. In Rasapalem there is one Christian woman, and she has had much to try her faith. After preaching I went with many of the villagers to the grave of a Mohammedan, who died about one year ago, since which time some of his friends have been trying to make it appear that he has risen from the grave and now is performing wonderful miracles on earth.

Over the grave was a shed, made of palmyra leaves and poles, and the whole surrounded by a slight railing, inside of which no one but the priest and his attendants was allowed to enter.

The time of my visit was Thursday evening. Two Mohammedan men and one woman were at the grave, busy in sweeping the premises and burning incense, and getting all things ready for the next day, Friday, the Mohammedan Sabbath.

The story told about this modern miracle-worker, is as follows. "Before he died he borrowed from a friend Rs. 200, which he was unable to repay. After his death the friend of whom the money was borrowed was one night about midnight thinking of what a loss he had met with and feeling very sad, when suddenly the man who had died appeared to him, called him by name and said, "Why do you mourn about those 200 rupees? Go, look in your money chest, and you will find not only the 200 rupees, but the interest also. I am no longer in the grave, but am risen, am now permitted to visit the earth and do good to men. Therefore whoever visits the place where I was buried, be-

lieving in the great prophet Mohammed, he shall receive whatever he desires. The sick shall be restored, the lame shall walk, the childless shall be blessed with children, the poor shall be made rich," etc.

The poor Hindus, ready to believe anything except the truth, have resorted there every Friday by thousands, bathed in the river which runs near by, placed their gift on the grave, lain themselves down upon the sand in the burning sun, in circles around the same, and after remaining thus an hour or two, have gone away full of hope that they had obtained merit, and that all their ills would be removed. Of course the Mohammedan has made a good thing of it; but I am glad to say that the people begin to see that they have been deceived.

Village Preaching. Two miles from the village last mentioned is Bassavinna-palem, in which are several inquirers. They had frequently asked me to come and preach to their neighbors and villagers. I promised to go before I returned home. The appointed time came; but it was very rainy, and when I arrived at the village I thought my journey had been in vain. But not so. One took a broom and commenced sweeping the shed over the little temple built for their god Ramaswamy; another brought a bench for me to sit upon, and others yet called the people together; so that, notwithstanding the rain, in a short time I had a house prepared for me, a bench, and an audience of 150 or 200 people. For an hour they stood in the drizzling rain and I in their idol house, and told them of the wonderful incarnation, life, death and resurrection of Jesus, and how He now called upon all men everywhere to repent.

Then to show them the folly of worshipping idols, I took my watch in my hand and holding it up said, 'I have something here which it may be you will call a god but you must not worship it until I tell you. See, (opening it,) it has a face, hands which move, and it makes a noise as if talking, without my aid. Look at it' (passing it around). Again, taking the watch and holding it up, I asked, 'what is this?' All, without a dissenting voice said

it must be a god. Then, turning to their little shrine, I said, 'This idol cannot move its hands, cannot talk, cannot walk, has no strength, has no life, and therefore if you worship it, you receive no benefit. Why? because it is nothing but a stone. Nevertheless, to this shrine you bow and sacrifice, and so did your fathers before you. You have all seen what I hold in my hand (a watch). You are now all of you ready to worship. You can all see that this is much more wonderful than your idols; but even this is only a watch, made, not to worship, but to tell us the time of day, etc. As this is useful, so the True God has given to man all things for his use and happiness, — stones with which to build houses and fences, and on which we may grind our curry materials, etc., brass for cups, kettles, bells, etc., copper, silver and gold for money, but none were given to be made into idols. "God is a Spirit, and those who worship Him must worship Him in spirit and in truth." He commands all men to destroy their idols, to make no more; and teaches us in this book that those who worship idols and do the works of Satan cannot enter into heaven' etc.

Eastern China Mission.

JOURNAL OF MR. JENKINS.

(Continued from page 23.)

The Proclamation Posted at Kinghwa. Ningpo, Sept. 15, 1868. — The following pages are a faithful representation of the work at Kinghwa. The reader can easily learn from them, I trust, the difficulties I have had to contend with, both within and without the church, and cannot fail to observe that the contest has been a constant one, with no abatement of zeal on either side. It will be noticed too that the ground is gradually being yielded up; and when I say that I but a few days since received information that the proclamation has appeared for the second time in Kinghwa, being conspicuously posted in various localities, and as the Chinese say, "whole in every particular," the reader will rejoice with me and surely see that my labors to bring it out have not been in vain. And, to add to my comfort, I am told there is a house to be had at Kinghwa, and I expect to start day after to-morrow to visit the "seat of war" for the second time this year. May I be able to send back a good report.

Mr. Jenkins at Kinghwa. Si-fa-leo, Kinghwa, April 14, 1868. — You see where I am, in my old quarters, which have in the long contested question of occupancy become somewhat noted. May their renown grow with their age, till this city shall be thrown at our feet, or rather at the feet of Jesus, as an indication of its readiness to receive the gospel of peace.

We reached Laen-kzi early Sabbath morning, remaining there till yesterday, A. M., when we came on to this city, arriving at four and a half o'clock, P. M. Thinking not to surprise the friends, I sent Tsong-kying in ahead, to announce our coming and to have my rooms thrown open. In due time he returned to report all right, and forthwith we came in, bag and baggage. The landlord received us very kindly, nor did he seem in the least to regret our coming. I can only briefly enumerate now such events as have come to my notice. First, and what disturbs my mind much, the house I had so much hoped

to secure is sold to an official. Secondly, and it is very satisfactory, so much of my rooms as had been occupied by a maker of umbrellas, in consequence of the recent troubles are now vacated and placed at my control. Thirdly, the old man Tsiang has buried his son; and he himself has also, as a sequence to the above-referred-to troubles, opened a school at Kwufong.

April 16. — Returned from Dong-dzah two hours since. I called first at Kyingo's; but finding him out, went to the chapel, which was swept and put in order. Called next upon the rejected wife of Dong-Pah-tsee. Her daughter, (the mother and daughter are members of the church,) has married since my last visit.

I shall continue, so long as I tarry at Kinghwa, to urge the Christians to duty. Kindness with perseverance may bring about a good result. I find there is a feeling among the Christians that I shall not be allowed to remain in the city; not, as I can learn, that the magistrates would directly interfere to thrust me out, but that my present landlord would be so worked upon as to force me to yield back the rooms I now occupy. They are only taken in the name of a Chinaman, which forbids any appeal to Consular authority in case of trouble. I am kindly received however, and but for certain movements of his which I am not able to comprehend, I could have no anxiety. For instance, he acknowledges to have taken away in the late troubles the most of my furniture, lest, in case of an examination by the authorities, evidences of the foreigner's presence in his house should be found, and he now is disinclined to return it. I do not propose to enter any complaint, lest the last end shall be worse than the first.

Sabbath Worship. April 20. — Yesterday, being the Sabbath, Tsong-kying and I went to Dong-dzah. The heavy rain of Saturday night and the very hot sun of the morning made our walk a very weary one. At our arrival I was quite exhausted. Called at Kyingo's; finding him out, went immediately to the chapel, where we were joined by the old man Tsiang, who had

come over from Kwufong to attend the services. Putting on the garb of a school-teacher has improved his looks much. Getting together all we could, we had a service at 12 o'clock. Tsiang read and talked at length upon the 16th chapter of John. There were present but four Christians. Ah-laen was away at his school, teaching, six or seven li distant. Kying-o and his son were about their farm business. As to Ah-tsiao, I knew nothing of his whereabouts, as in all my numerous attempts to get an interview, I have not even met him but once, then accidentally. Returned to the city after the services, in one of the hottest suns that I ever experienced.

A word about Saturday's visit to Keh-saen-dao, to see Ah-laen. As I have said, it was arranged to meet Kying-o there. The drift of the conversation was the present state of the church, and what was necessary to save it. The two, Ah-laen and Kying-o, made no attempt to excuse its condition; on the contrary, they confessed that its low state was mainly chargeable to themselves, nor would they exculpate themselves; yet in a measure they refer their troubles in the first instance to the old man Tsiang.

It was curious, yet distressing, to see what attempts they made to palliate their dereliction of duty, by twisting the Scriptures to suit their tastes; yet after all they confessed themselves in the wrong, ending by the oft-repeated assertion, "It cannot be done." They would argue till driven to the wall, and then escape through that indefensible loophole of inability to obey the gospel injunctions and follow the bright example of those who endured all things, that they might win Christ. And was there no seriousness united with all this? Yes, I think Kying-o, more than Ah-laen, seems to feel that he is all wrong, but freely confesses he has no strength to do better. I tried to press home the goodness of God and His willingness to watch over and protect that committed to His care. Scripture illustrations and quotations were freely used, yet the words would out, "It cannot be done." Ah-laen is no less free to confess his want of faith; but is more inclined

to shield himself behind a stolid indifference.

Keeping the Sabbath. In the course of our conversation, the Sabbath question came up and was fully discussed, but with no comfort to myself. In reference to the Sabbath, there is evidently no disposition to accept of the plain utterances of Scripture concerning the Lord's day, that is, they lose their force before the carnal wants of perverse nature. Kying-o intimated that he might be willing to leave his home to labor at Zao-kying or elsewhere, as I might wish. "Yes," said I, "but your wife and your son are Christians, and you make no attempt to restrain them from labor on the Sabbath. You are master in your own household, and you yourself just now said, that they would do in every respect regarding chapel and religious services generally as you should direct. Now how can I employ you under such circumstances?" He saw the point and replied, "You cannot."

They were both free to confess that they had worshipped their ancestors, that is, had prepared the feast, but did not personally partake, nor worship, though some one member of the family, a daughter-in-law, for instance, did. I charged the evil upon them personally, as the worshipping was with their consent as masters. (What is done for the principal, is done by the principal.) This is the fowler's snare into which they have fallen, and there is no strength, and seemingly but little will, to deliver themselves.

Two months have now transpired since Mr. Lord's letter to the Ningpo Tao-tai, asking for the posting of the proclamation in this city, that the people might be informed of our treaty rights as foreigners and missionaries; yet there is no indication that his request has been attended to, beyond the Tao-tai's promise that it shall be posted.

Timid and Unfaithful Disciples. April 22.—Tsiang-sin-sang came in late Monday night and returned yesterday, P. M. He manifests quite a different spirit from that which I witnessed at my last fall's visit; he is now timid, and evidently does not

want to stop in the city. Indeed he has engaged a school at Kwufong upon his own responsibility, and he does not seem inclined to give it up. I expressed my dissatisfaction, and requested him to come to the city, to be near at hand in case of need. This he declined doing, saying the school could not be dismissed. But he promised to come up as soon as I had secured a house.

brothers, one of whom is my present landlord. I have taken it in my own name; the first piece of property taken in the name of a foreigner in the city of King-hwa. It is located upon the same street with my present quarters. Tsiang will come up from Kwufong in a few days to occupy it.

27.—I was at Dong-dzah yesterday, but did not enjoy the services, being discouraged in heart by the state of the church. Dong-Kying-o and his son were preparing their land for planting. Ah-laen was at his school; his hired help were at work at home as usual. One sister had gone visiting. Tsiang was there from Kwufong. He says it will be difficult to break away from Kwufong, as the chief men of the village are inclined to compel him to remain with them to teach.

30.—Tsiang-sin-sang came in yesterday; he has set middlemen at work, looking for a suitable house for school purposes. He says there is no probability of my being able in the present state of excitement to procure a dwelling place; but he thinks he can secure a house in which to open a school. He is willing to undertake a school, but not to preach. A school will help to sustain our interests here, and may possibly open the door to an entrance into the city within a year or two without the desired proclamation.

Hiring a House. May 5.—I have secured a school-room. It is not the building I so much fancied, viz. the commanding elevation. The owners of that property, although at first willing, indeed anxious to dispose of it, dare not have it known they are negotiating with the foreigner. The people are really standing out. They will not yield an atom till the proclamation is published. They are far more timid than last spring. No one will now act as middle-man, when once it is known that the foreigner wants the property. The house which I have secured is the property of one of three

foreigners, for fear of a like punishment," and they dare not harbor me.

Here is a man who dares to rent me his house simply for school purposes. The whole affair is freely talked over among his neighbors. There is a good understanding. I have even been in broad daylight, and nothing having been

May 10. — I went to Dong-dzah this morning, returning late in the afternoon. Called at Kyung-o's as usual. Found all kinds of work going on, within and without. I could not say a word, so sad was my heart. I asked Kyung-o however, if he would go with me to the chapel? He declined, as on former occasions. "Should I other ask you, would you go?" "No, to go once is of no use." The reply was well spoken, and so I told him. I think he really wants to be about his master's business, but has not strength to resist opposition. Pray for that man.

Gospel Labor — How it is Received.

May 11. — Many come and go, and to-day all the word is preached. My rooms from morning till night are the resort of persons of leisure to hear of the strange doctrine. To those who can read the word for themselves, a simple tract is given, and, if circumstances justify it, a whole New Testament. In this way much good is done, much light imparted; but all time seems to move slowly; nothing visible is accomplished. We need a place which shall be known as the "True Word Hall," where the doctrines of Jesus are taught. This is necessary to conquer the prejudices of the people, by putting the doctrine and the manner of its inculcation before them in their proper light. At present we are spoken evil of, called slayers of men, accused of decoying men and turning out their hearts, of erecting buildings for the purpose of enticing into them the virtuous and the beautiful. We are accused of disturbing the quiet of the people, and attempting to overthrow their ancient faith in the doctrine of filial piety to their dead. The rulers dread us, as they have much of their misused power changed into an instrument of righteousness. The nobles fear us, because their sages are despised but men, and their doctrines are made to pale before the simple teaching of the cross. The priests, always stupid and demoralized, raise their feeble voices and vainly would make the masses believe the sublime truths of the cross are no better than, if indeed they differ at all from, the delusive doctrines of Buddhism on the one hand and Taoism on the other.

Thus all classes conspire to encourage each other in the conflict with truth, and derisively ask, "What will this babbler say? He seemeth to be a setter forth of strange gods;" for we preach unto them Christ and the resurrection. We need to plant ourselves in the midst of this heathen city, and open to the people a chapel so spacious and literally free of the lurking places to the destroyers of men and virtue, as that no cloud of suspicion shall hang over our movements. We want this, to assure the timorous band of Christians we already have here, of our utmost sympathy, and to insure success to our plans of occupancy. "A name to live" here will be like a nail driven in a sure place. We have a house, but alas! it is useless while vacant, for admission is denied me. It is promised to the old man however, as soon as he shall come up from Kwufong to take possession. A heavy cloud of uncertainty overhangs this affair.

Measures to be Taken. We need to exercise very strong and persistent faith. If a case shall require my presence here, I shall not feel justified in leaving, till it shall have been perfectly adjusted. In coming to the field, I plainly saw that but little could be done; but that little would give us a hold here, and a name to live, though seemingly dead. Simply a school kept up in the name of a foreigner would afford us much influence. Now that I have a building in my own title, I must see Tsiang into it. Though closed now because of threatened persecution, I am in hopes it will be thrown open when the old man shall appear to occupy it. Some might demand the key, since the house is held in my own right, and press a suit before the district magistrate. I am of the opinion that the affair had better be managed carefully and with as little show of force as possible. When Tsiang comes, if he can quietly take possession, all right; so far we shall have carried the day. Should his known connection with the foreigner prove a barrier, then I think my time for decided action will have arrived, and I shall press the case hard.

While thus planning within the city, there are difficulties without. Immediate-

ly after Mr. Taylor's affair, Tsiang wrote me he could no longer remain in the city, but had gone to his own village, Kwufong, where upon my arrival I found he had opened a school from which he was receiving some remuneration. While at home, his fourth and only son had died. Being engaged in the school, the friends are unwilling to let him off. Again, his grandson is sick with the small-pox, his fields need to be planted, in a word, he cannot leave home just now. But he is my only earthly hope; with him gone, I could not stand. So I hasten to Kwufong to bring him up. After much talk, with the promise of a few dollars to the friends of the school as a kind of peace-offering, the old man promised to come to my aid. Days come and go, but he does not appear; cannot come because of a freshet, more sickness, more difficulties with the school. At length he comes, but without his goods and family which he had promised to bring.

May 14. — A mode of adjustment was proposed last evening respecting the house in question. A barber in an adjoining building proposed to make an exchange of rooms. This plan would remove all objectionable features in the case, and give me as good rooms as I could wish. The plan was accepted and we separated, feeling quite elated. This morning the arrangement is broken up; the parties became jealous, hence the finale. But here is another arrangement, and I hope it will stick. My present landlord offers me the rooms, also to be written in my name, for the remainder of the year. The proposition is accepted. His brother also offers rooms in his own house for Tsiang's use, for dwelling purposes. They are also accepted and put in my name. Are we not being prospered? It remains now to get Tsiang up from Kwufong, and get him safely located and at work. I shall hold on to see the end. O that the proclamation would come out! But will it bring relief?

17. — Sabbath evening, and one of the most disagreeable Sabbaths I have spent in China. It has rained incessantly, and

withal is very cold. Of course I have not been able to go to Dongdzah as usual. While thus shut in, I have read much, having had but few callers. But living like this is not pleasant. I realize that I am doing nothing. My labors here do not show as yet, and affairs move so slowly as to discourage me. I would see some fruit. I must out of this as soon as possible. Since we cannot move up to work the field, we must take ourselves to a field where we can live. Zao-kying will prove such a place. I shall not lose my hold upon this city, yet circumstances justify me in seeking a home elsewhere.

One great drawback to Tsiang's moving up from Kwufong is the school he has there. To-day a man has been in, who says he is willing to take the school. I hope some arrangement can be made soon. Possibly to bring about one, I may have to give a few dollars from my own purse; but anything to get my plans into working order. I shall be greatly pleased to see the old man's face to-morrow. He will surely come up if the weather permits.

A Victory Gained—in Appearance.

18. — What shall I say? how shall I express myself? The proclamation is out! This afternoon I went out with Tsong-kying for a walk. Going out of the Shufu gate, opening out upon the river, we had a good view of the flood, now sweeping past the city in consequence of the recent rains. Coming home, we came past the city magistrate's office, and what should we discover but the proclamation posted in broad daylight! There it was, the paste not yet dry. My heart went bounding. I came home praising God all the way, and have yet scarcely recovered from the excitement, and it is near midnight. From that time to this we have been talking over matters, arranging for this and that, preparatory to securing to ourselves the greatest good from the proclamation. I must make the most of our victory. I am not over sanguine however. The morrow will let us more into the spirit of the people. They will now have an opportunity to make good their professions of readiness to assist me as soon "as the proclamation should appear."

19. — The proclamation is out, but it is without a proper heading, without the name of the party issuing it, without a seal of office, without date and the usual red pencillings to be seen upon all official documents. It is posted in front of the magistrate's office, which is evidence enough to those who want it, that the magistrate posted it; but it bears upon its face no official command, no authority: and here is my trouble. Our foes seize hold of this fact, and herald it wherever voice and insinuation can be sent. "The proclamation is out, but unstamped." It has set everybody to talking. The city is all astir, as though some monster had all at once appeared in it. The literati can be seen in groups discussing the proclamation, and they laugh sneeringly. "Foreign devil" is upon the lips of the passers-by, and in the same breath some remark is made about the proclamation. "It has no stamp, no name"; that is the loophole out of which the hitherto most zealous criers for the proclamation are now about to escape. All who formerly looked forward to its publication with hope, now hang their heads and speak disparagingly. It is a most natural state of things, when we consider we are contending with the hosts of darkness. We are fighting the battle of freedom from Satan's thralldom. Though our weapons are spiritual, we are nowhere promised that victory shall come upon the first onset. The battle may go against us, but the standard cannot be overthrown. That is under the immediate control of the Captain who will not lay it aside, much less cast it to the ground in defeat, till all the nations proclaim him Lord.

I labor here at a very great disadvantage, being held in check by the magistrate. Were we nearer the open ports, the cunning and practice of the magistrate would, I fancy, be brought to nought quite easily; but at this distance (250 miles), he is able to thwart all my plans. What I have now brought about after so many months of toil and anxiety, all goes for nothing in the absence of the magistrate's seal of office. He has published it, but how? And what is to be done? What has been brought to light would never have

appeared, had not I pushed the thing with a will, and shall I at it again? It seems to be best. Step by step, little by little, have we gained ground. We may not stop short of the goal.

Light Dawning.—Being determined to make the most of the proclamation, I posted on my street door this morning, my desire for a house, etc., referring all parties, for confirmation of my right to rent property within the city, to the proclamation itself, to be seen at the magistrate's office. The notice caused considerable stir.

Pending affairs within the city, Tsiang's Kwufong school still remained upon his hands. He is still threatened with prosecution if he shall throw it up altogether, and he cannot find a man to accept the position. He is told not to go to the city, in which case Mr. Jenkins would have none to help him, and he would soon have to give up the contest and return to Ningpo. Chief in this affair is Cü. I fear he is an apostate. Tsiang says he is a confirmed gambler, and not many days since had the chief place among the gamblers at some village theatricals.

20.—The notice upon the street door is helping me. Two or three houses are in consequence offered me. Tsiang came back from Kwufong to-day with a part of his goods upon a raft. He says he has made all necessary arrangements for getting the village school off his hands.

21.—I have not seen either of the houses spoken of yesterday. It matters not however, the good work is going on as fast as practicable, no doubt. The people are cautious, timid. An old man, Yih, has called upon me, who says he is anxious I should move up, that he may be with us and learn more of the doctrine. In my conversation with him I thought of the man in the Scriptures who lacked but one thing; in this case the man needs regenerating. He is at present connected with one of the city offices, but promises to aid me in securing houses for dwelling and chapel purposes.

Returning this P. M. from a walk past the city magistrate's office, I saw as usual

a large group of the literati reading the proclamation. One of the bystanders who recognized me said, "This was published last year." "Yes, at Ningpo; but why has it no seal, nor yet any heading? Do not the people know it came from the within magistrate?" "I do not know," was his reply, with a wink of the eye that spoke of trickery. It turns out that the person who addressed me was the man who was beaten last year for renting his house to Mr. Taylor. This same man tried to induce me to accept his house. His offer was declined for prudent reasons, and how wisely, circumstances have proved.

I find the majority of the people are ashamed of their magistrate, but dare not speak openly for fear of punishment. Some one in the darkness of last night appended to the proclamation a few characters of the most odious meaning, implying that it was not a man that issued it, but some detestable beast.

Some men who came forward as middle-men, now refuse to act, the magistrate having caused it to get abroad that the foreigner is not to have houses within the city, and that no one is to assist him. It is easy to fancy what an influence such a report from this malicious magistrate would have in the community.

22.—This has, in some respects, been a busy day, yet nothing has come of it but talk and disappointment. Last evening a man by the name of Tsiang came in to say that he had a large house which he wished to dispose of, and would gladly, without fear of punishment, let me have it. The locality being good, I told him I would consider the case, and he might come again to-day to get my decision. Feeling that there was something wrong about the man, I sent the old man, Tsiang, this morning, to ascertain what he could of his antecedents. He soon returned to say that he was a sharper; the house did not belong to him, etc. We found out the owner of the house in question however; and finding that he was anxious to dispose of it, middle-men would come to talk the matter up. They came in a short time since; the landlord, a lad of eighteen, and an in-

veterate opium smoker, came with them. The house however, is at present occupied by an ex-magistrate, who will not vacate it till next September, if at all; and I refused to have anything to do in the matter at present, saying however, that the moment the house should be vacated I would gladly accept of it. With this house ends all hope of accomplishing anything this spring.

23. — While I was sitting this afternoon chatting with the old man Yih, Tsiang came in greatly excited, and before he would tell us what the matter might be, seized a pen and wrote characters which mean in general words, "Whoever among you literary men, farmers, merchants or artisans, dares to become the friend of the foreign devil, shall have your house burned, yourself be killed," etc. A placard to this effect had been posted in front of one of the principal city temples. I caused a copy of it to be taken and sent with a note to the district magistrate. The note was received, and in due time a reply came back that the matter should be examined into, and the city magistrate be ordered to issue a command that nothing further of the kind should be posted within the city. Such a command was issued a few days thereafter.

Mission to Sweden.

LETTER FROM MR. BROADY.

Reopening of the Seminary. On the 5th of August, our Seminary opened its fall term. Eighteen scholars, of whom eight are new ones, are now present. Of the eight new ones, all but one, who is a non-professor of religion, and consequently a self-supporter, being the son of br. P. Palmquist, receive full scholarships. Three of them are experienced preachers, one of whom has come to stay with us only for one term. The remaining four are all younger brethren, who feel themselves called to the ministry. One of them entertains some thoughts of going out as a missionary to the heathen. Of the eleven we had last term, one, who supported himself, is not

likely to return, being prevented by certain peculiar circumstances in connection with his family. Of the ten older scholars who thus remain to us, the three who formed the third or senior class of last year, expect to leave the school for their respective fields of labor, as stated before, at the close of October next. Consequently, it looks now as if we were going to have thirteen or fourteen permanent scholars during the year now beginning, all but two of whom are candidates for the ministry.

LETTER FROM MR. WIBERG.

New Church Formed. Stockholm, Nov. 9, 1868. — We still enjoy the presence of our Lord, and He continues to smile upon our labors. Lately a new church of twelve members has been formed on the island of Oeland. This island stretches along the east coast of South Sweden, a length of eighty miles, and comprises thirty-four parishes. It has been and is still a very dark region, and Baptist sentiments have not, until now, got any foothold on the island.

The Work in Norway. Br. Ola Hansson continues to labor successfully in Norway. In a letter dated Drammen, Sept. 9, he says, "I have made a short visit to Eidsvold, where the Spirit of the Lord wrought powerfully. Many were awakened, and about fifteen were hopefully converted. The few Christians who were there, were greatly rejoiced. Praise God with us, and pray that He may do great things here. The prospects here are promising in many quarters. I have been to the town of Lillihamar, ninety-six miles from Kristiania. There also was a great desire to listen to the Word. From several places I have received letters, begging me to come to them."

Revival Influence and Power. Br. E. M. Nilson, who has been laboring during the last two months in the province of Wernland, in a letter dated East Glanne, Oct. 22, writes, "Many have been brought to the knowledge of the Saviour since I came here. Their number is about thirty-

five. I have been permitted to preach every evening except four, since I came to this place, and the Lord has always been present and applied the Word with power."

Br. John Palmquist in his last report writes, "I have during the last year, ending Oct. 1, 1868, travelled as a missionary 3,900 miles by land and water, preached 265 sermons in eight different provinces, attended prayer and church meetings, made family visits and conversed with the sick. The Lord has always been with me, witnessing by His Spirit that the word of grace has not been spoken in vain, and that sometimes in a wonderful manner to the glory of His name, and the salvation of souls. This I will mention with feelings of gratitude to God. But how many souls have been awakened or born again through my instrumentality, God alone knows. I dare not mention any definite number, as it is not for mortal man to count how many are saved."

Progress in Stockholm. The work in Stockholm is progressing as usual. The meetings in our chapel continue to be crowded on Sunday evenings. On Sunday mornings and during the week the attendance is tolerably good. We have a baptism every month. The Sunday school connected with the 1st church is in a flourishing condition. We have over 200 children in attendance. Mrs. Wiberg superintends the boys' infant department. Br. Edgren preaches for the 2d church, and his labors are blessed. Br. Nystrom is supplying the church at Svalnas, six miles from Stockholm, on Sundays.

GERMANY.

LETTER FROM MR. BAUMGARTNER.

Review of Labors at Rositten. Mr. Baumgartner has recently removed from Rositten to Altenburg. He presents the following review of his labors at the former place.

For the last ten years and nine months the Lord has condescended to own me for His servant, and to crown my labors with His blessing. There have been some

seasons of peculiar refreshing at Rositten, when many souls have been converted and added to the church. To God alone belongs the glory. During these years I have baptized 408 souls into the death of Christ, on a hundred different occasions, and at seven different localities within my field of labor. A large proportion of the number who have been baptized still hold their places in the house of God. Some have been dismissed to neighboring churches. Others, and not a few, have gone to Russia, Poland, Hanover, America, and other countries and communities. Some have backslidden and gone their own ways, and a number have been perfected and entered into the heavenly sanctuary, where they wave their palms of victory before the throne of the Lamb. During my residence in Rositten, I have followed to the grave 38, of whom I have good hope that they were the redeemed of the Lord, and will be found again in His heavenly kingdom.

I leave the church with the consciousness that it has always been my aim to promote their welfare and peace. I turn away from them burdened with anxiety for them, and earnestly praying that the great Shepherd will watch over the flock and set over them a faithful under-shepherd in my place.

LETTER FROM MR. SCHULZ.

The Work in Russia. Mr. Schulz gives an account of a visit made by him in July last to the Baptist churches in Middle Russia. He writes that in many places he had very joyful seasons. He says:—

Almost everywhere the places of worship are too small to admit all the hearers, a large part of whom are often obliged to listen without at the open windows. On my last journey, extending from June 20 to July 3, I had many joyful experiences. One of these was at Sololdricon, an out-station belonging to Newdorf, the residence of numerous Lutherans. It was early when I arrived, and I devoted the spare time to visiting from house to house. A brother offered to be my guide to the residence of some unconverted people living in the forest

where it is almost impossible to find the inhabitants, living as they do remote from one another. In this work I enjoyed much, and succeeded in securing the favorable influence of a man who had hitherto kept many away from our meetings. Not only did those who were invited come to the evening meeting, but also many others, so that the place of worship was more than full. In the midst of my sermon there was a general spirit of awakening. I am not inclined to give much credit to such sudden manifestations, but it was too plain to be denied that the prevailing anxiety for the salvation of the soul, and grief on account of sin, was on the increase. At the close of the sermon I found it impossible to dismiss the assembly, and continued the meeting with reading the Scriptures and exhortation, singing and prayer. About midnight some grew more calm. The weeping was assuaged, and the anxious rose up from the floor where they had been kneeling. Some professed to have found peace in Jesus. I was specially gratified by the experience of a young girl, thirteen years of age.

I felt impressed to remain another day at this place, God seeming to have determined to reveal Himself to these souls; many also urged me to tarry. On the next day I made fifteen more visits, and had many delightful seasons. Some begged, as the chief of sinners, for the forgiveness of their sins; others confessed that they had come into the meeting for the first time the evening previous, but they now saw their errors, and were convinced that they were on the way to hell; also, that they were convinced of the truth, and could not rest till they should become members of our church. Persons who had been excluded confessed that they needed to be converted anew, or they should be lost. One who had formerly been an opposer declared that Satan was following him. At one time he lost by an accident an excellent cow, which would not have happened if he had staid at home, and the last evening, just as he was going, a poisonous snake bit his child, but still he came to the meeting and nothing should again keep him away.

A woman whom I found at work in her garden and to whom I spoke about her soul, immediately fell upon her knees, and from a broken heart prayed for mercy. I endeavored to urge all to embrace the present opportunity, showing them what hindrances men find in the way of seeking salvation. At the meeting, to which I invited all, the crowd was very great, with much weeping and great excitement.

The next day, which was Saturday, I proceeded to Dopporic, where I spent the Sabbath. Some Germans to whom I had opportunity to speak on Saturday were present at Divine service, and some recent emigrants from a place in the vicinity where I had previously held a meeting. After the forenoon service I baptized a Polish woman in the presence of many spectators, who thus received witness to the truth both in word and deed.

On my return to Neudorf a church meeting was held. Here I met br. Ondra, and made calls with him. I embraced the opportunity to hold another meeting at the fruitful outstation of Solodricon, and the Lord was with us with His blessing. Under the conviction that God who is rich in mercy would bring the wanderers here home to the dwelling-place on high, I left, accompanied by the best of wishes. The baptism of the converts here falls to the lot of br. Ondra, because he resides in the vicinity. Persecution is unknown here.

LETTER FROM MR. NIEMETZ.

Progress of the Gospel in Kurland.
In Kurland, particularly in the southern part, a great awakening took place last year, and the work goes forward with power. During the first five months of last year, more than a hundred were baptized and added to the church. In many places the meetings are so fully attended, that even the sheds erected cannot contain the multitudes of hearers, and it is necessary to preach the Word in the open air. And, what is still stranger and more uncommon in the history of our churches hitherto, not only is the Word of

God preached in the open air, but baptism is administered and the Lord's Supper is celebrated before hundreds of spectators at mid-day. Praise and thanksgiving be to the almighty and merciful God, by whom such things have been brought to pass in Russia!

Mr. Ondra reports that during the last quarter he baptized 56 believers into the death of Christ. Among them are his two sisters, a very joyful fact, inasmuch as previously not one of his family had embraced the way of truth. Seven were baptized publicly in a place midway between a Russian and a Catholic church. A correspondent in Southern Russia writes as follows:—

Toleration in Southern Russia. A brother in Old Dantzic writes, that in conformity with a report of Governor Kotzebue the Baptists in Southern Russia are to enjoy toleration. The governor has also expressed the wish that none who wish for the public welfare, and particularly no Germans, should molest them. There are many German brethren at this place who wish to be baptized, but no one dares to do so. If there were an experienced brother here who would bring together the converts belonging to the different colonies, he could accomplish much good. Still, he could not come as a missionary; for no missionary is permitted to enter Russia at this point, but he could come very readily as a teacher. Many brethren were here at the time of Passover, from various colonies, some from a distance of a hundred English miles. A brother was also here from Turkey. It was a true Pentecost; the Spirit of God came among us "like a mighty, rushing wind," and sinners fell at the Saviour's feet. Russians too began to turn to the Lord.

Baptisms in Caucasia. I have received information from Tiflis in Caucasia that seven persons have been baptized, and are begging for a brother to preach to them the Word of God. A Russian woman who was with us, in her prayer offered thanks to God for His goodness in that she had found a company of the children of God. In her soul-trouble she had journeyed to a monastery that she might obtain from the saints there the forgive-

ness of her sins; but in vain. Then it happened that she went to a meeting where even Russian brethren offered fervent prayers. These prayers broke her heart. She burst into tears and confessed that the saints could not help her; but Jesus was here and He could do it. And the Lord hears the prayer, that goes up to His throne, in all dialects and languages.

LETTER FROM MR. HAAG, ZURICH.

The Gospel in Switzerland. The second quarter of the year 1868 did not pass away without some joyful experiences, for which praise is due to God, the fountain of all good. Two brethren had lived together some years in a monastery in Fischingen. They felt oftentimes extremely lonesome, because not a single soul within the circle of their acquaintance was accessible to the truth. But all at once they were favored with company in the way of life. For God who is able to open every door, however closely it is barred, moved the heart of a woman to inquire after the way of salvation. This desire was not merely superficial; for she continued to seek earnestly till she found peace in believing. At the same time she was convinced by the Scriptures of the necessity of baptism, and not consulting with flesh and blood, she came at Easter to Herisau to submit to the ordinance. The church had not been previously notified of the desire of this woman, and hence there was at first some hesitation as to her baptism; but a little conversation with her resulted in such entire satisfaction that it would have been wrong to ask her to wait longer; and all unanimously voted to admit her. It might be said of her, as it was anciently said of the Ethiopian treasurer, that she "went on her way rejoicing." But she could not remain alone a pilgrim to the heavenly Zion. Her husband also, and a young man, became believers, and were both baptized at Herisau at Whitsuntide.

Doors Opened for Preaching. The Lord also opened a door for the preaching of the gospel around Fischingen. It had

long been the wish of the brethren there to have a place to hold meetings; but in the spacious monastery where they resided and labored, it was not permitted; for the foreman of the business, in his hatred of the kingdom of God, had strictly forbidden all assemblies for religious edification. But though Satan and his minions combine to hinder the cause of God, "the Lord's hand is not shortened that it cannot save." This was illustrated in the present case; for soon afterwards a man totally unknown offered his house in a neighboring place to hold meetings in. I was allowed to preach there three times, and always to a large number of hearers.

A fortnight since I visited Switzerland again, and heard with joy how richly the Lord had revealed His mercy to the stations and outstations during the meeting of the Association. The last Saturday and Sunday, br. Harnisch baptized eight in Horisau, chiefly the fruits of the sermons preached during the sessions.

I have lately taken up my residence in St. Gallen; may the Lord bless this step to the promotion of His kingdom. The meetings here are well attended, and one of the eight converts lately baptized at Horisau was converted through the preaching of the gospel here.

Mission to France.

Letter from Mr. Lepoids.

The Département's Condition changed. Paris, Nov. 3, 1862. — The following is an account of a journey which I made last week for missionary purposes to Fontainebleau and vicinity. I held several meetings in the city itself, and made some delightful visits among both Catholics and Protestants, accompanied by our br. Farrazin, who has had the honor of being imprisoned for Christ and for the Word of God. But now all is changed for him; we only has he received a license from the authorities of the Département to sell

the Bible and the New Testament to the people, but he has also obtained recently from the Emperor himself a complete discharge from the fine to which he was condemned in May last. God be praised!

Love for the Bible. I have also seen some in this village who seem not far from the kingdom of God. I visited a Catholic woman on her death-bed, who received joyfully the good news of pardon through Jesus Christ. Two Catholics who had been at variance became reconciled to each other, after hearing me read and explain Matt. 8: 21-35. Another woman also reads the Bible with delight; she and her daughter seem to be coming into the light. But I was most impressed to see a man who was aroused from his sleep of death through the labors of our br. Farrazin while he was in prison. This man had been condemned to several months' imprisonment for cruelty to his wife. Since his discharge from the prison, he has sought out our brother and obtained a Bible, of which he is a diligent reader. He has also bought a reference Bible, that he may compare the parallel passages, and better understand the Word of God.

I read the third chapter of John with this man, and explained to him the new birth and God's great love for sinners, how He gave His Son to die for them. He appeared to be deeply affected. I exhorted him to go and humble himself before his wife and to become reconciled to her, if he desired to receive a blessing for himself and all his family. He promised to do so. May the Lord have compassion upon him and all his house, and when I see him again, may I find him and all his truly converted.

The Work in Paris. The work in Paris is still encouraging. Our meetings are numerously attended. We think several have recently found peace. May the Lord gather a harvest for His own glory, and soon restore the members whom we have been obliged to cut off.

DEATH OF MISSIONARIES.

Mrs. Goddard, wife of Rev. J. R. Goddard, of the Eastern China Mission, died at Ningpo, Oct. 1, 1868. An infant son died Oct. 9.

Mrs. Wade, wife of Rev. Dr. Wade, of Tavoy, died at that place Oct. 5, passing quietly away, and was buried on the evening of her departure.

ARRIVAL OF MR. CRAWLEY.

Mr. Crawley, of the Burman department of the mission in Henthada, arrived in this country on Sabbath, Nov. 1.

DONATIONS RECEIVED IN DECEMBER, 1868.

MAINE.			
Warren, Ladies' For. Miss. Soc.,			
Mrs. E. A. Richardson tr.,	12 00		
Broadalbin, Mrs. Ruth R. Allen	2 00		
York Asso., Geo. W. Roberts tr.,	40 10		
Jefferson, 1st ch. and cong.	5 00		
N. Sedgwick, Mrs. S. A. A. Corthell	1 00	60 10	
NEW HAMPSHIRE.			
Hillsborough, a sister, per Rev. G.			
W. Gardner, D. D.	20 00		
Henniker, Mrs. Silas Colby	2 00		
Fisherville, 1st ch., S. S., for sup. of			
nat. pr., care Rev. C. T. Kreyer,			
Ningpo, China,	100 00		
Exeter, Elm st. ch., for sup. of Shway			
Loe, care Rev. J. N. Cushing,			
Toungoo, Burmah,	25 00		
Nashua, 1st ch.	201 19	348 19	
VERMONT.			
A sister	1 00		
West Bolton, Mrs. O. Greely 2; Rev.			
L. B. Steele and wife 2;	4 00		
West Halifax, 1st ch.	5 25		
Townshend, ch., S. S., for sup. of			
pupil in Rev. I. D. Colburn's sch.,			
Toungoo, Burmah,	40 00		
Burlington, ch., E. A. Fuller tr.,	182 85		
Jericho, Fem. Miss. Soc.	12 75	195 35	
MASSACHUSETTS.			
Dorchester, a friend, for sup. of B.			
W. Barrows, in Rev. L. Jewett's			
sch., Nellore, India,	10 00		
Boston, 4th st. ch., S. S., H. P. Han-			
son tr., for sup. of nat. pr., care			
Rev. A. Bunker, Toungoo, Bur-			
mah,	50 00		
Boston, Shawmut Ave. ch., mon.			
con. colls., per Dea. Benj. Smith,	17 48		
Weston, ch., of wh. 75 is for sup. of			
nat. pr. and 25 for sup. of girl,			
care Rev. A. Bunker, Toungoo,			
Burmah,	100 00		
Hyde Park, ch., I. F. Arnold tr.,	28 54		
Lowell, 1st ch.	30 00		
Waltham, Mrs. A. M. Bacon's S. S.			
class, for sup. of pupil in Mrs.			
Scott's sch., Nowgong, Assam,	4 00		
West Townsend, ch.	10 65		
Newton, students in Theol. Inst.	5 00		
Lynn, Young Ladies' For. Miss. Soc.,			
for sup. of nat. pr., care Rev. E.			
O. Stevens, Promie, Burmah,	75 00		
North Brookfield, H. H. Sparks	20 00		
Lanesboro', Mrs. Mary H. Wood	2 00		
Ashland, ch.	25 00	872 62	
RHODE ISLAND.			
Providence, Friendship st. ch., La-			
dies, for sup. of two girls in Mrs.			
Bixby's sch., Toungoo, Burmah,	15 00		
East Providence, 1st ch. and S. S.,			
A. N. Medbury tr., and with pre-			
vious donas. to const. Rev. Isaac			
Cheseseborough H. L. M.			
	62 00	77 00	
CONNECTICUT.			
A contributor		35 00	
NEW YORK.			
Lockport, ch.	89 35		
Castle, Charles Harriott, for the			
Swedish mission,	2 00		
Ballston, M. M. Ingham 8; D. A. S.			
Ingham 1;	4 00		
Yonkers, Mt. Olivet S. S., tow. sup.			
of Ye Sing Djer, care Rev. C. T.			
Kreyer, Ningpo, China,	60 00		
Wyoming, Rose V. Williams	4 00		
Shushan, Mrs. L. T. Dobbin, for sup.			
of Bible woman, care Rev. M. J.			
Knowlton, Ningpo, China,	5 00		
Chestertown, Robert and Ann Wood	1 00		
New Lebanon Springs, mon. con. coll.	8 50		
South Troupsburg, Mr. and Mrs. J.			
G. Conover	1 50		
Coll. per Rev. O. Dodge, Dist. Sec.,			
Saratoga Asso., Amsterdam, ch., of			
wh. 20 is fr. S. S.	60 56		
Hudson River South Asso., B. K.			
Peebles, New York, 50; Mt. Ver-			
non, ch. 26; Yonkers, ch., in part,			
125;	201 00		
New York Asso., New Rochelle, ch.	32 65		
Hudson River Central Asso., Kings-			
ton, ch. 83; Saugerties, ch. 43.91;	126 91		
Hudson River North Asso., W. H.			
Gifford 5; Mrs. A. Van de Boe 5;			
R. Rosman 5;	15 00		
Buffalo Asso., Buffalo, Washington			
st. ch.	222 10		
Chenango Asso., Norwich, ch., in part,	72 69		
Dutchess Asso., Arnenle, ch., bal.	12 00		
Deposit Asso., Deposit, ch., in part,	27 60		
Franklin Asso., Gilbertville, ch.	28 72		
Broome and Tioga Asso., Spencer,			
ch.	23 50		
Madison Asso., Madison, ch. 18.50;			
Mrs. Rebecca Norton 3;	21 50	978 58	
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1st ch. 43;	68 48		
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beth, ch., in part, 12;	72 00	140 48	
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South Auburn, Mrs. Huldah Gregory			
8; Mrs. Laura Baldwin 1;	9 00		
St. Clair, Welsh ch.	12 00		
Burrell, Peter Snively	4 00		

Bethany, Eunice, Lois, and Ann E. Torrey and Nancy Brooks, 1 ea., 4; Ann Bartlow 50 cts.; Philadelphia, Mrs. C. A. L.	4 50 50 00 80
Eaton, Martha Harding Coll. per Rev. J. V. Ambler, Dist. Sec.,	
Philadelphia Asso., Montgomery, ch. 16.89; Philadelphia, Olivet ch., Mrs. A. M. 2.40; Mattawney, S. S. 10; Colerain, ch. 7; Upland, ch. 111.84; Springfield, S. S. 2.25; Pottsville, ch., of wh. 25 is fr. S. S., 46; Philadelphia, 11th ch., 18.64;	218 52
North Philadelphia Asso., Reading, ch., in part,	51 45
Centre Asso., coll. 8.25; Logans Valley, ch. 40;	48 25 15 00
Northumberland Asso., Lewisburg, Ladies' Inst., per Miss H. E. Spratt, Johnstown, Welsh ch.	10 00 418 52
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Washington, Henry Beard	25 00
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Charlottesville, James Alexander	8 75
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Edwardsville Asso., Upper Alton, Shurtleff Coll., Students' Miss. Soc.	15 05
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Ottawa Asso., Mendota, S. S., tow. sup. of Omed, nat. pr., care Rev. I. J. Stoddard, Assam,	25 00
Quincy Asso., Payson, ch., S. S., tow. sup. of pupil in Rev. E. P. Scott's Mikir sch., Assam,	15 00
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CANADA WEST.	
Ontario, Mr. William Craig	19 73
BURMAH.	
Rangoon, a friend	25 00
ASSAM.	
Gowalpara, English officers and friends, per Rev. I. J. Stoddard	780 00 \$5,460 02
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New York, Lispenard Stewart, per Heman L. White Exr., 200, less Gov't tax 12,	188 00
Springfield, Ill., John L. Smith, per Rev. S. M. Osgood, Dist. Sec.,	417 58 605 56
Total,	\$6,065 53
Total Donations and Legacies from April 1 to Dec. 31, 1898, \$84,046.39.	

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AMERICAN BAPTIST MISSIONARY UNION.

NOTES OF A TOUR TO MANDELAY.

BY REV. A. T. ROSE, RANGOON, BURMAH.

[Continued from page 8.]

The Oil Wells. Dec. 13. — This morning at about seven, we anchored at Ya-nau-choung. Ya-nau (earth oil), Choung (creek) (earth oil creek). It is pronounced Ya-nou-joung; a town of about 1,000 houses. Here, it was understood, we were to stop long enough to visit the oil wells. After the usual scramble, and bluster, and delay, we got on shore, taking with us our saddles and bridles. The governor was absent on a visit to the "Golden Foot." We spoke at once for ponies and the Myo-oke promised us a supply; but as the Maulmain gentry were also in want of ponies, provision was not made that we should all be supplied. A full hour passed, during which time a large company were listening in front of the Myo-oke's house to the great things of God and of the gospel, before the ponies made their appearance. It seemed evident at a glance that our animals had not been selected with a view to suit our saddles and bridles. A sense of propriety and the fitness of things would have insisted on a generous enlargement of the ponies; but expediency suggested that a wiser policy would be the diminishing of the gear to suit the animals. Suffice it to say, that our tackling was adjusted to our ponies, and after a short ride of three miles, over a rough up and down road, through a very queer-looking country, we arrived at the wells. The country is uneven and broken, as if upheaved by internal forces, and shaken by fierce convulsions, and left in odd-shaped hills and hummocks, whose deformity was decidedly naked, with deep ravines and gorges. The soil is of the most unproductive kind, and largely mixed with a gray, soft sandstone, with layers of black granite-like rock, that remains and wears smooth in the sides of the gorges, while the soft sandstone is worn away by the furious torrents of water that rush through in the rainy season. There were no trees to be seen as far as the eye could range over the rough barren surface, except a few shrubs and dwarfed-looking trees. Among these the cactus was the most noticeable. I saw a few very large, with beautiful tree-shaped tops. The trunks of some were six or eight inches in diameter, and free from limbs for eight or ten feet. I saw a few century plants in blossom, the first I have seen; and another shrub-like tree with singular-shaped leaves and pretty blossoms that I never saw before.

But the oil wells. They were all in the same region, occupying a space of twenty, or perhaps I had better say, fifty or a hundred acres, the ground as high as any in that quarter. There are about 200 of these wells, in all directions and at varying distances from one another. They are about 160 cubits or 240 feet deep. We inquired particularly about one that was doing splendidly, as to its depth, yield, etc. That was 160 cubits; others near by had the same length of rope and were of the same depth. In drawing up the oil, they do not stand by the well and pull the rope, but start with the end of the rope and run down the sloping ground away from the well till the bucket comes up, one man standing by the windlass to take and empty the oil. Looking at these hard-worn paths, you see the length of the ropes and the depth of the wells. All the wells I saw were from four to five feet square, planked up, not with sawed, but with split, materials. The wood is "akah," from which cutch is obtained. The windlass is crude, but strong. The rope used for drawing up the oil is of raw hide, bullock or buffalo, firmly twisted, and only half an inch in diameter. The amount drawn at one time is ten viss, or thirty-five pounds of oil; but heavy lead weights are attached to the buckets to sink them quickly. The people at the ropes move fast, indeed run. One rope was drawn by a mother and her two daughters, under twelve or fourteen years, I should say. The mother had the rope tied around her body, so that no slip would let it go. At another well close by, a lean sickly-looking girl was the leader and had the rope tied around her waist, while a smaller girl and boy helped to pull it. The well where we first stopped had been recently opened. They had been three years in sinking and planking it, and it was yielding largely; 2,000 viss had been taken from it by the time we arrived (9 o'clock), and the buckets were still going as fast as these poor women could move. A man was sent down just after we got there, that we might have the pleasure of seeing him, I suppose, and reported the oil still deep. We could only see a little way down into these wells, thirty or forty feet at the most; being small, the light has no chance to penetrate. All we could see was a small, deep, dark, greasy hole in the ground; and it did not afford me any pleasure to know that a man was sent down 240 feet into such a place to gratify us.

Not fifty yards from this well was another that had yielded largely in its day, but had failed; this they were sinking further. Three men were doing the work at the bottom, but only one at a time. He is let down with a large rope made fast to him, and remains so till he is drawn up. The small rope moves briskly, bringing up the earth saturated with oil while he remains down, which is only about twenty minutes, more or less. When he can stay no longer, he jerks the large rope for a signal and is at once taken up, and another man gets into the rope and is let down, and so on. The man that comes up is quite exhausted, and throws himself on the ground in the shade till his turn comes again.

The pay these people get for their work is very small. A man and his wife and daughter, with a pair of bullocks and a cart, get only Rs. 10 per month. At the same time, paddy at that place is Rs. 110 for 100 baskets. The price of the oil at the wells is Rs. 10 for 100 viss when sold to merchants; but these people have to supply a gentleman in Mandalay on the king's order, 50,000 viss a month, for which they get only 1-8 for 100 viss. The appearance of the people is that of extreme poverty, but little clothing, scanty food, and miserable houses.

Population of the Valley. While we were gone to the oil wells, Mrs. Bennett called on the governor's wife, and talked to the women who flocked in crowds to see her. She gave away many books to the people of this place, and spoke to a large number during our stay of three or four hours. Ya-nau-choung is only about seventy-five miles from the frontier. Taking all the towns lying on the banks of the river, from sixty houses and upwards, we have twenty towns and villages, from sixty houses up to 1,000. These will average about 300 houses each. There are many villages having less than sixty houses; and many lying a little back from the river and up the

creeks that enter into the river are not included. In like manner between Ya-nau-choung and old Ava, are about thirty towns that will average over 300 houses each. I make this calculation from a map before me, drawn by a young man who recently took some pains to determine the channel of the river and the size of towns lying immediately on its banks. But my opinion is that it gives no adequate idea of the population of the valley or of the towns we really see in passing on a steamer.

Dec. 14. — We stopped at Salay, where we met the steamer "Bentie" on her way down from Mandalay. Sent letters to Rangoon. We spent some time on shore, and saw something of the town and people. Salay has a good deal of trade. Much cotton is grown in this region, and much coarse, cheap cotton cloth is manufactured in Salay, so coarse and cheap that one kind is sold at the rate of twelve yards for one rupee; a much better kind is sold five yards for one rupee. Last year the Min Goon prince, on his way down after the rebellion, destroyed this town. More than 1,000 houses, it is said, were burned, and much paddy and all kinds of merchandise. We met many people and gave many books, giving only one tract to a man, as a rule. We had not time to talk long to any one company. Salay has many pagodas, kyoungs and priests. The king has promised to give up his private trade, or at least his monopoly of trade, except in earth-oil, teak timber, and precious metals and precious stones; but it is said that he is up to his old tricks as much as ever, much to the detriment of his people and the annoyance of merchants.

Principles of Trade and Policy. At Ma-lown the people are engaged largely in the manufacture of cutch. One of the king's wives came down and told the people they must sell their cutch to her, otherwise they should not be allowed to make it; but the price she would give was much less than the market value. So with people who have grain and cotton to sell;—they are given to understand that the king or some one of his fifty wives wants it, and they dare not sell elsewhere, though they know the king will not give the market price. It is said the king has agents in every place, controlling trade and securing freight for the king's steamer. This is the talk we hear; for its truth we cannot vouch.

Much is said about the Min Goon (Min thab) prince. The whole country is disturbed by him, and British Burmah will suffer from the excitement. The Burmans ask, "Why did the English rulers at Rangoon receive him kindly? Did they not know that he was a rebel? Did they not know that he was a murderer, that he killed, burned and destroyed all the way down from Mandalay to the frontier? Yet they received him as if he had been a loyal prince and an honorable man! Is this English custom?" The Fenians might answer the questions of the Burmese better than I.

I saw at Salay a Tartar Chinese from Yunnan; he was going to Rangoon on the "Bentie." He is recently from Yunnan, and is a large, fine specimen of the animal man. He was dressed in warm clothing, his coat lined with fox or wolf skin with the fur on. One of our party had the sharpness to make him out, "an undoubted Furrigner."

Ruins of Pagan. Dec. 16. — We spent a part of the day yesterday at Pagan. I have not time, certainly not the ability, to describe the remains and ruins of this ancient and renowned city. They are vast and wonderful, to say the least. I hope I may be able to spend some time there on my way back; we only spent part of yesterday there, and it was Sunday. So I feel that I have only seen at a glance what I want to inspect at leisure. One needs to look many times and think much, and call in the aid of his imagination, if he would gain an adequate idea of the magnitude of the works, and an approximate estimate of the wealth, ambition, energy and skill, trial and pain, hope and disappointment they represent.

An immense plain, of not less than forty square miles, is covered with these ruins,

all of a religious character. There are many that are very large, and all but a few are more or less in a state of decay. From the top of one of these lofty structures, I could survey the extent of the ruins. There is but little else on this plain to be seen, except these ruins. Here and there were clusters of houses or huts where people live; but few trees could be seen, and they very unthrifty. Here and there cultivated fields, cattle and ponies could be seen; but thickly scattered over a surface of from eight to ten miles in length along the river's bank, and from four to five miles wide, could be seen pagodas and temples, still retaining more or less perfectly their original form, but in many cases only huge masses of bricks, thirty, fifty or a hundred feet high, covered with verdure, shrubs and trees. The wealth of ages, and the energy and skill of a people more numerous and far more able and accomplished in all that pertains to architecture than the present inhabitants of Burmah, have been lavished and squandered, it may be said, in Pagan.

Temples in Pagan. I visited three of the great temple-like structures of Pagan, that are still in almost perfect preservation; they are nearly of the same size, height and style of architecture. The first, as I visited them, was Gauda Palin. Palin is throne. Why Gauda Palin may not have been intended for Gaudama Palin, I do not see. I have not seen this suggested, though there is much speculation and disagreement as to the word Gauda. Some have stated that it is the name of a Nat, and that this temple was reared for his throne. But I cannot learn that any Nat disciple, priest or king, is known or mentioned in the Burmese sacred books by the name of Gauda; and Col. A. P. Phayre remarks that it is hardly probable that a Buddhist would dedicate a temple to a Nat. I prefer to think therefore, until something more plausible is put forth, that Gauda Palin is for Gaudama Palin, — the throne of Gaudama.

I next visited the "Thap-piu-yu," Omniscience, or the Omniscient, and last the "A-nan-da," the Infinite, the Boundless. Not far from these is a larger, and in its day more massive and imposing, structure than either I have mentioned; the name of this is Dema-yan-gyee, Sacred Reason the great. The upper stories of this temple are going to decay; the lower part is still good, or at least only shows the marks of centuries just enough to reveal the excellent materials and unsurpassed workmanship of these wonderful buildings. Of those I visited, the Ananda, though not the highest, is on the whole the most noble. To give an idea of the Ananda, I will say that its ground plan, drawn on paper, would remind one of an immense cross; but it is not exactly a cross. I will describe just how it is, and the reader can make it on paper. First, make a square, each one of the four sides 180 feet; then make a cross; let each of the two bars for the cross be 280 feet long and 80 feet wide; lay these bars across each other at right angles, making a cross, and let the centre of the cross be in the middle and centre of each bar. Then lay this cross on the square which you first made, so that the centre of the cross shall also be the centre of the square; do this, I say, and you have a ground plan of the Ananda.

But to attempt to give a description of the building would be to attempt to write a book, which I have no thought of doing. You see the ground plan; if you measure those parts that give it its crucifix form, you have 280 feet pointing to the four points of the compass; if only the square be measured, you have 180 feet. This building is nearly 200 feet high, say 180 or 190. But it is not carried up the size of the ground plan or foundation. The first story, so to speak, is of the dimensions of the ground plan; the second story is less, considerably; the third still less, and so on, till the whole terminates in a magnificent spire or dome, whose proportions seem perfect, and its form so graceful and its decorations, though elaborate and profuse, are continued with such taste and skill, as at once to force the judgment, and carry, as by an irresistible spell, the admiration of one of the plainest of plain-minded men. One sees but little in Lower Burmah that challenges his respect for the taste and art of the Burmese; but in contemplating the works at Pagan, one feels a thrill of admiration and a sense

tion of wonder, so strange and profound as to be almost oppressive;—the more so perhaps, because these emotions seem to stick in the mind, for want of suitable terms to give them expression.

But you must not think that these temples, as they are called, are like European or American temples, or cathedrals. You must not expect to find grand audience rooms and spacious halls within, corresponding with the magnitude of their splendid exteriors. By far the greater portion of the space embraced within these extended walls, like the walls themselves, is of firm, solid masonry, the most enduring of its kind, brick. There are indeed, in all these temples quite large rooms, or what might be called halls, where several hundred people might sit at a time. There are four such apartments within the main square on the ground floor of the Ananda, to which the long, broad and high arched entrances, four in number, from the four points of the compass, lead.

Images and Corridors. Facing the audience in each one of these large spaces, with the back against the solid centre of the building, is an image of Gaudama, of great size. Between the outer wall of the large square (180 feet) and the solid centre, is a spacious corridor, extending all the way around the building, intersecting and passing through the four large apartments of the large images. This corridor is so wide and of such extent, that thousands of people could move around at a time; and this no doubt has been done thousands of times. Large numbers would thus have ample opportunity of passing into the presence of these large idols, and making their offerings and repeating their prayers in a short time.

This corridor is very high and beautifully arched above, and on this arch rests the first or lower roof of the building, all solid masonry, from three to five feet thick. As you range along the corridor, you pass a vast number of niches in the walls, in which are placed small idols, many hundreds, perhaps thousands, in number. Here I must mention what struck me as a most unique design, skillfully executed. The corridors and the large apartments of the large idols are not well lighted, and were not intended to be, I presume. The rays are feeble, and the whole interior wears a dim and rather sombre aspect. High overhead the light, of course, is still less; and you would expect that the head of this immense image, being twenty or thirty feet above where you stand, would scarcely be visible. But what a surprise! You look up, and behold a bright, yet mild and cheerful radiance, beaming in upon the face and encircling the head and shoulders of the idol, and illumining the spacious golden canopy under which it stands. Here is art and design most admirable, and the effect very pleasing; the more so, since from below it is impossible to see the aperture through which the light enters. No doubt thousands of the superstitious and benighted multitudes regard this light as supernatural, and as evidence of the Divine and heavenly character of their religion.

Besides the ample corridors I have described, there are aisles leading through the solid foundation, intersecting the corridors at different points. These aisles are arched, and are narrow and low compared with the corridors; there are also small stairway-like passages only large enough for one person to pass at a time, leading up into the second story and out on the roof.

Durable Character of the Structure. These aisles and passages are so small, compared with the bulk of the building, as scarcely to modify the statement that the great central portion, from bottom to top, is solid masonry; of bricks, it is true, but they must be of rare excellence. It is this that gives these vast and lofty structures their great strength and enduring qualities, enabling them to stand the waste of time, the storms of ages, and the shaking of earthquakes. These temples have outlived the race that gave them being, or lived to see that race so deteriorated in art and enterprise, as to be unworthy to claim these works as its own, and incapable of producing half their equals.

The inner plan of the second story does not differ materially from the first. It is smaller, and everything is on a smaller scale. Many of the walls are painted, and many of the arches have been gilded. Some of the pictures represent real life among the Burmans, such as ploughing, sowing, harvesting, cleaning rice, etc., weaving, cooking, eating, feasting, dancing, etc.

If we confine our attention to tastefully delineated mullions, to flowing lines, with strange ornamental divergency, to rich and perhaps geometrical foliations, to gilded ceilings, and to the profusion of gay and often fantastic paintings, we shall say doubtless, "all this is too gaudy, too superficial, childish; it's wanting in the real, the substantial." Then turn and survey the strength of her foundation, the depth and breadth of her walls, her ponderous buttresses at every corner, curve and door-way, the massive pilasters that thickly stud her sides, her elaborate cornices and canopies, over every gate-way, window and door, her groined arches and splendid corridors. Survey from without her serrated battlements that surround each story, and border each of the roofs, as they rise one above another in their graduated scale, the heavy turrets or graceful minarets planted at the angle of these battlements, or the miniature pagodas and spires, which, being added at corresponding distances, impart symmetry and fine ornamental effect to the grand central crowning part. If with a modern and western taste we complain that their adornment is not only puerile, but excessive, we must in candor confess that their colossal dimensions, massive strength and enduring qualities are truly wonderful.

These temples in their pristine freshness must have presented views so gorgeous and dazzling, as to bewilder and intoxicate the enthusiastic multitudes that thronged these reverberating halls and high-arched corridors.

Origin of the Temples at Pagan. It is supposed that Buddhism first met with royal favor at Pagan. (That it was in this Pagan is not so certain; for there is another Pagan, far above Mandalay, once the seat of empire, of much greater antiquity.) There, under kingly smiles and proclamations it was preached, took root, grew and spread mightily over the surrounding tribes and nations. From all I have read or heard about Pagan, I am forced to say that its history, its origin, antiquity and founders, are shrouded in myth and mystery.

These massive edifices at Pagan, still so fresh and youthful in appearance, are without doubt, at least more than 1,000 years old. These temples differ widely from anything I have seen in Burmah, from Arracan to Mergui, and from Mergui to Bahmo. I am sure there is nothing to be seen like them. Indeed, with all the sacred structures that I have seen in Lower Burmah, and I may say in Upper Burmah as well, from the capital to Bahmo, the temples at Pagan present a fine and flattering contrast. So if we form our idea of Burmese architecture from Burmese buildings in all other parts of Burmah, we must conclude that those at Pagan are not Burmese. If we look only to details, it is not difficult to identify the Pagan style with Hindu architecture of a somewhat ancient type. But if we look at the magnitude of their scale, the depth of their design, their composition, their arched vaults and corridors, the symmetry of their massive proportions, the glowing beauty, the well sustained and majestic mien that greet the eye from the base to the crowning central spire; if, I say, we look to these "weightier matters" of architectural science, we are forced to confess that these Pagan monuments are no more Hindu than Burmese. It remains to be shown that their model, or anything approaching their classical beauty and imposing architectural magnificence, is to be found anywhere in India, or indeed in Asia.

The Steamer aground. Dec. 16. — The steamer got aground this afternoon, and it was dark before they got her off again. It is not a pleasant thought to any one on board, that we are liable any hour to run on a sandbank, and there remain for months. After great effort for two hours, they got her afloat, much to the relief and

joy of all. The first thing was to put out an anchor a hundred yards or so from the ship, then all hands to the rope, while at the same time the wheels were put in motion with full power. This did not move her, in fact the anchor did not hold. Then another and larger anchor was put out; meanwhile, the boilers were emptied, which lightened the ship three inches, then with two anchors out and by the use of a powerful windlass and capstan, they turned her nose a little one side, and the strong current probably helped to get her off as much as anything; as soon as she was made a little lighter and her head turned a little, the water would rush under her with great force and sweep the sand away. But what noise and excitement, sending out boats with anchors and chains, and sending off parties to search for deep water, to find the channel, and the shifting from side to side, pulling at the ropes!

After leaving Pagan, as we neared the mouth of Kyen dwin river, the valley appeared more fertile, and the towns larger and more numerous. The Kyen dwin valley for two hundred miles is rich and beautiful, and as thickly inhabited as any part of Burmah. I cannot learn that any of our people have ever visited this section with the message of life. Alas, alas! how small a portion of the field has yet been reached, and how very few of those who have heard have been made glad by its saving light and precious hopes!

Preaching to Burmans. Dec. 17. — Anchored at Mengyan, at eight, A. M. A large town, but not beautiful. We went into the town. Large numbers of the people were preparing for Pong-ye-byau, a great feast of burning and blowing up the body of a priest who died some months before. Had a long talk or preach to a large company, about after the usual manner. All seemed to want to hear, and showed all the respect and attention I could desire; but one noisy fellow and ugly withal, began to halloo at the top of his voice. I at once withdrew to another place, saying as I left, "All that wish to hear this man's loud noise about Gaudama, remain here; if any wish to hear about the Eternal God, follow me." The entire crowd moved close behind me, and I had a quiet audience as long as I could talk. I have often met people who have a Christian tract, obtained from some of our people at Prome, Henthada, or Rangoon. Here I was recognized by a man who obtained a "Life of Christ" from me at Nyoung doun, four years ago. He said, "I think Jesus Christ is true; His teachings are all true; His way is the true way;" but he added, "I have no power to walk in that way; it is very hard for us, it is impossible for us Burmans to climb up that high road that Christ marks out. Gaudama's way is easy and we can't turn out of it." I said, "If the king of Mandelay should call you to come to his presence that he might confer great riches and honor upon you, would you get into your boat and float down the river, because it is very difficult to go up, and so easy to go down?" "O no," said he, "I should be a great fool to act like that." "But," I said, "what you are doing is far more foolish than that would be. Jesus Christ, the King of kings and Saviour of sinners calls you, that He may give you pardon and eternal life; but because the way seems hard to your sin-loving heart, you continue to float down the broad stream of error and idolatry, which empties into the gulf of darkness and torment."

Dec. 18. — For the last few days the scenery has been very beautiful; but the pleasure of seeing is marred by the thought that all you see of man's work springs from delusion and ignorance of the true object of worship. Nature is beautiful and rich; but all that the unknown generations of this land have gathered from her treasures has been expended in a way to rob her Lord of that homage which belongs to Him, and to strengthen and perpetuate that great lie of the human heart and of the fool, — that no such Being exists.

Ava and Vicinity. We passed to-day old Ava, on the right hand as we came up, then Sa-ging on the left, then close by, Amarapoora, on the right hand. These places

have at different times been each the royal city and seat of sovereignty in the Irrawadi valley. Of Ava, almost nothing could be seen to arrest the attention as we passed, save neglected pagodas and abandoned monasteries. Ava reflects none of the glory of the "Golden Foot," and one needs assurances not afforded by his eyes, that within the memory of thousands now living, "the most exalted monarch of land and sea," "the king of the rising sun," "lord of celestial elephants and master of white elephants," and "great chief of righteousness," had his throne there. Ava, it is thought, possesses finer advantages for a city than the present capital; and, should the English take the country, it might become the chief town. Sagging is beautiful for situation, and its fine hills command magnificent and charming views of the rich river scenery and surrounding country.

Amarapoora presents a sorry aspect as you walk over the site of the late royal city. Ruin, desolation, waste, ambition, folly, — these words express about all. Why a king should destroy a large city and ruin thousands of his faithful subjects, to build a new one six or seven miles away in a less beautiful place, one cannot well understand. The palace and many of the royal buildings of Amarapoora were torn down, and reërected at Mandalay. All the apartments of the palace that I visited had an old and disjointed appearance. It could be easily seen that in many cases they had failed to put the parts together as they formerly were. The immense amount of heavy gilding was still insufficient to disguise the exceeding roughness of the work about the palace. I saw many places where the nails were twice or three times as large as was required, so large that it was impossible to drive them clear in, or if they did they would split the plank; these great nails were left one or two inches still sticking out and bent over, and then covered with gold leaf.

Mandalay — The Custom-house. At sundown we arrived at the landing off Mandalay city, about four miles from the city. Early next morning visited the British agent, and made arrangements for getting our traps from the steamer. It will be seen that we were twenty days in getting to Mandalay, six or eight more than we had anticipated. We felt therefore that we had no time to lose, and that we must be in a hurry, though to feel in a hurry in Mandalay is a most useless thing. At about three P. M., our traps and books left the steamer, three carts full, mostly books. As some of the custom-house officers had been on board and I had spoken with them, I did not suppose anything more necessary. I did not know the A-kouk Woon (chief officer of customs) was stationed by the road side to stop carts, open boxes, etc., etc.; but some of our men came and told us that very thing had been done. When I got there, two of our boxes were broken open, one of books and one of preserved meats. I informed the assistant officer that we had nothing for sale. He asked, "What is in your boxes?" I replied, "Books, food, and clothing." "What kind of books?" he said. I replied, "I am informed that all books and paper are free; am I correct?" He said, "Yes." "Then," I rejoined, "there is no occasion to say anything about the books." "But," said he, "though they are free, we wish to know for information." I then said, "Our books are of the eternal God, and about salvation." They then asked about the tins of meat. I told them they were not for sale, but for our own use. They inquired how many are there? I told them fifty or seventy. They said, "That is a large number for two persons." I said, "We expect to be absent from home a long time and may need them." A present, to begin with, would have prevented any trouble; it was not much, as it was. Europeans are now treated with respect, as a rule, by Burmese officials in the king's service.

We remained in Mandalay more than two weeks, and saw a good deal of the city and people. We were in the palace three or four times, saw his majesty once, and met the chief minister of state at different places. Went through the royal gardens, visited the mint and royal workshops. If English soldiers know what kind of guns they turn out at the royal foundry and workshops, they will be careful not to be hit

by them. We went to the top of Mandalay hill, a place well worth visiting for what there is on it of Burmese works of merit; more especially, for the very extended and comprehensive view of the city and its environs. We visited the Koung-hmo-daw and Koo-tho daw. These are new works on a large scale; and still incomplete. We spent a day at the great Min Goon pagoda, eight miles above Mandalay; this, had it been finished, would have been 500 feet high, with a ground plan of corresponding proportions. It is a vast mass of bricks, with no comeliness and beauty, and is much shattered by earthquakes.

Visits to the Former Capitals. Mr. Cushing, Mrs. Bennett, and Mrs. McCall spent a day visiting Amarapoora, Sa-ging and Ava. I did not enjoy that pleasure, though I twice rode through the ruins of Amarapoora after that. We visited the great Arracan temple, and looked upon the immense brass idol that was brought over the high mountains from Arracan by the Burmans, after their conquest of that country. We visited the Mussulman temple, and some of the finest kyongs and Thanés.

We made frequent visits to different Shan camps and Chinese quarters, and took a good deal of pains to visit the portions occupied by the Kathays and the Pong nahs. These people cultivate gardens, keep cattle and fowls, and manufacture those splendid and elaborate silk fabrics, in which the Burmese gentility glory. Both men and women weave this cloth. We saw men weaving patterns that required fifty, sixty, and some, eighty shuttles. Though the cloth was not more than two feet wide, yet two inches a day was all they could weave! Though I was not anxious to give away many books in Mandalay, yet I usually carried a few, and always found the people ready to listen and pleased to have me stop and talk with them; but these people do not so generally read Burmese books as the Burmans. Those that could read were always glad to get a tract.

The Disciples in Mandalay. We looked for the few disciples that were in Mandalay or living near Arracan temple when Dr. Kincaid and Mr. Douglass visited Amarapoora ten years ago; they could not be found. We found a woman whose former husband had been baptized many years before; she knew all the Christians, and told us they had left the city some time before and gone below, she heard once, to Prome or near there; then she heard they had gone to Pantanau. Father Arbona, the Catholic priest, has a large congregation and a school.

The trade of Mandalay is very large and is growing fast; the population is large, from 100,000 to 200,000, and is increasing. I feel sure that the king not only would not throw obstacles in our way to the largest and most earnest missionary effort, but that he would be glad to have us enter that large field, and that if we would establish schools, he would aid liberally. Aside from what the king might think or do about schools, I think it is of very great importance, that we take up the work of sound Christian education among the Burmans as an arm of strength.

[To be continued.]

LETTERS FROM THE MISSIONS.

BURMAH.

Mission to Burmans.

LETTER FROM MRS. INGALLS.

More Baptisms. Thongzai, Oct. 7, 1868.
— I have just returned from a trip down

the Ling river. The Lord was with us, and the pastor baptized fourteen persons. We had many applicants for baptism, but we wait for them to increase in Bible knowledge and faith. Some of the cases are very interesting. We are both well and happy in our work.

Pray that the Lord may raise me up native helpers for this work. This is now the burden of my heart.

LETTER FROM MISS ADAMS.

Labors of a Teacher. Thongzai, Oct. 2. — The work which we have done is far beyond what I had the slightest idea of being able to do the first year. As Mrs. Ingalls was obliged to go to Henthada, I was left alone in my school-work rather earlier than either of us expected. I began to teach six months after arriving; and though I only taught the English classes, I had the whole government of the school. Little by little I am gaining ground in the language, and am thereby able to introduce new studies in the Burmese department; and, though I do not give instruction in the Burman classes, I know enough of the language to see that the teacher is doing his work well. I am aiming to make our school a first class school, so that it will recommend itself to the people, and thus attract the youth to us. I have caused a number of texts suitable for this purpose to be written in large letters and put upon the walls of the room, that strangers coming in to see our school exercises, may not go away empty.

Repairing a Clock. To-day I was called to a priest's school about three miles distant, to see and repair his clock. He had just ordered one from Rangoon, and knew nothing about winding it up. He first sent it to me to put it in order, and I did so and sent it to him; but when it ran down he didn't know how to wind it up, and his followers came to tell me that the weights had come down and nobody had touched it, and the priest begged that I would come and show him how to get it up. I went, and found the priests seated on the floor, and of course I had to get down on the floor to work with the clock. But I told the priest I could not sit so; it was not our custom; and I must have a seat. I knew that it was not their custom to speak to a woman, and for a woman to sit higher than a priest is

a most serious offense. But, I thought, I cannot instruct this man, and I will do all I can to break up their wicked customs. So I called for a chair, and a bench was quickly brought. Of course the priest had to have a board put under him, but after all did not get his seat as high as mine. Then I handed him my watch, which his religion sent him to the deepest hell for taking; but his curiosity would not allow him to refuse. I came home with a sad heart, for this man's school was full of bright, intelligent boys, who were being fastened more firmly every year in soul bondage, and I resolved anew to spend my utmost strength in laboring to educate these people for heaven. Pray for me, for I need your prayers more than ever.

LETTER FROM MISS S. E. HASWELL.

Girls' School in Maulmain. Maulmain, Oct. 8, 1868. — The girls' day school has increased till it now numbers over forty pupils. The attendance has been remarkably good, and the children are doing very well in their studies.

The little school at Mopoon too is doing well, and the teacher has many opportunities of declaring the gospel to visitors and to the parents and friends of the children. There are fifteen boys in the school, but no girls. The boys pay a tuition fee of eight annas a month, and purchase their own books.

Native Female Society for Evangelization. About six weeks ago the women of the Burman church here formed themselves into a Society, to see what they could do for their heathen countrywomen. They have raised a monthly subscription of Rs. 17-8. Rs. 10 are paid for the support of the Bible-woman, Mah Lat, and the remainder goes for the maintenance of a girls' school at Mopoon. We could not have hired a teacher for so small a sum; but one of the members of the Society offered, in addition to her own liberal contribution, to give a room in her house and teach the children herself for whatever we could give.

The school was begun with eight pupils two weeks ago, and we have the promise of over twenty, if we can manage to give books to the children. The women also pledged themselves to maintain family worship, and I am happy to say that for the past month regular family worship has been sustained in every family connected with the Society. One young Burman woman has been hopefully converted through the instrumentality of the Bible-woman, and there are two elderly women who appear somewhat interested in the truths they have heard.

Another woman, whose husband is an Englishman, who has been an inquirer for some time, has promised to give herself more wholly to seeking the Saviour. My little flock are all well and doing well.

Mission to Karens.

LETTER FROM MR. D. A. W. SMITH.

Going to the Convention. About my visit to Bassein, you will be glad to hear. We left on Wednesday morning before breakfast. I say *we*, which means myself, accompanied by nineteen native Burmese and Karen Christians, who were to represent the churches of Henthada district. We first went up the Irrawadi ten or twelve miles, and then entered the Bassein river about three o'clock, P. M. At sunset of Friday evening our boat was moored beside a stone bridge in the city of Bassein. The missionaries from the other stations had assembled in Rangoon, and there took a small steamer, the "Pioneer," on the same day that I started from Henthada. My first intelligence on arrival at Bassein was that the little "Pioneer" with its precious freight had already arrived.

Preaching on Short Notice. While arranging my baggage and bed, Mr. Douglas came in and said, "Br. Smith, I want you to preach this evening, before the Karen Home Mission Society; br. Harris was appointed to preach, but has just sent word that he is ill and cannot

meet his appointment." The Karens were already gathering together, and I had only ten minutes' time in which to compose myself, select my sermon, etc. There seemed no other way than to accept, and so I decided to give them the same sermon which I had preached in Henthada the Sabbath previous, from the text — "If the righteous scarcely be saved, where shall the ungodly and sinner appear?"

On repairing to the chapel, I found that one side had been taken down, the roof extended so as to enlarge the area, and the building filled with Karen men and women, estimated at from 800 to 1,000. Never have I had so large an audience before, and the scene was inspiring. I was favored with great liberty of utterance, and I cannot but hope that good was done.

After the meeting (I was a stranger to most of the Karens there, having never before been to Bassein), many came up to me and said, "O, we were so reminded of teacher Thomas! Your looks, your pronunciation, everything, so like!" I considered that they paid me a very high compliment. During the sermon Dr. Stevens and his son came in, and I had the pleasure of greeting them also, after preaching.

On Saturday I sent off my boat to meet me at Nyoung-dong, a town 60 or 70 miles south of Henthada, on the Irrawadi, intending to go in the steamer as far as that place, and thus greatly abbreviate the journey home, which, toiling against the current up the Bassein river, would have occupied nine or ten days. On Sunday br. Carpenter preached before an immense audience (that is, for Burmah) the annual sermon in Karen from the text — "My kingdom is not of this world." The Burmese annual sermon was by br. E. O. Stevens, and the English by br. Cushing.

Telegram from Boston to Rangoon. On Tuesday A. M., a telegram three days old (!) was received from Boston (it left Boston Oct. 26th, and arrived in Rangoon Oct. 29th), to the following effect: "Carpenter transferred to Bassein, Smith to Rangoon." The telegram was announced by the chairman, Dr. Stevens, to the whole

congregation. The Bassein Karens were delighted; but the Henthada Karens and Burmans,—you should have seen their downcast countenances. It really went to my heart and made me feel that I could not leave them. They proposed to telegraph back again to Boston at once,—they would raise Rupees 100 on the spot, and ask the Executive Committee to reverse the decision. Being assured of the impracticability of that, they decided to write a letter to the Executive Committee, and have so done. I shall translate and send it by next mail.

LETTER FROM MR. BRAYTON.

Effect of the Convention. Kemmendine, Oct. 2, 1868. — I can see evidences of the good effect of our Burmah Baptist Missionary Convention, on the minds of the Pwo Christians in this district. By attending the meetings of the Convention, visiting, talking, and praying with brethren and sisters from distant fields, hearing the reports, etc., their minds are expanded, their field of vision enlarged, and hence their sympathies, prayers, and efforts are drawn out for others, beyond the sphere of their own neighborhood.

They have become much interested in the mission of Rev. Sa Shwaine, one of their own number, to Siam, and have resolved to pay into the treasury of the B. B. M. Convention annually, at least a sufficient amount for his support.

New Church organized. The new interest reported last year at Ta-nee-douk, on the China-Buckeer, has continued to increase. Last dry season the two ordained men, Tahoo and Myat-thah, visited the place, baptized several and formed a church of seventeen members, all of whom, two years previous, were in heathen darkness.

The new church at once gave a written call to an interesting young man to become their pastor. He accepted the call, and during the rains has labored with success as a preacher and school-teacher. Several are now waiting an opportunity to be baptized.

Home Missions and Education. The Home Mission Society has had eighteen preachers in the field,—some the whole year, and others only a part, according to circumstances. Two of these men returned at the close of the dry season, and reported considerable interest in the Weh-k-may district. The head man manifested a desire to have a preacher and teacher come there and labor during the rains. As soon as circumstances would permit, one went for that purpose. But the head man had already placed his sons in a Burmese kyoung, and said he could not then take them out. Another year, if the young man would come again, a zayat should be built and a Christian school commenced. It may be all talk perhaps, on the part of the head man. The young preacher, however, has so much faith, that he was determined to make another trial, and in company with another young man is now laboring in that district. Should the head man himself not receive the truth, I believe others will.

Education moves steadily on. In some places the interest seems to be waning, while in others there is a decided increase; and on the whole, cause for encouragement.

Our school in town has been one of deep interest. It has numbered fifty pupils, and a larger number than usual of substantial, interesting young men. Their progress in study has been encouraging, and their moral conduct such as would put to shame some schools of much higher pretensions.

Though the school, as such, is dismissed, and many of the older boys gone out as itinerating preachers, still we have some twenty yet of the younger portion, most of whom will continue to study for some four months to come.

Mission to Assam.

LETTER FROM MR. COMFORT.

Thoughts that encourage. Gowahati, Oct. 8, 1868. — We are trying to sow the seed. Some of it may hereafter bring forth fruit,—fruit visible to us, as well as

to the Omniscient eye. But I have become convinced that the result of missionary labor is not to be estimated by the number of professed conversions. If it were so, then should all remain faithful, — which is by no means the case, — how hopeless, even to the most sanguine, would seem the prospect of the world's conversion! In that case, in all heathen lands certainly, the church of Christ would not keep pace with the world. But when we know that notwithstanding all the bigotry, and superstition, and ignorance of Christianity in the minds of millions, as well as hatred of it in the hearts of other millions, there is a growing lack of confidence in Hinduism, and a growing conviction of the superiority of Christianity, though the idea of superiority may be very material, though the general influence of Christianity may be little more than to make the educated nations ashamed of the absurdities of idol worship; — I say, when we know this, we may say that Christianity is gaining ground, while Hinduism is losing.

But the process is necessarily slow, as it seems to American eyes. And yet the heaven is working; and when the mass is pervaded by it, who knows but that God will raise up another Luther, to lead a grand religious movement in this eastern world? Of one thing we may be sure, — God's work will not fail. And of another thing we may be equally confident: that if God has sent us here to have some humble share in carrying forward His work, we may be hopeful in discouragements, cheerful amid trials, always rejoicing that God can make us instruments of good to a benighted people, never growing weary in well doing, "forasmuch as we know that our labor is not in vain in the Lord." It will have some place in the final result. Only let us have faith to believe and patience to wait, as well as grace and strength for the labor at hand.

Eastern China Mission.

LETTER FROM MR. GODDARD.

In a letter dated Ningpo, Oct. 10, 1868, Mr. Goddard communicates the afflictive intelligence

of the death of his wife Oct. 1, and adds as follows: —

Anxious to be at Work. I hope now to push the work with vigor, and to be able in a short time to begin the work of proclaiming the unsearchable riches of Christ to this people. I feel impatient to do so. It seems almost unendurable, at times, to look upon these masses of men and women and children, living in ignorance of the truth and hastening on to death, without being able to speak to them. I feel at times as if I must speak. May the Lord increase my desire and give me utterance; and above all, may the Holy Spirit, without whose help all labor is unavailing, work mightily in rousing and renewing these vile, depraved, sin-hardened and desperately wicked hearts, which seem so utterly devoid of feeling and steeled against the truth. Were it not that the Lord of hosts is with us, missions to the Chinese would be specimens of consummate folly. But in His name we will go forward, and possess the land; "for we are able."

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

It has been already announced that Mr. and Mrs. Lisle, designated to the Chinese Mission of Bangkok, arrived at their station Jan. 15, 1868. Severe and threatening illness almost immediately set in, and they were compelled to flee from the country, as the only hope of saving life. Mr. and Mrs. Lisle sailed as soon as possible for California, by way of Hongkong, and are now in favorable health, laboring in San Francisco. The following characteristic and beautiful letter addressed by Dr. Dean to the young missionaries will be read with interest by the friends of missions.

Letter to Mr. and Mrs. Lisle. Bangkok, June 10, 1868. — My dear Mr. and Mrs. Lisle, — Your coming to us brought great joy. Your departure leaves us in great sadness. We had hoped to live with you here for a few years, and then leave the interests of the mission in your care, under the guardianship of the Good

Shepherd. He seems now to order otherwise, and we bow to His decree, though it brings us into the dust and buries us in a cloud of sorrow. We have just parted with our sons, and you seem to us like children, and we shall continue to cherish for you parental interest and solicitude. We shall daily pray our Father in Heaven to watch over and preserve you, restore you to health, to your home, and if it please Him, restore you again to this, your chosen field of labor, where you have gladdened others and made yourselves happy. The few words of truth you have spoken to the church and the heathen will be good seed, to bear fruit hereafter. You will not forget those you leave here. You will think of Bangkok as your first domestic home, as the birthplace of your first domestic inheritance. God long spare the little one, a comfort and blessing to loving, living parents.

You will remember us on reaching our home-land, and plead our wants. We need here, as you well know, two strong men. The old ones are not weary, but well worn, and may not long continue on earth. Let not the sun go down on this mission. Light, from the upper temple, where the Lamb is the glory, shines upon us, and the Lord has here much people; and as God has weakened your strength, it will be your first desire to persuade some good man to come without delay to take your place among us. God bless you evermore.

Progress of the Work. Bangkok, Sept. 30. The three Chinese churches under our care are progressing slowly. Last month the church at Banplasoi had its communion service with their Chinese pastor. I was with the church at Leng-kia-chu at its last Supper, and the church at Bangkok expects the ordinance next Sabbath.

The pastor at Banplasoi writes that he feels the burden of looking after the flock, and fears that some of them are going astray, and asks prayers in his and their behalf, that the Good Shepherd would watch over them all.

One man is reported to have fallen under the snare of the Romanists, who are said to aid their converts in business mat-

ters, and in their relations with the government. This begets a desire in some of our members to draw us before the magistrates in their behalf, on some trivial occasion, involving the sum of a few ticals. While we would show a wakeful desire to protect these poor men from oppression, it is sometimes not easy to know how far we may wisely yield to their solicitations for our interference in worldly matters. "Troubled on every side, yet not distressed; perplexed, but not in despair." For our *light affliction*, for a *moment* works out for us a *WEIGHT OF GLORY—ETERNAL*—and *FAR MORE*.

"*This Untoward Generation.*" I once thought, before seeing the heathen, that they were poor creatures that would gladly accept good things offered to them, at any time and in any form; but after seeing them, I find that their wretchedness exceeds all my former conceptions by a hundred fold, while they exhibit the most perfect indifference to all my offered sympathy and help, unless it is shown in the shape of money. Indeed they are not slow to show their sense of wrong if I interfere with their religious creed, and repel as an insult my efforts to teach them anything they do not know. They affect, if they do not really feel, a sort of contemptuous sympathy for me, in all things in which my religion, social habits, and costume differ from theirs. Their conceited superiority to us in all things is expressed by look and action, if not in words, and is measured by the greatness of their ignorance and superstition. Having only a selfish motive for their actions, they can assign no other to ours, and generally they add to the selfishness of that motive the base design of harming them or intriguing for their kingdom. In sending their children to our schools, they think they are thus doing us a favor, and sometimes ask and oftener think, how much money they might gain by professing Christianity. The idea of doing or giving anything from Christian charity or pure benevolence is beyond their credence or comprehension. There is nothing too little or too large for them to accept as a gift; but that does not imply that they

will read the books they accept or take the medicine they buy. They do sometimes try European medicines, when their own physicians have vainly tried to cure them, and when in need of surgical service, they will accept the aid of Europeans to do that for them which the natives never attempt.

The heathen have the same latent enmity to the gospel which is discovered by the impenitent in Christian lands, and beyond that they have the stolid ignorance which disqualifies them to understand an argument and comprehend a logical conclusion. He that supposes the heathen are ready to accept the first offers of the gospel, has yet to learn the rudiments of missionary service, and to go forth prepared for the most unexpected disappointments.

Opium Smoking. Last night on closing the door of my study, the scent from the rooms below convinced me that there must be opium-smoking near. Leaving my lamp and walking gently to the room of my Chinese writer, I found him at his table copying his Chinese manuscript with a rapid flourish of his hair pencil, his eye sparkling with unnatural brightness, and his countenance aglow with the fumes of the exhilarating drug. As I entered his door, he arose and invited me to a seat, with a courtly grace that might do honor to a disciple of Chesterfield. On remarking that his room contained a variety of smokes, he replied that he smoked tobacco for his amusement and burned gum benjamin to keep off the mosquitoes. On stepping to his bed, I lifted his opium-pot and the pipe, still reeking with the odor of its recent use, and inquired what was the object of these. "O, these are kept for the accommodation of my friends who call to see me, who may expect something more than a smoke of tobacco or a cup of tea." Though these were kept alone for his private use, the falsehood came as readily to his thoughts, and flowed as smoothly from his lips, as if it had been the most pleasing truth ever uttered; and, when reminded that by his contract for service, these opium implements were forfeited, and as I bore away these lawful

spoils of his surprised camp, he spoke as courteously and bowed as graciously as on a leave-taking with his most cherished friend. This morning he called with the same imperturbed countenance, a little pallid and contemplative, after sleeping off the stimulus of his last night's elixir, and remarked that the fires of his kitchen had gone out and begged for two or three ticals to rekindle them, that is, to buy some food. He was paid half then his due, and went away content, professedly to buy food, but probably to buy opium. This may be classed among the lost arts, as some one has said, — the art of not doing what had better be left undone, that is, smoking opium.

The Siamese Government. Oct. 8. — The king of Siam died of typhoid fever, Oct. 1, in the 64th year of his age, and the 18th of his reign.

On the same day Kalahome, the Prime Minister, called a meeting of the Sanabodi (Royal Electors), who unanimously appointed—

As Supreme King, Prince Chaufa, son of the late sovereign.

As Second King, Prince George Washington, nephew of the late sovereign.

As Regent, Prince Maha Mala, half-brother of the late sovereign.

The king elect was born Sept. 21, 1853, and may be crowned next month.

The second king was born Aug. 30, 1838, son of the late second king.

The regent was born April 24, 1818.

The late king had eighty children, one of whom now succeeds to his throne at the age of fifteen years, and has already three wives. The late second king died Dec. 31, 1865. His son, now thirty years old, succeeds him as second king. This prince received from the Rev. Mr. Davenport the name of George Washington.

The present Regent, now fifty years old, is the half-brother of the late supreme and second kings, being a son of their royal father, but not of their queenly mother.

These three royal princes, to whom is now intrusted the government of this

kingdom, hold by an undisputed title their present exalted position, and promise honorably to discharge their responsible duties.

Reception of the Missionaries by the new King. Oct. 19. — Last Monday, most of the mission party, including ladies and gentlemen, were conducted by the United States Consul to an audience with the king elect. He arose and received each with a shake of the hand and a salutation in English. Then all were seated in chairs, while the company of nobles were prostrate in the hall before him. After thanking the visitors for their congratulations, he said he was too weak to say more, and rose and waved a parting salutation; and, with the aid of two attendants, walked to his private room. He is still feeble from the effects of the fever which removed his royal father, and it may be doubtful if his health will admit of the coronation spoken of for next week. From this hall the party were conducted to the old audience chamber of the king, where the remains of his late Majesty are deposited in a stately urn to await the burning, some months hence. By the side of the urn were deposited jeweled boxes, and sword and pipe used by his Majesty here, but which he could not take with him. His diamonds, and gold, and crown, and palace, and honors are all left behind, and he enters the new world unattended, unadorned, unhonored, unless by the Christ whose name he has heard while here.

Persecution of a Member. During the week a report came from the pastor of the church at Banplasoi that the Catholic priest had taken one of his flock and had him still in irons, and that the local magistrate dared not interfere to liberate him. The case has been presented by the United States Consul to the authorities at the capital, and it remains to be proved what may be the result.

The Chinese at Wat Ko were addressed on the following Sabbath, from Luke 6: 22, on the blessing promised to the poor and persecuted. Then the church met in the afternoon, to pray for their brother in prison.

LETTER FROM MISS FIELDER.

Death of the King — His Successor. Bangkok, Oct. 2, 1868. — We have from the palace this morning the sad news of the death of the king, which occurred at nine o'clock last evening. At ten o'clock the Sanabodi was assembled, and so quickly and quietly were its decisions made, that the notice of the new elections arrived at one of the consulates before midnight, and at the same time as the announcement of the death of the king. The prince Chaufa, a lad of fifteen, is elected to his father's throne, with a half-brother of the late king as his counsellor; and prince George Washington becomes second king, in place of his father who died in 1860, that office having been vacant until now.

The last public act of the king was in keeping with his character. In his love of his favorite science, he held his court during a half month at Hoa Wan, where he entertained with royal munificence a great number of Europeans, and with them observed the total eclipse of the sun on the 18th of August. It is thought that he there incurred the fever of which he died.

History of the King. In 1825, the late king, Chaufa Mongkut, then twenty years old, on the death of his father, became, as eldest son of the queen, the rightful occupant of the throne of Siam; but his elder brother, Prasat Thong, the son of an inferior wife, possessed himself of the throne, and spent twenty-six years in the study of Sanskrit, Pali, history, religion, physics, chemistry, astronomy, and the English language. In 1851, on the death of Prasat Thong, Chaufa Mongkut was called from his retirement to the throne, and has since occupied himself with the making of canals and roads, the building of ships and steam-boats, and the training of his troops. In intelligence and liberality he was first among Asiatic monarchs.

To Christian teachers he gave perfect freedom in their work, and by personal kindness encouraged them. Yet he died, as he lived, a Buddhist. Christianity has not flourished in Siam. Perhaps it re-

quires to wrestle with persecution, in order to grow vigorously.

Missions and Christianity in Siam. Reckoning from the first establishment of a Christian mission among the Siamese in 1832 until now, not including any women, nor any person who has left the country before having had time to acquire the language, and making allowance for absence on account of sickness or other causes, there remain sixteen missionaries, averaging thirteen years apiece, living among and laboring to convert the Siamese; and the number of native members in the Siamese mission churches, is to-day less than three to each missionary. And these native Christians are not themselves strong promulgators of the faith they have embraced, but those who must hold to the teacher as well as to the teachings to keep from falling back into heathenism. Among the common people, the "half-persuaded" are very few; and in the high places, Buddhism sits as firmly as it did thirty years ago. True, intercourse with foreign nations and the study of western sciences has, among the nobles, destroyed some superstitions. The Prime Minister, acknowledged by all to be the most able man in the kingdom, is a rank infidel. Others might truly subscribe themselves, as the late king did in a letter to one of the missionaries, "Your friend, but a sincere hater of Christianity." Only a few are sufficiently awake to hate; the dead, dread, apathy of Buddhism is on them.

The statistics above, on this page, are carefully compiled; no one here could dispute them. Some, looking with anxious and expectant eyes, would tell you that the throne of Buddha is being undermined and is tottering; but any wholly impartial, Christian observer would, I think, say as I have written.

The Work to be Accomplished. The command stands binding as when it first issued from the lips of the risen Saviour, "Go ye into all the world, and preach the gospel to every creature." There is the promise, "All nations shall come and worship before" God. Doubtless the fulfillment of the last rests on our obedience

to the first. But for every heavenly good, God demands a large price in physical comfort, in material substance. By asking such a price for it, He teaches us to value it.

Years ago, what precious lives were given, what hardships were undergone to gain our country's freedom; and every patriot said, "We have not given too much." And lately, what rivers of blood, what millions of gold have been paid, in our land, for the establishment of a principle; and every true man cries, "Shame on him who says the price was too great."

Yet it took an army of two millions of men, and cost six billions of dollars to set free three millions of bondmen.

And here, in China and Siam alone are four hundred millions of people in a thralldom far more dreadful than that of any African slave, — that of a living soul bound to a dead god, with all the powers of darkness holding the chain.

Against them are arrayed a force of two hundred men and women. The case is as sad and as hopeless as that of the three hundred Spartans, opposed by the myriads of Xerxes.

It cannot be done, — never, until a number of men such as is now unthought of, are brought into the field, and above all, with a degree of self-devotion that is now undreamed of, can we hope that "the kingdoms of this world will become the kingdom of our Lord and of his Christ."

LETTER FROM MISS A. F. DEAN.

Missionary Tours. Bangkok, Sept. 2, 1868. — I started out this morning with Miss Fielde, directly after breakfast, in the small boat (two oars). As the tide was strong down, we crossed over, to avoid the currents which on this side it was almost impossible to stem. The boat left me at one of several floating houses, which were connected, so that I could walk from one to the other; and then went on with Miss Fielde.

At the first house I found three men

who could read Chinese, and gave them books, each different from his neighbor's. They had heard the "doctrine" by the "old teacher" at Wat Ko, and assented to my invitation to go again and hear it. In the next place I found a woman who read Siamese. Her only child, a fat little boy, two or three years old, was playing with the tea tray. The husband, who was inside, asleep, when I went, came out before I left and asked me to eat betel; which is about equivalent to an Englishman's invitation to take a glass of wine. I declined to eat with him, but gave him a "Manual" and asked him to read it at his leisure. He wanted to know if one needed to pay anything to worship God, and if I was paid for distributing books and talking with the people, and how much. The woman thought I must make a great deal of merit. I tried to tell them facts in the case, and left them for the next house, where were three or four men drinking tea, and smoking and eating betel. In compliance with their invitation, I took one of their little cups of clear tea. They owned large boats, which they let for carrying cargo, themselves going as boatmen. They let at the rate of three or four tamlungs a day. (A tamlung is four ticals, a tical, sixty cents.) The former houses kept cloth, tigers' and leopards' skins, etc., for sale. The floating houses extend for perhaps three miles on each side of the river. They are occupied by families, some by wealthy men, but most of them are shops as well as dwellings.

14. — Monday morning I visited five floating houses, distributing eight books, among them the first volume of the Pentateuch. In the first house, the man, a Siamo-Chinese, and his wife both called for Siamese books, which they could read. They seemed interested in the account of Jesus' sufferings and death, which I tried to give them in brief. In these five houses I could step from one to another. The people were all respectful, and most listened attentively to what was told them. One little boy had read (as he said) the "Hundred Questions," which I gave him a week or so ago.

Tuesday. — Distributed five books and visited three houses.

I still continue my daily visits to the floating houses. Sometimes the people are evidently not inclined to receive me. One said when I offered him a book, "O, I have finished the Chinese books, and now that I am engaged in business, I have no time for reading." Another, a young woman, asked me why I came to her house. She with her companions laughed, and the men about ridiculed the idea of there being but one God. Another day, I stopped first at a place where the woman of the house received me very kindly, and after talking with her about half an hour, I could scarcely "tear myself away." It was only now and then, however, that I could give her a word of gospel truth. She had much to tell me of her relationships in high life; and when I told her something about the Saviour, she then asked of what material my dress was and where it came from. She understood me on ordinary subjects; but concerning the most important matter, her ears were "dull of hearing."

The people in these floating houses seem for the most part ignorant of the gospel, or of any effort being put forth to teach its truths; but where they do know of missionary labor, they place us all under the head of Roman Catholics; showing that the priests have been most diligent in promoting their doctrine. Last month, the seventh in the Chinese calendar, was one devoted to worshipping their ancestors. One of the chief acts of worship seemed to be in providing edibles for them. With all their provisions, however, which might be sumptuous fare for a month or two, I fear the departed would famish before the close of the year, if they depended on those provisions.

Conversing from House to House. Bangkok, Sept. 29, 1868. — Miss Fields left me this morning on the west side of the river a little above our place, while she took the boat on to Wat Ko. At my first stopping-place they were all Siamese; so I only passed the time of day with them, and stepped over to the adjoining house, which proved to be a bakery. A Chinaman,

cook to one of the foreigners, was buying flour at the rate of one bag ($\frac{1}{4}$ barrel) for $4\frac{1}{2}$ ticals or \$2.70. There were also fish, flesh, and cakes, mince-pies, sugar in various forms, etc. The proprietor was over sixty years old, and had been in the country forty years. He said that he used to gamble, and he stopped now only because he had no money. If he only had three catties, about \$144, he would want no more. He could not read, and was too old to begin to worship God. In the next house were only women and a little child, who clung to the older woman and cried for fear I would carry her off. I had some conversation with the women. Then a neighbor came in, whom I had seen in our own house. During the interview he asked to look at the palm of my hand, to see if it was the same as the Chinese, and he had much to say about fortune-telling.

Friday, Oct. 2.—I met a man on the other side of the river, who said he wished to "eat Jesus' doctrine;" that he knew Chek Theng, the deacon, and believed what he had told him about it, and now he would like to become a disciple. I tried to make the way plain and simple to him, gave him the "Hundred Questions," and told him where we live, and of the chapel at Wat Ko, that he might come to either place and learn more. Another, who heard, gave as a reason why he could not worship God, that there would be no one to watch the house.

5.—The master of the house was making tea for himself and friends all the while I sat with him. He had an earthen tea-pot holding scarcely a tea-cupful; this, tipped with gold, stood in a saucer, and was brought to him on a tray with a bowl and tea-cups. He poured the water upon the tea, then poured it off directly into the bowl; this process he repeated until the bowl was full. Into this he dipped the little cups, which he offered to all who were sitting by. We sat not on chairs, but on the floor, according to Siamese custom. Presently one came in on business, who saluted me and asked after brother Fred, who, as he said, was "chong meng,"

or as the Yankees would say, "a smart boy."

Mourning for the King. 6.—It is indeed sad to see everywhere the shaven heads of the Siamese, which is their badge of mourning for their sovereign, who died Thursday, Oct. 1, after a month or more of burning fever. His son, only fifteen, was appointed his successor,—his uncle to be regent during the young king's minority; prince George Washington to take his lamented father's place as second king; all this by the council, without one dissenting voice.

Sabbath, 11.—The weather is exceedingly prostrating. The mercury ranged from 84° to 96° .

14.—The first floating house at which I stopped this morning looked a little better than the generality. The woman offered me a chair, a civility which I seldom receive, because, forsooth, few have any to offer. I gave her a Siamese book, and gained the attention of the Chinaman close by, by offering him a book in his own language. On reading the first commandment he was ready to cast it aside, because such teaching did not accord with Confucius; but in further conversation he became more interested. After hearing the parable of the man who went at midnight to borrow bread of his neighbor, he was very anxious to know if he received the bread, and what he did afterward. Whether he understood the force of the parable was not so apparent.

INDIA,—MADRAS PRESIDENCY.

Mission to the Teloogeois.

LETTER FROM MR. TIMPANY.

A Great Work.—Perseverance. Nellore, Aug. 31, 1868.—In speaking of the Teloogeo Mission, the Foreign Secretary says, "A new dispensation has risen upon it." 'Tis true. We are in the right place in India. There can be little doubt that we are in the right tribe of Southern In-

dia; and the day that sees the Teloooons for Christ, sees the regeneration of Central and Southern India.

I hardly know what to do with myself sometimes, when I look at the white harvest. But wait I must, until a new scythe is ground. The steel is hard, and the day is warm. The stones (teachers) do not cut as at home, and the grinder sometimes feels like lifting the blade; but a look at the uncut grain, fast going back to the earth, brings more earnest grinding than before.

You speak too of the anniversaries. You see the future, bright in "the promises of God." O how bright then! All is well. As a family here, we have many blessings. The health of all is precious in God's sight.

After this, Mr. B. travelled and preached in connection with br. Ola Hanson. The meetings were well attended and much feeling was manifested among the people. Some were enabled to put their trust in Christ, and three were baptized. In one place they were disturbed by a great number of hostile persons, who discharged their guns outside. At one meeting there was a great movement among the people, and three professed to have found peace in believing. Mr. B. then walked nine miles through the forest to the parish of Fjelkestad, where he preached in the evening to a large congregation. The presence of the Lord was felt, and one professed to believe in Christ. After a visit to Copenhagen, where he witnessed the baptism of nine converts, he returned to Sweden and preached three times in the town of Christianstad to large congregations, generally about 600. There was a great movement among the people and some received peace in believing. In a later record he says, —

Mission to Sweden.

LETTER FROM MR. O. BERGSTROM.

Mr. Bergstrom forwards a report of missionary labors, in which he says, he preached once and sometimes twice each day to large congregations, generally about 600, in the city of Carlskrona, and the Lord was pleased to bless the Word on every occasion. There was a shaking among the dry bones throughout the city. Many were awakened, and not a few professed to have found peace in believing.

Missionary Labors. The next two months I labored alternately at Carlskrona and in six of the neighboring parishes, and generally preached twice each day. During this time I always experienced the presence of the Lord in a peculiar manner. Many people attended the meetings. Believers among the Lutherans were revived; but those in bondage were embittered. Almost everywhere some souls were enabled to believe in Christ. Sometimes there were indications of great revivals, but as I was alone and my field of labor was extensive, I could not remain and continue holding protracted meetings, — which, during the six years I have been in the field, I have always considered as the best means of promoting revivals; but was obliged to confine myself to transient visits.

Revival Scenes — Vain Opposition.

I preached ten sermons in the parish of Nobel. During this time I witnessed a powerful outpouring of the Holy Spirit. The people were so powerfully moved by the Word that I could not preach regular sermons, but only speak a little at a time and interchange with singing, prayer, and conversation with anxious souls; and thus we continued from four to six hours. Sometimes the feeling was so intense and the weeping so loud that I could not say anything, but only sigh and send up silent prayer to the Lord. One after another was enabled to see Jesus, and found peace in believing. All Christians present were constrained to say, "Such things we never saw."

Leaving Nobel, I returned to Carlskrona. Labored there and in the vicinity to the 6th. On that day I had appointed a meeting in the parish of Augerum. But meanwhile I received a message from Nobel stating that they had, though without my knowledge, given out that I should preach there the same day. I then had to give up my meeting in Augerum and went thirty miles to Nobel where I preached in the evening. When I arrived, we found that the parish priests had nailed up the doors of the public school-house, but the farmers broke them open. Many were assembled, and there was an extraordinary movement. The

whole meeting-room resounded from wailing and weeping. The meeting continued five and a half hours. Before we parted, fourteen professed that their wounds had been healed by the blood of Christ.

Of a subsequent visit to Nobel, Mr. B. writes,—

The Inward Voice. I returned to the parish of Nobel, where I preached ten sermons in four days. The people left their work and were assembled almost from morning to evening each day, listening to the preaching, and singing and conversing between the services. The revival continued as on the former occasions. Every day one or more received peace in believing. A female was so powerfully affected that she had to be borne to her bed, where she lay ten days, after which she received peace and felt very happy. A lady was awakened and seemed to be able to put her trust in Christ; but as she had many relatives and friends among the higher classes, who did all they could to draw her from Christ, she resolved not to go any more to the meetings, but to comply with the wishes of her relatives. The last evening I stayed in the place, she heard a voice within, summoning her to go to the meeting; but she did not do it. The following morning I had appointed to hold my last meeting in the parish. Then she was awakened through a knock on the window, an hour and a half before the meeting commenced. When she rose and asked who it was, she observed a bird on the window. She lay down; the bird returned and pecked again on the window. This was repeated four times. Then she felt constrained to rise and go to the meeting. She came weeping and sorrowful; but the Lord loosened all her bonds, and she received full peace with God. Some opposed my preaching, and contended that I taught the people to believe too soon. The best remedy for these persons was to lead them forward to those who lay prostrate with loud weeping and wailing over their sins, and to ask them, "What shall I do with these?" Then they were obliged to answer, "These need to be comforted."

After an absence of ten days I returned

to the parish of Nobel, where I preached nineteen sermons in six days, and besides held prayer-meetings and conversed with the anxious. During all this time there was a great movement among the people. Sinners cried for mercy. Sins that had lain heavily on the conscience,—even murder,—were confessed, and not a few came to the knowledge of the truth.

In less than five months I have preached 265 sermons, and baptized nineteen. Of the prayer-meetings and family visits, I have not kept any account.

In the province of Bleking (province of Carlskrona), there has been and still is great spiritual darkness. In one parish six murders were perpetrated in six months, besides frequent infanticides. Many live their whole lives without being able to read. One of these, a man between fifty and sixty years of age, was converted. He afterwards died in faith, and was so filled with joy that some believed that he died from joy.

LETTER FROM A. E. BACKMAN.

Mr. Backman's field of labor has been the provinces of Gestríkland, Dalecarlia, and Westmoreland. He reports that the Word everywhere has been gladly received. Doors have been opened and great numbers have gathered to listen to the Word, often greater than the rooms would contain. Even those who had been most hostile to Christianity came and quietly listened. Mr. B. was not able to meet much more than half the requests made to him—"Come over and help us." Mr. B. says:—

An Active Church. Several of the young brethren and sisters of the church at Gefle have commenced a city mission. They go out especially on Sundays, and visit the abodes of misery, the sick and the poor, converse and pray with them, and invite them to come and listen to the preached Word. The result has been this; our rented room has proved too small. We are all poor, so that we are not able ourselves to erect a house. The church has already collected a small sum for this object; but it will be long until we are able to raise what is needed. The sum

which we have raised up to this moment is only about \$200.

The Word not in Vain. The Lord has visited us with His Holy Spirit, and has blessed the Word to the conversion of sinners. Nay, several times before we have ceased praying, He has sent us an answer. Praised be His holy name! Every Saturday evening we have prayer-meetings after the close of the sermon, when the anxious ask for prayers, and generally several of the brethren converse with them. Sometimes we have continued in this way until late in the evening. The Lord has also owned and blessed these efforts, so that some have on these occasions been awakened and several have professed to receive peace in believing. In addition to my work in the city—two sermons every Sunday, one sermon during the week, prayer-meetings, Bible classes, and church meetings—I have also preached in some places in the country near the city; also in a large school hall outside one of the city gates, which is crowded every time I preach there. Even there the presence of the Holy Spirit has been felt in awakening and quickening sinners.

On the iron works of Olofsfors, many have been powerfully affected by the Word, and souls, I hope, converted.

In the parishes of Husby and Skeideir was great desire to listen to the Word. New doors were opened, and the Lord was pleased to own my humble efforts. In one village, called Nyberget, parish of Skedeir, I was two years ago met on my arrival by the male population and driven out. Now many were assembled and all were quiet. Many were bathed in tears while I spoke, and many asked me to come back. The following day a lad came and professed to have found peace in believing.

During my absence a brother Ericsson labored both in the church and outside of it, and the Lord blessed his labors. Doors which had been closed for me were opened for him. Our meetings continue to be as well attended as formerly, and the Word does not return void. Praised be the Lord!

LETTER FROM P. LINDH.

Mr. Lindh reports that he has travelled in parts of the provinces of Helsingland and Medelpad. In the parish of Gnarp, Helsingland, he remained two weeks. Great masses assembled to listen to the Word, and there was a great movement among the people, especially in places where the Word had not previously been preached. Mr. L. says:—

The Harvest and the Laborers. Some received peace in believing while I was there, and some have been enabled to rejoice in the Saviour since I left the place. Around the city of Sundsvall I met with many lately brought to the knowledge of the truth. My hands were full of work, day and night. Very often I had the joy of conversing with persons deeply concerned about their salvation, and with those who were happy and rejoicing. The Lord is doing great things among us. The want of laborers in the great harvest is more and more urgently felt. O may we pray both for laborers and more means. Time is short.

Revival among Children. Returning to Hudiksvall, I was astonished to find what the Lord had done during my absence. I preached there to a large congregation, and at the close of the sermon twenty children, from seven to fourteen years of age, came forward and saluted me as a brother in Christ. These professed to have all been converted during my absence. The revival among these children commenced in this way. Two of the children were contemplating a picture representing the broad and narrow way. Finding that they themselves were on the broad way, they were terrified, sought for grace, and found it in the death and atonement of Christ. The fire was now kindled. These two children began to speak to other children, and now the number of young converts is twenty, who by the grace of God have been brought into the narrow way. Even some adults have been converted during this time, and two of them have already made a profession of their faith with a view of being baptized. Help us to thank God. In all eternity we shall praise Him,—a numberless host.

MISSION TO FRANCE.

LETTER FROM MR. LEMAIRE.

LETTER FROM MR. LEPOIDS.

In a letter dated Paris, Nov. 5, 1868, Mr. Lepoids gives the following account of a convert from Roman Catholicism, whom he met on a missionary journey to Fontainebleau and vicinity.

Letter of a Catholic Convert. I have had the pleasure of seeing several Catholic families in this region, to whom our brother has proclaimed the gospel and who seem to me to be in a very encouraging state. One woman has found peace in Christ. She manifests the most laudable Christian feelings towards everybody, even towards her husband, though he persecutes her outrageously on account of her religion. She heard me preach on the conversion of Lydia in Acts xvi., and, not expecting to see me again, she wrote me as follows: —

"Dear bro. in Jesus Christ, — I cannot sufficiently thank the Lord my God, nor express to you the greatness of the joy, the happiness which I feel, the abundant consolation, I receive, — I who am but a poor and feeble child. I have found living peace, infinitely more precious to my soul than my daily bread is to my body. It was in 1868 that I found this heavenly peace, the greatest of all happiness.

"Dear brother, my inmost heart is like that of Lydia when she said, 'If ye have judged me to be faithful to the Lord, enter into my house and abide there.' I wish I could open my house to all the Lord's servants, that they might eat of the bread which God gives me. I wish I could offer it to all saints; but my husband forbids me. O that I could see the heart of my dear husband opened to the light. I would willingly suffer for such a boon for the next ten years. It is my greatest sorrow to see him so set against the truth and so opposed to the children of God. Nevertheless I pray to the Lord Jesus, who allows me to hope for my husband's conversion, for I cannot bear that he should be lost. The thought rends my heart as I lie by his side at night. While he sleeps, I weep and pray. Dear brother will not you also pray for him? If I must die in order that my husband may be converted, I am ready. I should die happy."

Revival at St. Sauveur. St. Sauveur, November, 1868. — There are many visits to be made, especially at St. Sauveur. Many doors are open, and many persons are serious. It was with some fear that I left Cuise for this place. I said to myself, "Is it the will of God? And shall I do good?" Even on the day of my removal, when I saw the village steeple in the distance, I had a feeling of very deep sadness and despondency. I asked myself, "What will be the result of my sojourn here? Shall I be 'a sweet savor' in Christ? Shall I be in the hands of God an instrument of saving souls?" I felt the need of much prayer. And now it seems to me that I can say that it was the will of God. A revival similar to that of last year is witnessed. The Spirit seems again to be operating with the same power, and many souls are already awakened.

During the Conference on the 22d and 23d of September, the gospel was preached to hundreds of hearers by our brethren in their evening meetings, and with good results.

Directly after my arrival, I arranged the day and hour of our meetings at St. Sauveur. Tuesday at 8 P. M., explanation of the Scriptures and exhortation to the unconverted; Sabbath morning at 11, Sunday-school, where twenty children, many of them belonging to Catholic parents, came to recite the verses they had learned. At 2½ and 7½ P. M., meeting for preaching. Three weeks ago the church expressed a desire to have the evening service at 7½ changed to a prayer-meeting. I was afraid it would drive away the unconverted; nevertheless I yielded to their wishes. I did not know it was God's Spirit. After three meetings, when nearly all the members prayed, the revival began. O what prayers were offered! It was impossible not to be moved. Tears flowed, and sometimes they were changed into sobs. The converts are full of joy. Others are anxious, and the brethren and sisters pray and praise the Lord.

Last Tuesday we had another good meeting. The next day my wife and I

made visits, returning home at 10½ P. M., when we heard singing in a house. "Friend," I asked, "why so happy?" We went in and sang with them. The next morning I received a letter from a village near Soissons (48 kilometres from St. Sauveur), where they were expecting me at night. I set out immediately, and found from twenty-five to thirty persons met there to hear me; among others, an old lady 84 years of age, who came and shook hands with me and thanked me. The next day, Sunday, I had reason again to bless the Lord in our meetings at Soissons; and while we were rejoicing

there, the Lord was blessing again the friends and brethren at St. Sauveur. On my arrival last evening, they all said to me, "What a day we had yesterday!" A young brother took the lead; it was only the second time, but the Lord spoke through him.

Satan also is moved. The cry is heard in the streets, "Down with the Protestants!" They sing scandalous songs directed against us. They threaten, they persecute. Could it be otherwise? But we trust in God and rest on Him. Psalm xxvii. 1-3.

Let all who love our work pray for us.

MISCELLANY.

FRUIT FROM SEED LONG BURIED.

A SKETCH BY MRS. M. B. INGALLS, THONGZAI, BURMAH.

TURN back the leaves of time to the early days of the first American mission family. The brave young couple, Adoniram and Ann H. Judson go forth from American shores, followed by the earnest, hopeful prayers of a few dear Christians, and the love of dear kindred; but these few are outnumbered by hundreds of distrustful ones, who look upon the contemplated work of foreign missions as a fruitless undertaking. There was a conflict between distrust, hope and faith. But like the star of the "Magi," Buchanan's "Star in the East" led that youthful couple to the Saviour of mankind. The Law and the Prophets had there their fulfillment, and with a heart and soul-offering they went forth with the blessed command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Their hearts may have trembled a little; but they trusted in the promise, "Lo, I am with you alway, even unto the end of the world," and they went forth, strong in the confidence of God.

Turn again the leaves of time and note this young couple. Door after door has been closed, and they are homeless in a

strange land. Distrustful ones mourn over wasted talent and misspent zeal; and even the hopeful, believing ones cover their face and in the closet wrestle and plead for the fulfillment of God's promise. The ministers of Christ read and re-read — "The heathen shall be given for an inheritance;" but the time is to them far distant. Their eyes are not open to visions of the future, and they slumber and sleep.

Turn again the leaves, and far over the sea visit the home of the missionary. The flush of youth has faded, and the lip has paled somewhat in the toil of a tropical climate, and strength is often now of a spasmodic kind. But look into the soul, and there is a yearly accumulated strength, which has been begotten by care and toil, sorrow and joy, and the whole world cannot now turn them from their life-work.

They prepare the soil under the guidance of the Holy Spirit, and the seed is scattered in faith and joy. The mission-house and zayat-chapel is built, and the Burman Testament and tracts are printed. A few more leaves, — and then we see the bursting seed; the tender plant, and now the bud, blossom, and fruit — a few rejoicing converts from Buddhism; and far back over the sea, we hear thanksgiving from the hearts which have wrestled and prayed for these servants. The news

flies fast, and the once distrustful ones gather with the wrestling souls, and now join in both prayer and alms, till the spark of faith goes from heart to heart, and faith in the cause of foreign missions becomes a living flame.

Turn over and over the pages of varied scenes. And now we find the Judeons in the Golden City of the golden monarch of Burmah. It is a bold and fearful step for them, thus to enter the city of this heathen king, whose city and kingdom is filled with golden temples of dumb images, carved monasteries of yellow-robed priests, and a religion of many centuries. A heathen city and governed by heathen laws! The missionary and his wife are hedged about with golden commands and many barriers, for they are deemed heretics. But we find them strong in the Lord, speaking and distributing books as they have opportunities, and wrestling in prayer for the Divine showers.

Turn again the pages of a few months, and one September morn we find them on the veranda of their bamboo cottage, offering the precious leaves of salvation to the worshippers of M-hah-meot-mah-me, the representative of the great Buddh, whose brazen image was brought from Arracan in one of the great conquests. The little paper tracts are unlike the palm-leaf style-letter package of Burmah, and curiosity prompts some to accept the proffered books. Some halt to look upon the face of the beautiful white lady; but the ears of some are attracted by the wonderful revelation of a Living God, a crucified Saviour, a salvation without price, and they long to understand more about the Eternal God. Another great worship day has come, and we find the missionary still distributing books to the devotees of Gaudama.

See yon sprightly man in the full vigor of manhood. He not only takes the offered tract, but he seeks words of explanation, and then returns to report to his queenly young wife, to whom he bows in respectful admiration; and well he may, for she has been the wife of the king's minister; and beside being thus titled, she is of a noble mind.

Turn back the leaves of time through

another golden dynasty, and we will trace the history of this lady.

She was born in the Tenasserim province and is of Shan descent. Her mother died while she was a babe, leaving two girls motherless. The father soon took another wife, but ere long he was accused of some trifling offense, and by order of the cruel governor he was executed, and, in accordance with the customs of the country, the widow and daughters were put in the long train of captives for his Golden Majesty. On reaching the golden city, the mother was taken to the gunpowder furnace, which was kept for the murder of royal captives; but through the kindness of an official she was saved from this horrid fate, and placed among the slave rice-cleaners of his Golden Majesty.

The daughters were fair and comely, and after the custom of the country, they were placed among the queen's long list of maidens. The eldest daughter was well educated in the etiquette of the heathen queen's palace; and when the king's minister desired a reward for some great service, the queen's Shan maiden was given, and she became his honored wife.

They were blessed with two sons, and then the young wife was left a widow. Soon after this, change came to the golden throne. It was filled and then made vacant, and again filled with changes of kings and queens. Among the changes, we find one of poverty for the young widow, and we pass on a few years. A man from Lower Burmah has come and her heart is won. He has neither gold or title; but the woman's heart is subdued, and as the wife of this man we find her in an humble cottage, when the Burman man returned from our missionary friends. The truth made a strong impression upon the heart of this man, but the proud lady scorned the words of the little book. It was so unlike the grand pageantry of golden temples, towering minarets, and great gala-days of Gaudama's disciples, that the worship of the unseen God, and only the heart's offering could not be comprehended by the proud lady. But the truth was like

an arrow in the soul of the husband, and he went again for books, and then the way was closed. Wars and rumors of wars shook the heathen throne, and many fell victims to the king's fits of anger, and among them he who was called Jesus Christ's man. He was torn from his wife and home, and dragged from place to place till he came to the prison of Oung-pen-la.

Turn again the leaves. A few months have rolled away, and a babe is born to the missionary lady. We will not stop to drop our tears of sympathy over the prison-chained Jesus Christ man, or follow his dear Ann in her toilsome prison trips, and burning fever, and scanty meals.

We will turn back those sad records and open to another page. God has not forsaken the white lady and her babe Maria. For the hearts of heathen mothers have been touched, and a few venture to offer kindness. Among them is the proud, but tender-hearted wife of the Burman man. She carries the lady rice and a few eggs, and drops tears of pity for the stranger.

Turn over this record and hasten on for the closing scenes. The missionary Judson has returned to the protection of the English flag, and peace is restored. The mother has entered into the rest of heaven, and the babe Maria has gone to swell that great number of Christ's blessed little ones, and the Hopia tree of Amherst marks their resting-place.

We turn a few more leaves of hard service; but in heaven they are golden leaves for the king of kings. The work of the ministering angels is done, and Judson is not, for God has called him. The great ocean covers his dust; but his life-work is not covered, and the life he gave was not a vain and useless offering. For the seed of Judson's early life in Rangoon, and the later one in Maulmain has sprung up, so that a host is marshalled forth for the battle of the Lord. The word of God which he labored so faithfully to translate has been scattered over the land. New workers have entered into his labors and the harvest of this pioneer work. And now we pause and

turn over a few leaves in search of the seed which was sown among the morning worshipers of M-hah-meot-mah-me, and the young proud wife who administered to the necessities of the white lady and her babe.

It is nearly midnight as the boat of a missionary lady reaches a small Burman river-hamlet. The current is rapid, but they have promised to call upon an inquirer; and, to save the tide, they stop for the purpose of taking him on board. The call is answered, torches are brought out, and a group of people gather in and about the canoe, to talk about Jesus and the true salvation. Here are household groups. But conspicuous among them all is an aged couple, the father and mother of the inquirer. God and the works of creation are clear to their minds; but the great mediatorial sacrifice is not fully comprehended. Words are spoken and prayer offered, and then the canoe glides swiftly on, bearing the inquirer.

Turn again a few pages. Another short visit, and then another, and now to a page of golden harvest-sheaves for the Master. The missionary party are gathered by special invitation to rejoice with a company of converts who desire to make a public profession of faith in Christ. A man and his wife are examined, and then the aged couple of the midnight call come forward. The head of the old lady is silvered over, and her face wears deep wrinkles. But she is of queenly bearing and great intelligence, so that she is a marked figure to the missionary lady. And now we come to the hour of revelation. "Where did you first hear about the Eternal God?" "In the golden city of Burmah's king, and from the white teacheress whose husband was cast into the death prison of Oung-pen-la. My husband took two books, and I carried rice and eggs to the beautiful white lady."

Another page, and the angels rejoice! It is the Lord's day. Six candidates are standing on the bank of a river in front of a Burman pastor, who is surrounded by a small company of disciples. The hymn is sung, and the prayer is offered. Then the six candidates are baptized into the faith of that Saviour whose salvation the

Judsons preached to the aged ones so long ago.

If you would read one page of dark scenes here, see the picture on the opposite side of the bank. There are large monasteries and temples, with caps of tinkling bells; marble statues, with emerald-like eyes and ruby decorations, and we hear the merit-ringing cymbal and the loud response of the people, bowed before the yellow-robed priests and their countless gods. But what are the hopes of those people? Go into their houses, and you will find that they have not yet been redeemed from gross heathen customs. The light has beamed upon them, but they have closed their eyes and cannot even give you the name of their Creator. The past and the future have no positive truths for them.

The name of Jesus has been sounded in those streets, and books have been given and read in their temple groves. But they have scorned the books and the words, and gone forth with strong resolutions to the worship of their forefathers. And well may that proud young man who trusts in his own strength tremble as he stands on the border of the Christian group; for he is the only one who has boldly crossed the river to attend this service. A prayer to God for this young man, and another for these people, and then we will go on, working as the Judsons did, rather than indulging in these readings of the past.

But stop. We must join this last scene. It is Sabbath evening. The flashing earth-oil lamps have been brought in, and many words of instruction have been given to the aged couple and their children who are now to be left alone.

The beautiful old lady rises to receive the hand of Christian fellowship in behalf of the church whom this party represent, and then seats herself on the mat near the Bible-woman, exclaiming—“This is the happiest hour of my life, for I have found rest in a Saviour, and my heart is so full of joy, that I too would sing praise to God.” The blank page is now before us; and, believing that we shall not sow in vain, we now ply our

oars and hasten on to other villages with the good seed of salvation.

SERMON ON THE DEATH OF THE KING OF SIAM.

Bangkok, Oct. 15, 1868. — The following is an extract from the sermon of Dr. House, of the Presbyterian Board, preached on the Sabbath after the death of the king of Siam. Text, Luke x. 42. “But one thing is needful.” “Verily in the midst of life we are in death.” And now, to-day, the signs of a nation’s bereavement everywhere seen, and the wail that comes to us from within the palace walls, assure us that death, like God, whose messenger he is, “is no respecter of persons.” Princes, nay kings, must die and turn to dust. But a few weeks ago, on the throne of his fathers, here in Siam, sat firmly seated, one to whom the words of Solomon, the royal preacher of old, would have applied with surprising fitness.

“I was king over Israel in Jerusalem; and I communed with my own heart, saying, Lo I have come to great estate, and have gotten more wisdom than they that have been before me in Jerusalem. I said in my heart: go to now, I will prove thee with mirth, therefore enjoy pleasure. . . . I made me great works, I builded me houses, I planted me vineyards, I got me servants and maidens, and had servants born in my own house. I gathered me also silver and gold and the peculiar treasure of kings. I got me men singers and women singers and the delights of the sons of men. And whatever mine eyes desired, I kept not from them. I withheld not my heart from any joy. Then I looked on all the works that my hands had wrought, and behold all was vanity and vexation of spirit. Also one event happeneth to all. And how dieth the wise man? — as the fool.”

As supreme sovereign of Siam, endowed with almost absolute power, able to gratify his every heart’s desire, nay every caprice and whim; a host of prostrate courtiers waiting on his nod, and a people numbered by millions, little better than slaves

to his royal will; with an overflowing treasury, in good health; with a mind not uncultivated, nor destitute of taste or talent, nor ignorant of European ideas and sciences and luxuries, with all the voluptuous delights of an oriental court at command, if any of the sons of men could be happy, it surely must be this favored being.

But the gift of immortality was not superadded; so he had no guaranty of a day's continuance in possession. Repeated warnings, too, in the death of beloved consorts, his first-born son, several half brothers, his own brother, must have been like the skeleton in Egyptian feasts, solemn reminders that he too must die. "Lord of Life," though he was styled, he was not lord of his own. The inevitable hour which comes to all, at last came to him. Doubtless he little thought, when in his love and zeal for his favorite science, astronomy, and to dispense a right kingly hospitality, he left his palace home at the capital, for that insalubrious spot on the shore of the wide gulf that bounds his ancestral dominions, foreordained from the creation as the best spot to witness the greatest of eclipses, that then and there the seeds of a mortal disease would be implanted, that ere a second waning moon his eyes would be closed forever upon the sun, and all things here below. A breath of poisoned air from the jungle was inhaled, and notwithstanding the pomp and pageantry of those state receptions, in his extemporized pavilion 'on that remote shore, it ended forever that series of displays of his royal grandeur in which he so specially delighted.

Whose now are those treasures and palaces, those sparkling gems and sounding titles, his insignia of power and all that barbaric magnificence of royal state?

No longer his. "When he dieth he shall carry nothing away; his glory shall not descend after him." "And what can the man do that cometh after the king?" If this most fortunate of mortals has failed in the abundance of the things he possessed, to find the very thing that alone was needful, who can hope to find it in any more limited sphere of earthly enjoyment?

LETTER FROM MR. ONCKEN.

We find in the London "Freeman" a characteristic and thrilling letter from Mr. Oncken, of Hamburg, which sounds like the voice of a trumpet, summoning the Lord's hosts to higher and more generous effort. God has used the Baptist evangelists as a mighty power to break up the dead formality of the Lutheran churches of Germany, Sweden, Denmark and Prussia. Perhaps He may honor us equally in reviving true Christianity in the Greek Church of Russia.

In Kurland upwards of 300 converts have been baptized within the last four months, and in Poland, 180. The prospects in Russia among my countrymen, both in the Baltic provinces and in the South, on the Moloschina, among the Maronites and Lutherans, are glorious indeed. I have at present with me a brother from the South, who is passing through a course of instruction to be initiated into the practical working of a New Testament church. He will return in May or June (D. V.), and if I possibly can, I propose to accompany him. Numbers of converts are waiting there to be baptized, and to be united into churches of Christ. I have no doubt in my own mind that these churches are destined by the Head of the church, ultimately to effect the first breach in the great Greek Church of the Russian Empire.

In Austria, Hungary, Switzerland, and the Danubian Principalities, as far as Turkey, wide doors are thrown open before us; but alas, we cannot obtain the little filthy lucre either from the rich English or the American Christians, to supply the brethren we might send, with food and raiment. Our poor mission churches are giving to the utmost of their ability, but are unable to meet the wants of a larger staff of missionaries. The want of simple chapels greatly retards the work. In the large city of Königsberg, where the church numbers 200 members, who reside within the walls of the city, the church has no chapel, and in May next will be ejected from the saloon they now occupy.

Christian liberty has been greatly increased in the countries annexed to Prussia. I have been twice to Cassel during the present year, and preached to five hundred attentive hearers in the large sa-

loon of one of the best hotels. But many of the golden opportunities now presented to preach the good news to the perishing millions, and for which we have prayed and wrestled with our God, and endured and suffered, will be lost forever, for want of a few thousand pieces of gold annually.

OBITUARY OF MRS. DEBORAH B. L. WADE.

MRS. DEBORAH B. L. WADE was born in Nelson, N. Y., June 10, 1801. Her maiden name was Deborah B. Lapham. She sailed for Burmah with her husband, Rev. Jonathan Wade, June 22, 1823, and arrived in Calcutta, October 19th, and Rangoon December 5th of the same year. The first Mrs. Judson, on her return to Burmah, was the companion of their voyage. The first Burmese war broke out soon after, and Mr. and Mrs. Wade left Burmah and retired to Bengal, residing until the close of the war in Doorgapore, about five miles from Calcutta, where they studied the language and prepared for future operations. At the close of the war they returned to Burmah and settled in November, 1826, at Amherst, — a spot made sacred by the death and burial of the first Mrs. Judson. Here Mrs. Wade remained for a season, at first watching over the infant child left by Mrs. Judson, till its reunion with its fond mother in the better land, and afterwards superintending a school for Burman girls, and laboring to lead the Burman women to Christ. Subsequently her lot was cast at Maulmain, which, on account of the early decay of Amherst, became afterwards the seat of the Burman mission. In February, 1830, she removed to Rangoon. During this period, she attained to some remarkable religious experiences, which led her, as she deemed, to a "closer walk with God." Her lot was next cast at Mergui, where she sought the recovery of her health, and still labored for the conversion of the heathen. On account of the impaired health of Mr. Wade, she returned to the United States, May 11, 1833, awakening among the friends who saw her, fresh interest in the work of missions, and enjoying for a year and a half

the pleasures of social and Christian intercourse in the land of her birth. December 6, 1834, she again stood on the shores of Burmah, and devoted herself with new vigor to the work to which she had consecrated her life. Again after about fourteen years more, on account of the faltering health of her husband she revisited this country with him, arriving in Boston July 31, 1848. Having for nearly two years commended herself and the cause of missions very widely to the friends of Christ by her amiable and devout spirit and the manifest ripeness of her Christian character, she was ready once more to depart to the field of her toils; and on the 25th of July, 1850, — two months after the refreshing and ever memorable meeting of the Union in Buffalo, N. Y., she sailed again for Burmah cheerfully and gladly, expecting no more to revisit the home of her kindred. It was a joyful circumstance, happily contrasting this last voyage with her first departure for Burmah, that the missionary company with whom she sailed numbered three other returning missionaries with their wives and four young recruits with their companions, then first embarking to meet the unknown trials and pleasures of missionary life. One of the latter was the late beloved Mr. Thomas, who preceded her by a few months to the enjoyment of his glorious crown and his celestial inheritance.

Since her last return to Burmah, Mrs. Wade has devoted her ripened age to such missionary efforts, chiefly in Maulmain and Tavoy, as were within the limits of her ability and appropriate to a feminine sphere, — never feeling that it was time to rest, until her work was done and the Master called her to her reward. For a few months past she has been in declining health at her residence in Tavoy, and for many days her esteemed husband watched by her bed of lingering and pain, expecting to be speedily bereft of the companion of his youth and of his advancing years. She herself viewed this as her last illness, but expressed no dread of death. Her will was swallowed up in the will of God. She was, however, partially restored, as her husband fully

believed, in answer to prayers. But on the 4th of October, 1868, she was suddenly seized with an apoplectic attack while at dinner, and rendered at once insensible. On the day following she passed quietly away, and was buried on the evening of her departure. A missionary says of her, "She had been waiting, longing to depart. Her last days were full of the peace and joy of heaven." "Her missionary life embraced a period of forty-five years. She was a woman of marked ability, and a missionary whose zeal, diligence, and fidelity, constitute a worthy example to all who are engaged in similar services. She was a true yoke-fellow to her now aged and infirm husband who still lingers on the field, waiting for the summons to join his sainted companion and helper in the better land. There are few names in the increasing list of missionary heroines deserving of greater honor than that of Deborah B. L. Wade."

Ten years before her death, she was the victim of a chronic disease of the spine, "induced," as she herself says, "by travelling on foot over the mountains of Tavoy. But," she writes, "we bless the Hand which permitted us in our youth to enter upon this good work. The prominent exercise of our minds from day to day is gratitude and thanksgiving." Useful as she was in mission work in general, and, in some of her later years, in aiding in the work of training a Karen ministry, she was still clothed with humility. She remarked in a letter in 1859, "Of late

years my principal exercise has been deep repentance and humiliation, and astonishment that Christ could choose such an one as me. I truly expect to be one of the very least in heaven; but I am satisfied and happy in the prospect. Let Christ be glorified; let the heathen be converted, that He may be more glorified, and I will be content in any corner of the many mansions; for even there I shall see His glory and feel His love."

The waning years of life led her to look forward with joyful anticipation to the life beyond. Very characteristically she writes to a friend, — "We are old, very old for India, and we live daily looking for the bright messenger to call us home. The dear, and more and more lamented Judson once exclaimed, when near the heavenly shore, "O the love of Christ! What a beautiful study for eternity!" And for some time past I have had views, as never before, of the length and breadth and height and depth of the riches of the grace of God through Christ our Saviour; and often does my heart exclaim, 'What a beautiful, what a sublime study for eternity!'"

On that sublime study she has now entered. The sentence has undoubtedly been passed, "Well done, good and faithful servant, enter thou into the joy of thy Lord." May the Lord of the harvest who notices the falling laborers, sustain the bereaved husband in his declining years, and raise up many more to share her spirit and to carry forward her work.

DONATIONS RECEIVED IN JANUARY, 1869.

MAINE.

Livermore Falls, ch. \$3.70; Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr. 12.00; Kennebunk, Village ch. 12.00; Augusta, ch. 20.00; Sumner and Hartford, ch. 58.00; Camden, Mrs. J. G. Mirek, to const. Mrs. Mary G. Mirek H. L. M., 100.00; Monson, Rev. D. P. Bailey 50 cts.; Mt. Vernon, ch. 26.00; Camden, 2d ch. 18.00; East Winthrop, ch., tow. sup. of nat. pr., care Rev. A. Bunker, Toungoo, Burmah, 100.00;

380 20

NEW HAMPSHIRE.

So. Lyndeboro', Mrs. M. Hartshorn, 1 00
Chester, Rev. H. W. Day, tow. sup.

of nat. pr., care Rev. D. A. W. Smith, Henthada, Burmah, 15 00 16 00

VERMONT.

Chester, Rev. C. Hubbard \$5.50; Chester, ch. 70.00; Swanton, ch. 7.00; 85 50

MASSACHUSETTS.

Salem, 1st ch., Ladies' For. Miss. Soc., tow. sup. of Moung Thoug, nat. pr., Toungoo, Burmah, 100 00
Clinton, M. B., gr. con. 5; Westfield, Rev. A. Day 15; 20 00
Haverhill, 1st ch., of wh. 141.71 is mon. con., Geo. Appleton tr., 241 71
Oxterville, ch. 4 05

Newton Centre, S. S., Mr. Spencer's class, tow. education of pupil in Theo. Sem., Bangoon, Burmah, 40 00
 Boston, Central Sq. ch., B. L. Crocker tr., 62 99
 Charlestown, 1st ch., Boardman Miss. Soc., L. E. De Wolf tr., 300 00
 Worcester, T. W. Eugg 20; Chelsea, Cary Av. ch., C. A. Rogers tr., 128.55; Palmer, Three Rivers ch. 12.50; New Bedford, 1st ch., mon. con., L. G. Hewins tr., 50; Malden, 1st ch., O. Merrill tr., 200; 422 06
 Boston, Bowdoin Sq. ch., A. C. Pool, tr., 107.88; N. P. Mann, Jr., to const. Mrs. Sarah E. Mann H. L. M., 100; Mrs. W. B. Spooner, tow. erection of chapel, care Rev. E. O. Stevens, Proms, Burmah 50; Lowell, Mrs. D. G. Godden 200; 457 88
 West Medway, ch., H. C. Messinger tr., 40 00 1788 68

RHODE ISLAND.

Coxton, ch. 9.20; Providence, 1st ch., Young Ladies' Miss. Asso., to be expended by Mrs. Cushing, of the Shan Miss., Burmah, 17.60; Mrs. H. S. Wayland 50;
 Rhode Island State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. Oct., Nov., Dec., and Jan., 57.76; Wickford, 1st ch., mon. con. 30.75; Pawtucket, 1st ch., James Olney tr., to const. Eliza Godfrey and Eleaser W. Barrows H. L. M., 200; Providence, Central ch. 122.86; 410 86 487 06

CONNECTICUT.

A friend, tow. sup. of nat. pr. in Burmah, 70; New Haven, 1st ch., in part, 75 of wh. is fr. S. S., for the Swedish Miss., 250; 320 00

NEW YORK.

Kendall, Misses M. F. and S. E. Smith 5; West Plattsburgh, ch. 32.10; Clifton Park, ch. 57.55; 94 65
 Troy, No. ch. 50; Oneida, Rev. John Smits 5; Whitehall, R. C. Cook, tow. educating boy, care Rev. C. T. Kreyer, Hang-Chau, China, 88; Oswego Asso., D. Harmon, tr., 99.07; Dansville, H. G. Barnes, tow. sup. of nat. pr., care Rev. M. J. Knowlton, Ningpo, China, 125; 312 07
 Gloversville, Karen Miss. Asso., tow. sup. of nat. pr., care Rev. D. A. W. Smith, Henthada, Burmah, 68; Sardinia, E. L. Benedict 75; St. Lawrence Asso., Massena, ch. 20; Saratoga Springs, Sarah W. Cushing, for the Garos, Assam, 40; Clifton Springs, C. Harriott, to be expended by Rev. J. G. Oncken, Hamburg, Germany, 5; 208 00
 Coll. per Rev. O. Dodge, Dist. Sec., Hudson River Central Asso., Poughkeepsie, ch. 112; Tarrytown, ch., bal. 20.70; Mrs. J. E. Malory 2; 124 70
 St. Lawrence Asso., Gouverneur, ch. 31.50; Parishville, I. K. Stearns 5; Nicholsville, J. A. Martindale 5; 41 50
 Niagara Asso., Wilson, ch., in part, Hudson River North Asso., Albany, Pearl st. ch., in part, 65 15
 Hudson River South Asso., Yonkers, ch., bal. 235.10; Mt. Vernon, ch. 5.25; Trinity ch. 5; Staten Island, No. ch. 25; 270 85
 Long Island Asso., Greenwood, ch. 75; Williamsburgh, 1st ch., in part, 230; 305 00
 Buffalo Asso., Buffalo, Cedar st. ch. 78 49
 Black River Asso., Mannsville, ch. 18.10; Adams Centre, ch. 5; 22 10
 Worcester Asso., West Worcester,

ch., bal., 41.90; Coll. at semi-ann. Asso. 10.08; 51 98
 Otsago Asso., Rev. J. N. Hobart and wife 25; Jacksonville, ch. 52.75; New Lisbon, ch. 10.65; 88 40 2029 06

NEW JERSEY.

Passaic, ch., S. Grocock tr., 50 00
 Coll. per Rev. O. Dodge, Dist. Sec., East New Jersey Asso., Newark, 5th ch. 12.11; Bergen, ch., S. S. 10; 22 11
 Coll. per Rev. J. V. Ambler, Dist. Sec., Pittsgrove, ch. 29; Pemberton, ch., bal. 2.80; Vineland, Rev. O. Wilber 10; Cape May, 1st ch. 27.58; Cape May, 2d ch. 11.87; Master J. R. and L. H. Taylor 60 cts.; Calvary ch., in part, 11.23; Franklinville, Rev. I. Leonard 80; Flemington, ch., in part, 39.00; Frenchtown, ch., of wh. 5.40 is fr. S. S., 80; Kingwood, ch. 25; Millville, ch. 12.10; 229 08 301 19

PENNSYLVANIA.

Minersville, W. B. ch. 24; Upland, Mrs. J. P. Croser 1000; S. A. Croser 1000; Philadelphia, C. A. L. 50; B. J. K., for Swedish Miss., 15; 2089 00
 Coll. per Rev. J. V. Ambler, Dist. Sec., Philadelphia Asso., a friend 8; Hillstown, ch. 10.50; Hatboro', ch., of wh. 42.65 is tow. sup. of nat. pr., care Rev. H. L. Van Meter, Baselin, Burmah, 98.84; 111 84
 Philadelphia, Spring Garden S. S., tow. sup. of nat. pr. Moung Myat Goung, in Burmah, 100; Brandywine, ch., bal. 6.50; Philadelphia, 11th ch., Thomas Partridge, for Ger. Miss., 50; Spruce st. ch., in part, 251; Manayunk, Dea. J. Wolfington 1; 408 50
 Bridgewater Asso., Forest Lake, ch. 11 00
 Bradford Asso., Towanda, ch. 5 00
 Clarion Asso., Soldiers Run, ch. 3 45
 Pittsburgh Asso., Freeport, ch. 10 00 2688 79

DELAWARE.

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OHIO.

Cincinnati, Freeman st. S. S. 40.50; Norwalk, ch. 18.51; Hamilton, ch. mon. con. 5.50; Miss Rachel Miller 5.50; Newport, ch. 17; Cleveland, Ger. ch., S. S., for nat. pr. among the heathen, 50; 122 01
 Coll. per Rev. G. H. Brigham, Dist. Sec., Miami Asso., Lebanon, East ch., Ladies' Club, of wh. 40 is tow. sup. of nat. pr. Sau Shaw Wing, Maulmain, Burmah, per Miss A. Ross, and 40 tow. sup. of nat. pr., Sau Thah A, care Rev. J. M. Haswell, Maulmain, Burmah; per Mrs. Geo. R. Sage, 80 00
 Cincinnati, 9th st. ch., 25 00
 Maumee Asso., Toledo, ch., S. S., Infant class, Christmas gift to Miss., 2 50
 Cleveland Asso., Cleveland, 1st ch. 78.36; Chester, Mrs. Thompson, 2.50; Rev. F. Tolhurst 40; Kirtland, Mrs. Harriet Martindale 50; Columbia, ch., S. S., John Ives, for tracts, for Mrs. Ingalls, Thong-sai, Burmah, 2.50; 123 76
 Sciota Asso., Newark, ch. 5 79
 Loraine Asso., Elvira, ch. 5 50
 Clinton Asso., New Vienna, ch., S. S. 6; Mrs. Asenath Yeomans 4; 10 00
 Miami Union Asso., Piqua, ch. 23.25; Dayton, 1st ch., to const. E. D.

Payne, H. L. M., 100; Rev. H. F. Colby 100; E. Thresher 50; J. K. McIntire 25; Geo. Kinsey 25; C. Tower 15; Z. Crawford 15; O. H. Crawford 20; E. G. Sumner 10; J. L. Beatty 6; B. Barney 5; Sam'l Kinsey 5; C. T. Huffman 5; M. N. Wheldon 5; A. Thresher 8; New Dover, Rev. B. N. George 10; Chardon, E. A. Sage 5; Adamsville, a friend 5.25; 422 50 827 06

INDIANA.

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Long Run Asso., Vevay, ch., S. S., J. L. Thiebaud's class 1.50; Mrs. J. L. Thiebaud's class 1.45; Miss Mattie McKennan's class 40; 3 33
Laughery Asso., Lawrenceburg, ch., S. S., of wh. 5 is from Miss Lydia Bond, and 2.45 from her class, 7.45; little colored girl 02; 7 50 106 83

ILLINOIS.

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Edwardsville Asso., Alton, 1st ch., S. S., for Rangoon Theo. Sem., 20.35; Upper Alton, ch. 17.10; 37 45
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Salus Asso., Raritan, ch. 67.50; Bushnell, ch., S. S. 5; 12 50 1001 86

IOWA.

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Wayne Asso., Northville, ch. 12 35 162 00

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Total,

812,723 31

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NOTES OF A TOUR TO SHAN LAND.

BY REV. A. T. ROSE, RANGOON, BURMAH.

[Continued from page 78.]

Disappointment. Going to Shan Land. Though a journey to the Shan States was had in contemplation before we left Rangoon, yet it was our intention first to visit Bahmo, return to Mandalay, and then go to the Shan country. On the 2d of January, 1868, our boat for Bahmo was ready. Rs. 120 had been paid to the men, our traps ready, and carts engaged to carry them to the boat, and our arrangements completed for starting the next morning, when our pass was sent us, with a note informing us that it did not include Bahmo, though Bahmo was one of the places, and indeed the first place mentioned in our official application, as one of the places to which our journey would extend. But convinced that our trip to Bahmo must be abandoned, at least for the present, we at once turned our thoughts towards Shan land.

Preparations for the Journey. Our first attempt was to get Shans from the Shan country, then in Mandalay, to carry our baggage on their bullocks to Theinnee. The idea that two white foreigners and teachers of a religion different from that of the country, wished to accompany them to the region of their homes, probably struck them very strangely. They appeared confused, and looked at us with expressions of wonder, suspicion and fear. Our conversation and efforts with several parties, and the offers they made to carry our baggage to certain parts of the Shan States, (though none would go to Theinnee,) led us to reciprocate to some extent their suspicion and fear. We saw at once the disadvantage under which we were laboring, from being strangers in the place and to the people. The people, Shans, Burmans or Kathays, did not know us, and did not like to trust us. I was convinced, after one day's effort to get Shans, that we had but little to hope for from them, and that we must look to the Burmans. I at once saw the importance of finding some one known to the people, who would help us by speaking to the people in our behalf. I thought of Mr. Calogreedy, and it was through his very kind and prompt aid that we were enabled to leave Mandalay so soon and under circumstances so favorable.

We called to see him on the 3d and made known our wants. He said at once, "Buy bullocks, and get men to go with you, and be independent of the Shans." He

sent out men to see what could be done, who soon reported that bullocks for carrying burdens were scarce and difficult to be had; but that ponies could be had. He said, "All right, ponies are still better. Get ponies."

Setting Out. Before the sun went down next day, six ponies had been purchased and men employed, and we were started for Shan land. We got only to the Arracan temple when it was dark, but we had made a start. This was Saturday night, and we intended to spend Lord's day there; but finding the neighboring *zayats* occupied by Burmese soldiers soon to go to Mobyae, and that they were very noisy and coming about us with many questions as to who we were, where going, for what, &c., we moved off Sunday morning early, to the west of Oung-bin-lai lake, and had a quiet and pleasant day in the little village of Bo-bah. In getting to this village we passed a number of canals or artificial streams, made for the purpose of irrigation and supplied with water by a stream that flows south, along the west side of the first mountain range we crossed in going into the Shan country from Mandalay. We crossed this stream the first day from Bo-bah, just before coming to the mountains.

Irrigation and Cultivation. I think the artificial streams in Mandalay city and the Oung-bin-lai lake are fed by this stream, and others perhaps, that flow down west of this range of mountains and not from the Myat-Guai, which flows down in a south-west direction, far to the other side of this range. We passed along on the bund of the Oung-bin-lai lake. This lake appeared to be three or four miles in length, but is very shallow and is covered in many places with grass and pond lilies. We had a view of the extensive low plain, known as the "royal paddy fields," to the south of the lake, and supplied with water from it during the dry season. I could not help noticing the small, slender, and often sickly appearing stalks of grain on the fields, contrasted with paddy on the plains below, notwithstanding the good supply of water, and apparent pains in cultivation. Below, one crop only is attempted, during the year; but here two, and sometimes three. My opinion is that there is not sufficient strength of soil to produce three, or even two crops a year in these fields; and that one crop only would give more and better grain, with only about half the labor. These fields have the appearance of having been overtaxed, and the soil exhausted.

Chinese Caravan. Passing along the bank of the Oung-bin-lai lake, we had a view of a Chinese caravan, the first I had ever seen; and everything that pertained to it looked to me even more strange than I had fancied,—the men, and their dress, the articles of commerce, the dogs, that seemed to be no unimportant appendage to the train, &c. The men, as a whole, were about the size of the Burmese, but more bony and muscular, having more nerve and energy, and more of the "dash." While some of them were quite dark, the greater part were very light, compared with the ordinary Burman. Some few had to me a wonderfully wild and fearless look, and a few, if not clearly and unmistakably fierce, had at least a decided squinting that way. They reminded me of some of the North American Indians I have seen in Michigan. Some wore their hair long with very large turbans; these were, I suppose, Mussulmans. Others had their hair cut quite short, (but not quite in the fashion I should say,) and wore very unstylish felt hats. They wore pants, but very short, only about to the knee, and a rather loose tunic sort of a coat coming nearly to the knee, quite full, with a belt around the waist. They had large and strong shoes or sandals. Some few, but not generally, wore a bungling sort of stocking made of cloth; in other cases, a long strip of cloth or wide braid was wound tight around the leg from the ankle nearly to the knee, to give strength and firmness. The material of their dress was cotton, the cloth usually coarse, the color blue or black, or simply and truly a dirt color. These men of Western China, in features, dress and general appearance but little resemble the Chinese we see in Maulmain and Rangoon.

Their beasts of burden were mules, very small, indeed nothing large about them but their ears; and very poor in flesh, and the hair and skin in spots worn off by the constant chafing of the tackling, of which they seemed to have a large amount. There was first the pack-saddles, very strong and well ironed, and adapted to shield the back of the animal, and under them were thick pads. Then there was the breast-strap, to prevent the saddle from slipping back when going up mountains. This was three or four inches broad, and often set with ornaments, or thickly hung with small bells. To keep this strap from falling down too low on the breast, was another smaller one passing over the shoulder, just back of the neck. Then, to prevent the saddle from slipping forward when descending mountains, was first the crouper, as ornamental in a certain way as useful, consisting of a round piece of wood, an inch in diameter, of the shape of a half-circle and about a foot long, with a hole through the centre from end to end, through which a strong cord is passed, the wood goes under the tail and the cord is attached to the saddle in two places, on either side of the back of the animal. This cord is strung with round blocks or balls of wood, bone, horn, or ivory, an inch or so in diameter, that turn on the cord easily and thus prevent chafing. But besides the crouper, is a strong breeching, much after the ordinary kind used at home, except that the straps are made of small cord instead of leather.

The burden seems to be firmly lashed to the saddle, and not taken from it during the journey. The saddle and burden are removed at the same time and put on at the same time. They seem to use no girths, there being no need of them. The burdens are quickly removed from the animals and quickly replaced again. The burdens many of them are bulky, being walnuts, apples, rugs, straw hats, felt hats, silks, &c. Others are more compact, consisting of iron kettles, vessels of copper, hams, honey, &c.

There seems to be about one man to every six or eight mules, I should say, and more dogs than men as a rule. The dogs seemed watchful and fearless; they had long shaggy hair and short bushy tails. They were large and strong, and some of them very pretty. Among many beautiful dogs, I saw one of very remarkable and singular appearance, that would, I am sure, be much admired by all who delight in beautiful dogs.

So far as I have taken pains to ascertain, all the Chinese caravans this year come from what they call Ialee, which is our Ialee foo. None have come, or but very few, from what they call We nan see, which is our Yunan. The reason they assign is that the war then still going on, is disturbing Yunan now much more than Ialee. Different parties with whom I conversed give the time from their homes in Ialee to Theinnee from twenty to thirty days. They are from different parts of the province and some travel more slowly than others.

Articles of Trade. The time from Ialee to Mandalay by these caravans is not far from fifty days. From the nature of the case the profits of the trade must be small. Two baskets of walnuts, the load of one animal, were offered to me for Rs. 30. Apples were less; iron kettles could not sell for much more per load. I cannot see how anything can be made on these articles, even if they cost nothing in Ialee. So too with hams and honey; but there must be a profit in the trade, or it would not be kept up. The cotton and cheap cotton cloth they carry back must bring a good price on their return.

Shan Women. On the 5th at Bo-bah, we saw companies of Shans coming in to Mandalay. In a zayat near us I saw a noble looking woman, fifty-seven years of age. Her face was charming. She would be singled out and attract attention in a large congregation, for her noble intellectual bearing, fair complexion, and fine, beautiful face, beaming with benevolence and affection. In conversation she was very polite and appeared gentle and amiable to her family, a part of whom accompanied her. I

gave her some Pain Killer for a sprained ankle, and tried to make known to a large company the glad tidings of the gospel. Had two seasons of preaching to the people of the village during the day.

The head man of the village, who is over sixty, said the old lion's house was still in existence and not far from where we were; and, if we would come to him on our return, he would show it to us. We had a visit from six Poongyees, at one time. They appeared cordial and friendly, and took books. At Bo-bah we found a man who had been to Theinne, and was quite cordial and willing to go with us. The head man of the village assured us that he was a faithful and true man. We found him to be such; he went with us all the way, returned with me to Mandelay and is now with me as a boatman to Bahmo.

Leaving Bo-bah at daylight, we met many Shans coming in to Mandelay and Pooth puga, — old men and women, the middle aged, young men and women and children. I often saw nice white fat babies, tied to their mother's back by a strip of cloth or blanket. These people were mostly on foot and carried baskets, but containing only food for their journey, cooking utensils, &c. Some few rode ponies, and a few were on bullocks.

Beautiful Scenery — Climbing the Mountains. We cross a beautiful stream of water twice, Saidan Choung. Near by was the village called Kyoung Nee, pleasantly shaded in a grove of noble mango-trees. The road was most charming, lined with rich jungle foliage, and fresh and cool with the morning dew. At several points we caught splendid views of the mountains before us. They seemed very near; but as we advanced they receded from us. Some stepped one side, giving us the road very politely. Many sweet and quite unfamiliar notes of jungle songsters greeted us as we passed along. We stopped to cook and rest near the village of Sai dau under a wide and spreading banyan, about eighteen miles from the palace.

Starting again at about three P. M., an hour's travel brought us to the lower steps of the mountains we must pass. The mountains had seemed to retreat and scatter at our approach, but now they appeared to have collected and massed all their forces, as if to defy our puny strength and turn us back to Mandelay. They stood before us an unbroken barrier, reaching up to the region of the clouds. But on, on, up, up, slowly but resolutely, our comical looking team of six ponies and eight men, moved forward. There was, it must be confessed, some trembling and faltering, some shaking of the knees, some slipping backwards, and sudden violent springing forwards, that was irregular, some little halting at times and greedy grasping of the lungs for more of the mountain air than they could well contain. The mountain was certainly very steep and high, and the ascent difficult; but doubly difficult owing to the stones and rocks. At places huge boulders close together, worn smooth as glass; then, fragments of shattered rocks with sharp corners and points that made it difficult and dangerous for inexperienced animals to pass. Our animals were fresh and unused to such work, I presume; the loads they carried were not well adjusted to their backs. We had no pack-saddle; our luggage was in bags, bundles, and baskets or pas, tied on with ropes. I was behind to help the men about the ponies, and I stopped from fifteen to twenty times to help reload first one and then another pony. We were nearly two hours in getting to the top of the mountain. At last we came out on beautiful table-land just as the sun was going down. On to the east of us was another range of mountains, two or three miles distant, not so high and more even and regular in appearance than the one we had just climbed, extending in a north and south direction, and covered with high forest-trees, whose tops were glowing with the rays of the setting sun.

Near the top of the mountain was a beautiful spring of water, and Shan women were there with buckets for their night's supply, and gave our party water from their vessels. As we came to the top of the mountain, we were at once in the midst of cultivated fields, and near a large village. The soil was dark and appeared rich, and

the plantain-trees and papya-trees were large and thrifty. Rice was grown to some extent, and was selling for about one rupee per basket. Pea-nuts were raised extensively, and the people were then harvesting them, which seemed a slow work. The name of the village is Zee-bingee, and contains about 100 to 120 houses, in both parts, upper and lower. The head man who was tall, fine looking and pleasant, but reserved in conversation, — a Shan, and a large company of the village people came to the zayat where we spent the night. They listened attentively and took books to some extent. The people are mostly Shans, but some Burmese and Danocs. We could get no fowls or eggs, and were told the people had none. We were told that thieves were about, and that we must be careful and keep men on the lookout. The night was cold, zayat open, thermometer at 54°.

Jan. 7. — Starting from Zee-bingee at daylight, the road was level and good, the country open, but little timber, a good deal of cultivation, the soil of a dark, reddish appearance, a mixture of clay and sand. At a distance of four or five miles we came to the second range of mountains, less than half the height of the one we crossed the evening before, but very difficult to climb, owing to the shape and lay of the rocks. A few thousand rupees would, if well expended in removing these ugly rocks, much improve the road over these mountains. On this mountain and beyond it for some distance, is plenty of timber, but of the ordinary cheap kinds. Bamboos abound, of a fine size; on this range of mountains are teak-trees. I saw many, but none large. As we passed along, at times the under-brush would be thick and heavy, and then disappear, leaving an open forest of nice, tall trees. A few patches of "tong-ya" was all the cultivation we passed east of the mountains before we stopped for breakfast. Small streams of water were frequent, cold, pure and sweet, and often spanned with narrow bridges for animals as well as men to cross. Some large game, but the whole forest was full of sweet music, in which the pensive voice of the turtle-dove was clearly distinguished. We stopped for breakfast at Wah-bo-ya, a small village.

Started again at about one P. M., but did not feel the heat much. The road was good and the country exceedingly pleasant, slightly undulating, with but little timber, and covered with a heavy growth of vegetation; a coarse grass, like the "blue joint of America, formed a part. I saw the raspberry and also the cherry in full blossom. At Pway-doung we saw a large number of Shans on their way to Mandalay. They had tea, tobacco, oranges, paper, &c. They were from different parts of the Shan country, Thongzai, Theban, Ming Tong, Yatsouk, &c. The tea was from Toung bing in the Theban district, and was brought on bullocks. Many of the Shans, men, women and children had baskets of tobacco, cotton, oranges, &c., and had been five, eight and ten days on the road. The zayats were full at this place, and it was not yet night; so we passed on to Pin-oo-bwin, in the border of the Thongzai province, to spend the night about forty miles from Mandalay, and about twenty to Thongzai town. Here too were many travellers, but we got a corner of a zayat to ourselves. The zayat was soon filled with listeners and seers, who continued till bed-time, mostly Shans, but some Paloungs from Toung bing, tea cultivators.

Padoungs and Paloungs. The Paloungs seemed friendly and cordial, less wild and timid than many of the Shans, I thought. The men dress like the Shans, the women dress more like the Karen women below. It is painful to observe how many of these people, as well as the Shans they resemble, are dreadfully marked with small-pox. Many have lost an eye, some have lost both, by this dreadful disease. The company of Paloungs with whom I conversed here and others as well, think themselves a numerous people. They have a language of their own, entirely distinct from the Shan and the Burmese; some of them speak the Burmese pretty well. They very generally speak the Shan language. They have no written language, and of course, no books. They have adopted Buddhism and have kyoungs and Poongyees, and use

Shan books in their kyoungs. The Paloungs and Padoungs further south are not, I am inclined to think, identical, as has been suggested. The leading man of this company told me he had been to Mobyaë, and had met Padoungs, but they could not understand a word of Paloung, nor could he understand a word of Padoung. We gave books to those who could understand Burmese. The thermometer at 41°.

Rare Dendrology. Jan. 8. — The road very good, the scenery and face of the country beautiful and wild. Passed two small valleys, and crossed two fine streams, Kah-long and Nomtow. These streams and valleys were charming, and the hills on either side lovely and home-like. Saw many cherry-trees and some worthless wood apple-trees, the fruit about an inch in diameter. Some inferior oak-trees were in one of the valleys. I saw a tall and noble elm-tree, large bamboos and a few mangoes were met with. I should call this a beautiful country, good soil, well watered, plenty of timber and a good climate, and on the whole well adapted for grazing and grain growing, but the villages are small, and along the road we travelled, by no means numerous or thrifty. At Wet-win, where we stopped for rice *i. e.* for breakfast, I saw the first pine-tree we met with in Shan land. It is what is called Norway pine in America; it was full of cones and a beautiful sight. Here I saw for the first time the don-da-goo, a beautiful tree, reminding one of the weeping willow, though it would not give one a correct impression to say it was like the weeping willow.

The pine, don-da-goo, gangan, mango, jack, and large bamboo were all growing in the same compound about a kyoung. This village is scattered, has from 50 to 100 houses, good zayats and kyoungs. The Sa-dau-gyee of Thongzai, lives here; it is about twelve miles to the town of Thongzai. This village and the town of Thongzai and other towns were destroyed last year by the Mingoön Min's men. The people are Shans, Burmese, and Danoos, and two or three Chinese. Good rice is raised here mostly on the upland, and is harvested in November and December. The price of paddy is eight annas per basket; the distance and bad road prevent it from being carted to Mandalay for market.

Passing on from Wet-win, our course was nearly north; at our left was a beautiful high range of land, thickly wooded, the road good and general view of the country beautiful, but little cultivated. Just before dark we came to a good zayat in a quiet, lovely spot; no people came near us, for a wonder.

Frost — Thongzai. Jan. 9. — Saw a brisk frost in many places as we left the zayat. Came to a bad place in the road, deep mud and mire. The pony that carried our beds got down and floundered till all was mud. The country was level, and well timbered and watered. We passed two fine streams, one near Thongzai, both flowing to the south. Arrived at Thongzai at ten A. M.; had the zayat full of people all day, Shans, Burmese and Danoos. Thongzai has the appearance of having been a large and pleasant town perhaps fifty years ago. Indeed it must have been a respectable Shan town before it was destroyed by the Mingoön's men, more than a year ago. It has two fine kyoungs, kept in good order and a large cluster of pagodas well looked after. The ruins of kyoungs and pagodas are quite extensive. There are some very large and fine banyan trees near the pagodas. Thongzai has a Tsaubwa and a Woondouk; the former was absent at Momeik; the latter appeared well; he is a Burmese. Mingoön is about three days north of Thongzai; Mogouk three days further, and Momeik, three days further to the north.

The bazaar of Thongzai was well supplied with salt, gnapée, tobacco, &c. The salt and fish of all kinds are brought up from Mandalay. Cotton goods of various kinds, of Shan and Burman make, were exposed for sale. A few articles of English manufacture both cotton and silk were to be seen at different stalls; prices more than double the Rangoon prices. A head-dress of two silk handkerchiefs, ordinary, Rs. 5-5-8 or 6, in Rangoon, Rs. 2-2-8 or 3. Very coarse white muslin Rs. 2-8 or 3, in Ran-

goon 12 annas or 1 rupee. There was but little in the bazaar that Europeans are accustomed to eat. A coarse sugar made from the cane, was very good. Pickled tea and tea in balls was to be seen in all places. Peas and beans of a coarse kind could be had. A kind of gnapee, for so it is called, made of beans, *Pai-gnapee*, was often seen in little round cakes. Something of the kind is made of eggs also. They are esteemed by the Shans. Buffalo's hide, prepared and cooked in a certain way, was seen in almost every bazaar. The hide is soaked in water till it becomes quite soft and thick and the hair comes off easily; it is then boiled, by which means it becomes still softer and thicker. It would seem that a knife is then drawn across it in straight lines about an inch apart, cutting it partly through; it is then cooked in oil, or the tallow of the buffalo, to a crisp. It is, as we see it in large sheets, of half or a quarter of a hide, very pretty to look at; it is of a yellow or whitish color, and very spongy and breaks off easily where it was cut with a knife partly through; it looked to be an inch thick.

We could never find fowls or eggs in the bazaars, or indeed get them at all as a rule. I rarely saw fowls, except at the *kyoungs*. I saw no ducks, no geese, and no hogs in the Shan country. We could get no milk, though cows are plenty in places, no beef, no pork, no fresh fish. For dried fish of a pretty good quality, we paid as high as Rs. 3 per *visa*. We spent about a day and a half at Thongzai, and had a large number about us who could understand Burmese. Many listened well.

Interview with a Priest. We often saw the benefit of the Royal Order which we carried with us. A zealous and rather crabbed old *kyoung tagar*, who seemed not to know that the world moves, and who had heard of us and our books and our preaching, came to the *zayat* and demanded to know in plain words if I did not worship those gods, (pointing to the pagodas near by,) "and images of Gaudama?" I said, "No." "Nor the great lord king?" I said, "No," and gave him my reasons, which gave me a good chance to say what I wished to before a large crowd of people. This quite offended him, and he told me to stop preaching such things. I said, "No, I cannot stop." But he said, "You must; you have no right to preach such things." I told him I had a right. He wished to know who gave me this right. I told him the King of earth and heaven, and repeated the great Commission, "Go ye into all the world," &c. But that did not pass with the old man. He must have something that had the "peacock's tail" on it; so I had the Royal Pass read aloud. This took, and he went off muttering, "If the Lord of great glory knew what you preach, he would not give the royal command."

10. — We left Thongzai on the afternoon of the 10th, the road very pleasant and country looking beautiful, but mostly uncultivated. At our left were mountains, single, *i. e.* forming no range, thickly wooded and presenting a very fine view. We met a very large Chinese caravan, that filled the road for more than a mile. The mules were in better condition than those we met near Mandalay, and they came on at a quick pace. I should put the number of mules at from 500 to 1,000. Some of the men shouted as we met them, "*Mussulee*," to inform us they were Mussulmans. The "*Pau-see*" or Mussulmans and those of the old Chinese faith travel together in the same caravan on friendly terms, but they do not eat together.

A Pleasant Incident. Two young Chinese from Yunan, converts to the Catholic faith through the missionaries there, were in this caravan. As they saw Mr. Cushing, they fixed their eyes upon him very intently. They crossed their foreheads and exclaimed, "Christian." Mr. C. returned the sign, and repeated the word Christian. At which they rushed to him, kneeled before him and kissed his hand, and showed a letter addressed to Bishop Bergandet. I was behind and did not see this performance. I saw them coming to me, and the thought came to me that they were Christian con-

verts, and I embraced them with demonstrations of sincere joy, which I truly felt. They showed me the letter to Bishop Bergandet, and I tried to make them understand that I knew him. They seemed to feel as much pleasure almost as I did. I saw these two young men on my return to Mandalay at Father Abona's. They remembered me, and came and shook hands with me. They were sent by the missionaries at Yunnan quietly to Talee; there they joined a caravan. These young men state that Yunnan was greatly disturbed by the war, and that no caravans could leave there or at least get through to the borders of the Shan country.

We spent the night at Nat-Man (Shan name), Yadwin (Burmese), of about 100 houses, and a stopping place for the caravans. There were five springs of water with substantial ornamental brick-work about them. Saw many Shans, one company from Ming King, Moung Sing's native place (our Shan preacher). It was pleasant to see him converse with them.

[To be continued.]

LETTERS FROM THE MISSIONS.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

Romanists and Buddhists classed together. Nov. 2, 1868. — A native Christian who speaks a little English, said the other day to me, that the Roman Catholics worshipped "the doll," the same as Buddhists. I had been accustomed to hear the Romanists and Buddhists classed together as worshippers of images; but the idea, coming in an English dress, struck me as very significant. Yes, they worship the *doll*. Romanists, coupled with the pagan world, are doll-worshippers!

Persecution by a Catholic Priest. A member of our Banplasoi church, a month ago, I am told, was taken by a French priest, and put in irons, at his, the priest's, house. The Siamese governor of the place was not consulted, so far as I can learn, and is said to be afraid to interfere in the matter. The case has been represented, through the United States Consul to the Minister of Foreign Affairs, and is now under investigation. The wife of the prisoner, with her infant child, was brought to the capital, to give her testimony before the high court, and we wait with mingled wonder at this outrage upon treaty protection, and solicitude for the result, as bearing on our missionary work.

If Roman Catholics are, unrestrained, to take Protestant Christians and load them with irons, and insult their religion and its teachers, then we may be on the borders of a bloody persecution, and the record in Hebrews, of others, "who had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment," may be copied as the history of the church in these times.

These weak disciples are alarmed at these indications; and, if some of them should follow the example of Peter and others, who on the apprehension of the Master forsook Him and fled, it may not be surprising. While the brother has been in bonds, the members of the churches have made earnest supplication for him, and the preaching has been from such texts as these — "Tribulation worketh patience." "Whosoever will save his life shall lose it." "Blessed are they that are persecuted for righteousness' sake." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Nov. 5. — I inclose with this a few notes of the way we have walked for the month. I have been before the Minister of Foreign Affairs in behalf of the man in bonds; but as it involves the French priest, the authorities are cautious and slow to act. Some of the brethren who have visited the prisoner, have been com-

manded to bow down before the image of the Virgin Mary, and our religion has been reviled by these disciples of Rome.

Applicants for Baptism. We still have applicants for baptism. Three at Lengkiachu at the last communion season offered themselves, and still stand as candidates. One from the iron mines, seven days distant, where we have one member, came here last week for baptism. He remains a candidate. One man came yesterday, who had met Miss Dean during her visits at the floating houses, and spent an hour in inquiring about our religion; says that he and a friend wish to join the church. Another man came from Lengkiachu, and says he has heard the doctrine two months, and believes truly. He has formerly smoked opium, but says he has abandoned it. She took his name and gave him some books, and asked him to come again. The death of the late king has stirred the sluggish waters, and people are awakened to inquiry about many things they have hitherto slept over.

We now have pleasant weather, after the intense heat of last month. Thermometer at seven A. M., 72°, but half a month ago, it was 96° in the shade at two P. M. The rains are past, the roads dry, and we are all more out of doors—Mrs. Dean among the neighbors, in the market, Miss Fielde at Wat Ko, and Miss Dean at the floating houses daily. Through God's mercy, we hope to share in the promise to those who mingle tears with their seed-sowing, and rejoice that your prayers help us in our work, as your counsels guide our way.

Coronation of the King. On Wednesday, Nov. 11, we attended the coronation of the young king of Siam, who succeeds to the throne of his father. There were present hundreds of the nobility and officials and thousands of the subjects of the realm, as well as the various Consuls and foreign residents at the Capital. At the sun-rising his majesty was subjected to the shower bath, after which an old Brahmin presented to him the crown of his father, which he received and placed on his head with his own hands, which seemed to

indicate that "I receive this crown not as the gift of another, but as my own royal right." After this ceremony the foreign residents retired to an open saloon, consisting of an extended canopy supported by brick pillars, where they were furnished with a good breakfast served in European style, presided over by the Prime Minister.

At eleven o'clock the Europeans were invited to the audience hall, where the youthful king in his crown and golden robe was seated on his throne, with the nobility and officials prostrate before him. We were allowed to stand, while the high ministers of the various departments of government presented in a written speech their allegiance to the new king, and one of the Consuls, in behalf of the whole, presented a speech of congratulation to his majesty; after which he retired from the throne and we returned home. These public recognitions of the new sovereign are attended with perfect order in all the business at the Capital and peace throughout the country. This new reign opens with indications of prosperity, and the pledge of still greater liberality than was enjoyed even during the reign of the late enlightened and tolerant sovereign.

The Prisoner Released. The foreign minister sent me a letter two days ago, having an order for the release of the disciple in bonds by the French priest, which gives the brethren great joy.

Missionary Labors. Nov. 24. — The children are away. Fannie went to Banplasoi last Thursday, two nights on the way. Miss Fielde left the same day and reached Lengkiachu that evening. Each reached in safety, and report themselves happy in that work. They expect to remain three or four weeks. The Romanists still manifest a disposition to wrong the flock at Banplasoi, but the French Consul and the Minister of Foreign Affairs here appear very kind, and show a disposition to put matters right.

Workings of Satan. The Spirit of God has been at work at Banplasoi, and, as in Job's time, "When the sons of God came

to present themselves before the Lord, Satan came also among them," so now; not that he likes their company, but that he likes to see the Sabeans drive away their oxen and slay their servants, the fire from Heaven fall upon their flocks, and the Chaldeans take away their camels, the whirlwind to fell their dwellings and disease to cover their bodies. This, and more he likes to see. He likes to see a misunderstanding in the brotherhood of saints, a spirit of selfishness and envy, a little suspicion, a look of uncharitableness, a word of detraction, an act of injustice, a strife for supremacy. He likes anything that may hinder the truth, engross the time, and wealth and influence of the people of God in promoting any object, rather than the good of men and the glory of their Maker. He likes to fill men so full of care for the body and the world here, that there is no room for a needful care for the soul and the world hereafter. He loves to see men and women with bodies adorned as for a palace, while their souls appear attired as for the poorhouse. He likes to divert men from the high necessities of life, to the low delusions of a dream, and turn them from the tower which reaches high up to paradise and tumble to the precipice, which reaches deep down to perdition. In short he likes what God dislikes, and strives to undo what God is doing for the good of the race.

Home Questions—What shall we Answer? With the wide waste of paganism around us, what has been done for its alleviation? With the millions of heathen rushing by us to their doom, what is being done for their rescue? With a million of Baptists in America, what are we doing to fulfill the Master's last command? Of all the missionaries we have sent abroad, a greater number are sleeping in their graves than are now living among the heathen; and the entire sum of those who sleep and those who live abroad, amounts to little more than one man per annum for the last fifty-four years, the period of our missionary history. At this rate when will the world be converted? At this rate, who at the monthly concert will have the courage to sing, "The morning light is

breaking?" At this rate of doing, who will have the heart to pray, "Thy kingdom come?" The arena for wealth and fame is crowded by Christian young men, inspired by the presence and applause of their fathers and mothers. But where are the young champions for the conquest of the pagan world, strengthened for the stern conflict by the countenance and counsel of the patriarchs of the household and the elders of Israel? Where are the mothers of these times who can say, "For this child I prayed, and I have lent him to the Lord as long as he liveth;" and, with the child, bring three bullocks and an ephah of flour to the house of the Lord, and then a coat every year for her boy? When the mother proposes to lend a child to the Lord forever, where are the fathers who say to that mother, "Do what seemeth thee good?" Where are the pastors of our churches who seek out the young men of their flock, and encourage them to a missionary life, and then ask their churches to support them?

Oriental Transcendentalism. On a recent boat excursion to an out-station, as a companion for the lonely hours of the passage I was furnished with a copy of Alger's "Genius of Solitude." Being in a land of Buddhism, with Buddhist temples lining the river banks, and princely boats with royal flags, bearing precious gifts to Buddhist priests, floating past me, I naturally turned first to Mr. Alger's chapter on Gotama Buddha. This chapter afforded evidence, if not of transcendent thought, at least of transcendental theory, which glided its author as easily into Gotama's transelementation, and surely to Buddha's Nirwana, as if he had been Buddhistic born. This Nirwana, the consummation of the Buddhist's hopes, according to our author's definition, is "Holding that his soul, or self-hood, has no substantial, but only a phenomenal being; that it is but the convergence of the forces of the organism. Yet believing that that phenomenal centre of consciousness is fatally bound to a continual succession of lives, and exposed in every life to innumerable loathsome evils, until he so perfectly perceives the diffusiveness of its substan-

tiality and so completely sheds all the affections begotten by the illusion as to dissolve the *karma* and annihilate the cleaving to existence, — he sets himself to work to secure this end, to dissipate the spell of ignorance, break the chain of desire, and achieve an absolute detachment, and absolute indifference to every thing."

What a consummation for a reasonable being! What a dark, dreary grave for all the aspirations and hopes of a human soul! Still our author adds, "Let us, instead of turning away in scorn, try to discern the meaning of Nirwana, in the theory of life and death held by Gotama Buddha." We sing, let us study rather the theory of life and death taught by Jesus Christ.

The Gospel Rejected. We are not surprised to see Mr. Alger slide so easily from his laudations of Gotama, and his unthinking, unfeeling, companionless heaven, to a general classification of Jesus with Demosthenes, Dante, Descartes, Cicero, Coleridge and Channing, Boethius, Beethoven, and Byron. No wonder that the author of such a profane classification should state that "it is impossible for any mind fit to grapple with such a subject, to credit the melodramatic mythology, that on a fixed day a trumpet is to sound, clouds of angels to fly down and reap the harvest of the burning world, Jesus himself to appear in omnipotent array and to cause a resurrection of the dead, and then sit in person in the awful assize, and apportion their doom to the good and the bad. This is a jarring figment of fancy."

Perhaps the same writer would pronounce the record of Jesus' resurrection from his soldier-guarded and strong sepulchre, a jarring figment of fancy, and not in tune with his own transcendent reason, which is to decide what is proper for the Maker of the world, and Governor of the universe, to say and do. This exalted umpire, human reason, whose is the prerogative to settle what may be done in heaven above and earth beneath, what was proper to be thought before the world was made, and what is permitted to be done after the world shall end, has made one sublime stoop to pronounce its approval of the beatitudes Jesus pronounced for the comfort

of the poor, the pitiful and the persecuted, but cannot ratify the decision, that the same Jesus should raise the dead and settle the destinies of the race.

Pity that one gifted with reason, should have so little of it as not to see the madness of such assumptions. Pity that Christian men of the 19th century, should be driven for companionship to pagan ascetics, who buried their being and consciousness two thousand years ago in Gotama's Nirwana!

Eastern China Mission.

LETTER FROM MR. JENKINS.

A Victory Gained. Ningpo, Nov. 12, 1868. — I write with quite different feelings than when I last wrote at length upon Kinghwa.¹ For eighteen months past, the contest between the powers of darkness and of light has been going on, with a gradual yielding up of the strongholds to the latter. These have been months of much prayer and labor, and great anxiety, lest after all, the haters of truth should force us to give way, and the glory of victory gather round the idolatrous banners of the heathen. But God hath wrought with us, I believe, and instead of being driven away, we have witnessed a public and full acknowledgment, on the part of the government, of our rights as missionaries, to dwell, preach, and evangelize the people in the district of Kinghwa, and, what is more to the point, in the walled city itself, where one year and a half ago, we were forbidden to open our mouths publicly in the name of Christ.

Recapitulation of Events. The reader will remember my visit in the spring of 1867, to the Kinghwa district magistrate, to ask of him a proclamation which should pledge to the Christians, who were very timorous, and to the missionary, the promised rights by treaty. My request was treated with disdain, followed by a prohibition to locate within six or eight miles of the city. I immediately got the matter before the governor of the province, vis-

¹ See Mag. for February, p. 51.

iting the provincial city in person, with a communication from our Consul. This done, I returned to Kinghwa to await the appearance of the proclamation. After three months of anxious waiting, I felt obliged to return to my family.

Prompt with the return of fall weather, I was again at my post, this time with a copy of a proclamation issued at Ningpo, made up solely of abstracts from the various treaties made with China, touching the propagation of Christianity, &c. Again calling upon the district magistrate, he of his own free will referred to my visit during the spring of the year, saying he had received a communication from his superior relating to my complaint to our Consul, and in consequence, he would take back all his prohibitions, and promised instead, full freedom to preach and labor within and without the city, as I might think best, and full protection in the exercise of my rights as a citizen of a foreign land.

Here was cause for thanksgiving. But the people were not present to hear these fair words, and the magistrate refused to inform them publicly over his own seal, and positively declined to post the proclamation. Matters had come to that pass, where promises spoken in the magistrate's office, and to a foreigner, would avail nothing. The people demanded the magistrate's seal of office to what had been seemingly so willingly granted. This was denied them. I was thus again rendered helpless; for the people ever would cry, "Get the magistrate to issue a proclamation, and we will aid you." Finally, after two months' fruitless effort to secure a footing, I very reluctantly returned home.

The spring of the present year, 1868, found me on the field. But now the cause was in a deplorable state. One man had actually been beaten; my own landlord had been threatened. Those who were our friends and helpers, both within and without the church, had deserted their posts. The people once willing to assist, now not only stood aloof, but refused to be known as favoring me. It was a dark day. Knowing the true state of affairs, I entered the city more with the feelings of

a culprit than of one who had honestly and cautiously labored to bring about the greatest good in an enemy's country, by the least possible demonstration. But here was work to be done. The lost cause must be regained. Our friends must be sought out. One by one they came back. The assistant who had fled through fear, must be induced to return. He too, tremblingly and in doubt, takes up his duties again. We needed men as go-betweens in securing property. Here was a lock; none would come forward, but one or two ghastly opium smokers, who withdrew as soon as it was understood that negotiations could not be allowed, where the parties were not informed of the real person desiring to rent or otherwise. Much was gained back, yet much more remained to be done. In our extremities we all felt it was useless to spend more time house hunting, till the proclamation so much desired should appear.

The day was set for my departure. That day I was detained by some unavoidable circumstance, and for what reason? To see the proclamation posted during the afternoon in front of the city magistrate's office. So it had been ordered. It was a happy hour; we felt for the moment that we had conquered. But bitter disappointment followed. The proclamation was a sham. However, I tarried another week, but only could secure a house for an assistant and an opening for a school. The sham paper aided us to this, but it was powerless to help us further.

Proclamation Issued. Thus matters stood when I again sought the bosom of my family, after an absence of two months. What course should I now pursue? I had asked for the proclamation. It had been published, but defiantly. Though highly gratifying to the dominant literary class, who thought they saw in it our defeat, the masses regarded their magistrate who issued it, with contempt for the low part he was playing. Understanding the animus of the man, and feeling too keenly the reproach which was thus being cast upon us, and realizing how disastrous to mission work in that district, (and the influence would spread far and wide,) the

giving up of the case at this juncture would be, I determined to make a statement of the facts to our Consul. This I did early in May last; and we cannot be too thankful that we have for this province such a Consul as the Rev. E. C. Lord, whose heart and hands are open to all the legitimate complaints of the American missionary fraternity. The case was duly got before the provincial officers, and in due time the proclamation appeared in Kinghwa for the second time, but now perfect in all its details, and issued too by the wily magistrate who had proved so troublesome. This man was shortly thereafter deposed, and at my present writing was among the hills, awaiting the pleasure of his superior.

The news of this good success reached me in mid-summer, when it was not regarded safe to make a journey to Kinghwa. As soon as practicable however, I was with the friends, to rejoice together with them in the hopeful prospect of fully occupying the field, for which we had so long contended. We had gained a substantial victory. The result was in no respect doubtful, but every way tangible, written in lines so plain and often repeated throughout the city and its suburbs, that he who would, from far and near, might read for himself.

How the Proclamation was received. The appearance of the proclamation caused for a time, considerable stir. The rabble at night wrote with bits of charcoal obnoxious characters upon the wayside walls, or traced unseemly caricatures of what they supposed to be the Saviour whom we preach. The most noticeable of these, and the most expressive of contempt and vulgarity, was that of a turtle with the two characters Yae-soo, Jesus, written upon its back. Some of the proclamations were also written upon and otherwise defaced. A few of those thus rendered unsightly were replaced by the city magistrate, who also put a stop to these foolish pastimes by issuing prohibitory commands, with severe penalties attached, so that at my arrival at Kinghwa, the people showed no signs of opposition.

Aside from these exhibitions, the post-

ing of the proclamation was like pouring oil upon the turbulent waters. It became comparatively easy to find helpers, though not so easy to secure chapels and dwelling locations, for these were scarce, and not a few of those, though freely offered to natives, were denied the barbarian. The loss of a good location, was one of the inevitable results of the long siege we had to keep up, to get possession of the stronghold.

Effect of the Proclamation. The contest without did not put a check to the wheels of progress within. While we were contending for principles, business and an influx of population were filling up the waste places, and creating new demands. But we have lost nothing. The district and city magistrates, have been obliged to yield, and now wear shamed faces. The people have learned something of the justice of foreign law, while in all that has transpired, nothing, at least, so I trust, on my part, has been done to arouse the fears of the masses, or cause them to suspect intrigue. I went among them with clean hands, asking publicly, in my own right, for a place to dwell, and for a location where the gospel should be steadily preached. These could have been secured in the name of a native, by suppressing that of the foreigner. That course had been tried elsewhere, but failed of its end, to say nothing of the moral of the transaction. In thus making known my wants, I brought upon myself the prohibitions of the district magistrate; but these a little energy in the right direction, removed in a full confession. I stood up boldly for the broadest views of honest dealing with the people, and plead in evidence the purity of the gospel. This brought me face to face again with the magistrate, and ended in the pacific papers which we have just seen posted in the streets and upon the gates of the city of Kinghwa.

Place to Rear the Gospel Standard. What then has been accomplished? True, I have not as yet secured a dwelling-place, but that will come by and by. I have, however, some tangible show of the labors of these eighteen months in the shape of a

"purchased possession," upon the most desirable street in Kinghwa, aside from the advantages enumerated above, and which to my mind are big with promise. This piece of property, so well adapted to our wants, could not have been secured at an earlier date. Now it comes into our hands with the fullest understanding on the part of all parties concerned, and was a matter of talk on the street before it passed over to me. It can at present be used for chapel and school purposes, and affords a good home for the assistant and his family, who I suppose are in possession of it. Here we set up the standard beneath "our own vine," and who shall silence the voice of the preacher, or stem the current of truth as it flows steadily on from this little beginning? Here we have set the battle, and the captain of the hosts is the Lord God Almighty; and it is set too, right in the midst of the enemy, in more senses than one. There are not only the spiritual foes of darkness, whose name is legion, but our unpretending camp is flanked by the dwellings of the material gods, which are just now being taken from the dust, where they were dashed by the spoiler's rude hand, and put in their places, some with benign, others with implacable countenances, and all holding in their grasp the soul of the people, with a firmness which it were not possible for an earthly potentate to do.

Spiritual Labors. But have we no other results of which to write, and over which we may rejoice with a holier purpose? Yes. As full of strife as these past eighteen months have been, while seeking the mastery over our physical foes, we have put forth every energy for the enlightenment and salvation of the heathen by whom we were surrounded, and many of whom came to hear of the new doctrine, and ascertain for themselves what all this stir was about. We have given away to able readers some hundreds of New Testaments, many of them to men coming to us from far remote places, and hundreds of simple tracts. All classes have heard of Jesus. Some have appeared interested. In the city of Kinghwa three or four are more than interested; they are inquirers,

almost believers. I am fully persuaded the work will now move on, and what may seem to be overdrawn or prophetic in this letter, will be found to be a blessed reality. We only need the proper men to aid us, and abundant means to furnish implements for fully upturning and tilling the soil. There is plenty of irrigation. The great Fountain is with us, but we need appliances for giving to every one a draught of the healing waters. Will the Executive Committee send funds for a chapel in Kinghwa? For although the present one can be used, it is altogether too small and humble to represent the interests of the great Baptist Church in China. Brethren, I look to you for a few hundred dollars. Let my plea go up to the churches. Bid them come to our help, even to the help of the Lord.

BURMAH.

Mission to the Shans.

LETTER FROM MR. CUSHING.

Hope for a Young Shan. Toungoo, Dec. 7, 1868. — I have my heart cheered by the continued promise of a young Shan. He has been much changed for the last three months, is interested in studying the truth, and prays with us. I trust that he is a Christian. He wants to study the Scriptures so as to preach the great salvation, and I instruct him daily, together with another man. Perhaps God in His great goodness is raising me up a helper. God gives us the necessary blessings, as He sees we need.

Mission to Assam.

LETTER FROM MR. STODDARD.

The Touring Season — Schools. Camp Jagighopa, eight miles below and opposite Gowalpara, Nov. 10, 1868. — We commenced our travelling the first week in November, and anticipate a long season for village work. O for a baptism of the Holy Spirit, for the continual presence of the Divine favor, for the pillar of fire by night and the cloud by day.

We are on the north bank of the river now for a few days. Have not met many Garos yet, though I hear quite a number have settled on this side of the river. The sun is too hot and the swamps too large to venture back near the hills till near the close of the month. It seems that this place was the head of this district when first taken possession of by the English, more than a hundred years ago; long time before Assam proper was conquered by them. We find the remains of three brick tombs; but the marble slabs have been removed by ruthless hands, and we get no clue to names or dates.

I find two schools here, — one supported by government and composed of Hindu lads. Here we preached Christ and distributed books and tracts in the Bengali. The other school is for Mussulman boys and girls, where they study only Arabic so as to be able to read the Koran. Here also we made known Christ and gave away some Bengali tracts. We found many eager for books; and as this appears to be the first visit of a missionary, many of the books may be read.

A Shrine of Idolatry Declining. We also visited a famous religious shrine. The old Brahmin and his two grown sons are alone left to speak of its past greatness, and of the present impiety of the masses in not coming up as formerly to offer, and worship the great Dudhnath, the only Supreme Ruler of the universe, as he termed him. A large house with grass roof and about thirty feet square, has been built over Dudhnath. This image is in appearance a huge rock, ten by six at the base, and ten by two feet at the apex, wedge-like, with little end up, and about four feet out of ground. A wonderfully horrid face has been cut on the flat surface. This is said to be only the head of the idol, which came up here in one night as an evidence of divinity; also to the present time this idol god, at set periods, runs his head up and draws it back like a turtle in its shell, and yet with all these marks of divinity the old priest is astonished that his worshippers are becoming every year less!

Dudhnath being the head of all things,

and his wife's head being here also, we expressed our surprise that there should be so many other gods and goddesses all over India. Upon which the old Brahmin gave us light in a long and eloquent speech, saying: "Here are the heads of the great god and goddess of the universe, that is, this is the tangible image or incarnation of the great First Cause. Their wonderful bodies fill the earth, and various manifestations of different parts of these bodies are made in other places. Hence we have millions of gods and goddesses by as many different names; but only one god, only one Dudhnath, only one head for the millions of idols of India." Thus did the old man talk, with all the fervor of one fully in the belief of what he spoke.

Beggars' Caves. Here is also the hill of Jagighopa, whence the name of the place. "Jagi," beggar or religious mendicant, "ghopa," cave, "Beggars' Caves." We visited several of these caves. They are dug into the solid rock, of different sizes, so as to accommodate from four to fifty men each. One cave has a door of stone, and firmly bolted with iron. No one has entered this for ages past. An English gentleman once tried to force it open, by hitching his powerful elephant to the door, but could effect nothing. This cave is said to be very large and to contain valuable treasure, and that very likely some of the sacred order of beggars still live within.

These are among the many wonderful sayings of the priest of this old shrine. But everywhere there are signs of decay. The numerous caves are deserted, only now and then a wandering mendicant is seen. The shrine and all about it are in a dilapidated state. The old Brahmin spoke in high praise of the English rule, but he expressed great surprise that with the increased prosperity of the people, they should thus neglect the temples and most sacred shrines. He prophesied that Dudhnath would ere long "shake terribly the earth." Possibly he had in mind the frequent "earth shocks" of this vicinity, of which some lately have been more severe than usual.

And indeed, the great God is shaking

and will continue to shake the earth more and more, until the inhabitants thereof cease their abominable idolatry and worship Him as supreme.

A Mighty Change. These priests took and read our books with apparent zest, and said they should take hold of the truth wherever found. They lent me their "Ramayon" to read in the Bengali.

I speak of these things, as wide deviations from former customs. We have little hope of the conversion of many of these old learned Brahmins; but rejoice in the evidences everywhere met with that a mighty change is coming over the idol worshippers of India. But I turn to the rude and simple people of the hills with great pleasure, as a people much more ready to listen to the ever new, ever wonderful story of Christ and the resurrection.

INDIA.—MADRAS PRESIDENCY.

Mission to the Teloooons.

LETTER FROM MR. CLOUGH.

Busy and Prosperous. Ongole, Nov. 11, 1868. — I thought when I wrote in September, that ere this I should write again and tell of all the good and wonderful works of God at Dondolaroo and in that vicinity. But every day has brought its own work, its own troubles and blessings, and even now I fancy that I shall have to pass by Dondolaroo, and write about blessings and events of a later date. If I have not written, it has not been because I have had nothing to write. I have had plenty of work and many proofs that the Holy Spirit is working with us and leading men to Jesus.

Baptisms — An Aged Pilgrim. — On the 2d of November, I baptized seven, — four men and three women. They live in villages mentioned in my last letter, that is, Roodravarum and Sundrapond. One of the seven was an old woman, seventy years old and almost blind. On the Saturday evening previous to the baptism, she came hobbling to the mission house or the third time for baptism, from her

village ten miles distant. On her back was her food for the Sabbath, and with a bamboo stick in her hand on which she leaned, with sandals on her feet and following a little way behind one or two Christian women who acted as guides, and who occasionally led the old woman, — the picture brought to mind the dialogue in "Bunyan's Pilgrim's Progress," between poor Christian and Mr. Good-will, when at the gate — the wicket gate — on the way to Mount Zion.

On Sabbath afternoon the old pilgrim walked two and a half miles to the tank, was baptized, walked back to the chapel, partook of the Lord's Supper, and on Monday morning at an early hour started for her village rejoicing.

It does us good to see such old sinners receiving the Saviour, and to welcome them as fellow travellers and to guide them on their way to Mount Zion.

We all are not only pilgrims, but I begin to feel that I am travelling at a rapid rate. Four years ago to-day, (it seems only half so long,) we bade our friends, relatives and poor mothers, good-bye, and set out by way of Burlington for Boston and India. Four eventful years to us! How full of blessings!

Mission to Sweden.

LETTER FROM MR. TRUVE.

The Work at Gottenburg. Gottenburg, Jan. 1869. — Since I wrote last the meetings have continued as usual, with the exception of preaching in the open air. I have been hindered from this on account of the cold and stormy weather.

The meetings in the city, in the "Baptist hall," are generally well attended. Sunday evenings several have been obliged to stand because there were not enough seats, so full has it been, and a great interest has been manifested among the hearers.

These last three months we have had, besides the prayer-meetings on Tuesday evenings, one immediately after the Sunday evening service, and nearly the whole congregation remains. Several have risen for prayers, and some have remained after

meeting, with whom we have talked and prayed. Several have been converted, some of the lowest and most degraded.

Last month I had the privilege of receiving ten into the church, five by baptism, four by letter, and one restored. It was a happy time for the little Baptist church in Gottenburg, and more so for me, especially as that was the first communion after entering upon my duty as a missionary, and also as their pastor.

Interesting Cases. One of those I baptized was a young man, who had formerly been mate on board a sailing vessel, and had not been at his home in Gottenburg since he was fourteen years old, but had followed the sea. When he first came home, he was informed by his father that on the same street on which he lived, the Baptists held their meetings.

His father accompanied him to our place of worship, and he has attended there ever since. It was very interesting to hear him relate his experience. He is earnest, and I hope will do much good. I think he will work as a colporteur among the sailors on board the many vessels in this port. He has already commenced, and his words are, "I will do as much good as I can for my poor ignorant countrymen." We rejoice greatly for every soul that is brought to Jesus. To me it seems a greater wonder when one becomes a true Christian here, than if twenty came to the truth in America.

In one family, I hope God has converted the wife. She came to me one evening, looking like a miserable, dirty rag. She had heard me preach the evening before, and now came crying, asking me to pray for her. Her husband was a drunkard, her son a prodigal, one daughter a fallen woman, and she had one child left, a girl nine years of age, whom she wished to save. When she came home she was met with curses from her drunken husband, and, surrounded by poverty and vice, nothing encouraged her to seek her soul's salvation.

She braved everything, and has been present at almost every meeting, taken her son with her, and even her fallen daughter, who is at present sick, and promised

when I saw her last, that if God would spare her, she would lead another and better life. Besides their vices and poverty, and opposition from their relatives, they have the false hope of having once been Christians, which hinders them from believing the word of God.

One of the most learned doctors of divinity in Sweden a few days since, said in a sermon, "Remember that you have once become children of God through baptism, and if you have fallen, return to your water." The priests and pious within the state church would rather see these people live and die in their sins, than see them come to our church and be saved. I many times feel discouraged, and cry out, "Lord, what shall I do to lift this people from their present condition?"

Need of a Chapel in Gottenburg. What we at present most need is a chapel, where we can invite the people to come and hear the gospel, which is "the power of God to salvation for every one that believeth." We cannot expect that the many who wish to hear will go to a private house; besides that is too small for the present, and I hope will soon be more so, if God gives grace and answers to our prayers.

In this city are some who can aid with means in building a chapel, and we look to America for help. I have thought myself of going there to beg money. But why should I spend the time for that, when there is so much to do here? With the sum of ten or twelve thousand dollars we would be able to build a chapel, and how little is this for the Christians in America? Where is the heart that feels for us? Where is the hand that is open for the Swedes, among whom God has done so much with so little means, and so few men during the last years?

In order to baptize those who have been converted, I have been obliged to go in the night time to the river Goth, on the outskirts of the city. If we had a chapel with a baptistry in it, it would be the means of breaking down the prejudice of the people, and help them to see the Baptists in their true light.

I have very much to do besides preach-

ing and attending prayer-meetings. I often visit the sick and poor, and have often calls from different parts of the country to go and preach, which I have not had time to do lately.

We have a Sabbath-school numbering seventy, and the children are very willing to attend.

I have preached, during the last three months, thirty-six times and held twenty-four prayer-meetings.

Mission to France.

LETTER FROM MR. CRETIN.

Reception and Labors at Lyons. Lyons, Dec. 16, 1868. — On coming to this place we encountered difficulties enough to discourage us. At the first meeting there were present only the family of the brother who lends us his rooms, my own family and one other person. In the afternoon we numbered twelve besides children.

The President of the Young Men's Christian Association is a Baptist and an assiduous attendant at our meetings. He is ready to help us, but declines at present to join us.

I made acquaintance, at the hotel where we first stopped, with the superintendent of colportage in the service of a Society in Geneva; also with an evangelist who holds Baptist views except on the communion question. I was welcomed at the Rooms of the Association. The superintendent inquired of me about Baptist views, especially touching immersion. When I answered him, he replied that he had not studied the subject. I offered him my tracts on baptism, which he at first refused, but afterwards accepted.

I also became acquainted at the hotel with a young pastor, who said — "I have received your tracts." "Well," I said, "have you read them?" A sarcastic smile was his only reply. At dinner, being near me, he again spoke of baptism, raising objections to immersion. I asked him, "Did not the Lord know what He required?" He looked much embarrassed. After this he asked, "Have you read M. Wolf's book, and what do you think of it?" I replied, "Have you read my ref-

utation of it?" When he said "No," I added, "I will send it to you, and then you will know what I think." After this conversation he was serious and amiable.

I called upon some of the pastors of the town and found them courteous and friendly.

The second Lord's day, the meeting was better attended. The people seem happy to have a pastor. They desire to walk steadfastly in the right way, and say, "If we only had a chapel, we should soon have hearers."

State of Things at St. Etienne. The third Sabbath I spent at St. Etienne. The snow was deep and the trains had stopped. Hence our friends in the country were not able to come to town, and the meetings were small. The brethren were glad to see a pastor near at hand who will preach to them regularly. They led me to hope that many formerly connected with the Baptists will return, when they hear that I am to be with them once a month.

The attendance at our meetings increases, as well as the places where I visit. God is encouraging me, as if He would show me that difficulties must be accepted in faith if we would conquer them. I visit the hospital every week, trying to lead the sick to the knowledge of the Saviour.

Sabbath-school at Lyons. I have now been a month in Lyons; and notwithstanding the difficulties of my situation, and my own imperfections and feebleness, some good seems to have resulted. I am welcomed in private families. The Young Men wish me to give them a part of my time, and have proposed to my daughter and myself to aid them in commencing at their Rooms a Sabbath-school for the poor children of that part of the town, to teach them reading, singing, and especially the knowledge of the Saviour. Three Sabbaths since we began with three children; now we have twelve.

Last Sabbath at St. Etienne we had an assembly of thirty or thirty-five persons. I saw several former members of the church, who promised to return. But

there, as at Lyons, we are sadly in need of a chapel. Some friends in the environs labor earnestly at the work of evangelization in their own villages. The members of this little church are anxious to renew their efforts and walk uprightly before God and men. Some of the members are full of life and zeal.

The Clouds Vanishing. My last meeting at Lyons numbered upwards of forty, some of whom could not find a seat. The Lord seems to scatter a little the clouds that have darkened our horizon. The work spreads, and soon I shall be unable to meet its demands. I have yet to visit some former Baptists at Villefranche, and in the vicinity of Lyons and St. Etienne.

Statistics. We have at St. Etienne 19 members. We hope others will be added soon. In Lyons we have only ten communicants. Some, not yet reunited with us, will join us when we have a chapel. Some live at a distance. Will our brethren in America do their best to help us, and above all, ask success of Him who only gives it?

LETTER FROM MR. LEMAIRE.

An Onward Work. St. Sauveur, Jan. 11, 1869. — Our work at St. Sauveur still causes me joy, though I often weep on account of the persecutions which our new converts are called to suffer. These dear friends could not hold out, if it were not for the strength of God, who works through the weakness of his children.

Our Sabbath evening prayer-meetings still produce good results. Recently a woman, an enemy of the truth, was present at one of these. Returning home, she said with tears, "O how the prayer of — moved me. The truth must be with these people." In a brush manufactory, where one of our sisters sometimes labors, some are well disposed. Some days when the overseer is absent, a woman takes a New Testament and reads several chapters. (The workmen work by the piece, and not by the day.) When they see the overseer returning, they quickly hide the sacred volume. But the overseer's wife

exclaims, "What a shame, to hide the gospel! If it were a song-book, we should leave it in sight." The overseer forbids our sister to talk of the gospel; for the relatives of some of the laborers have threatened to take them away, lest they should become Protestants. But the Lord will work, in spite of His adversaries.

The sister-in-law of the priest (her husband is not living) has also attended our worship for some weeks. She said to one of our sisters, a relative of hers, "I do not know what has happened to me. I feel drawn to the meetings." Her mother also came yesterday to our prayer-meeting.

Several, we hope, have become children of God, and some manifest a desire soon to join the church. May God grant us another harvest this year.

LETTER FROM MR. CADOT.

Conversion of a Lady. Chauny, Jan. 25, 1869. — Last year a lady of Chauny belonging to a family wealthy, numerous and influential, was converted during a period of sickness. In spite of the efforts of the priests whose services she declined, and notwithstanding the anathemas of some of her relatives, she continued steadfast, saying, "God has opened my eyes and unstopped my ears; He has changed my heart and pardoned my sins." She was a very intelligent person and remarkably frank and affable, so that most who heard her wept when they heard her speak of her faith in Christ and of the goodness of God. She bore an admirable testimony to the gospel, and I have confidence that her words have not been all lost. Her mother from that time came to pray with us, and we believe that some who do not come, have an arrow from the quiver of the Almighty planted in their hearts. She died without having been able to come to the chapel.

As she desired to be buried by us, the event gave us an opportunity to preach the gospel to people of considerable position socially, who have since taken up in our defense, or who have dissipated by their testimony the false idea touching our

faith, cherished by others who have never heard us.

Conversion of a Polish Nobleman.

Chauny, Jan. 25. — A Pole has recently come amongst us, of whose Christian character we have a good opinion. His life has been so eventful that I believe the readers of the Magazine will be interested in its outline. He promises to be very useful to us in disseminating Divine truth.

He is the youngest son of a Polish baron, who was killed in the last insurrection. The name of our friend is Louis Soldinski (or in Polish, Sol-d'Inski), born at Kromlow, in Cracovian Poland. His father was very rich. His lands, meadows, forests, etc., extended over a domain twenty-eight leagues in circumference. In this vast extent, there were workshops, manufactories, farms, some villages, and one small town, — all belonging to Baron Sol-d'Inski. This man, unfortunately, was the slave of the errors of Roman Catholicism, entirely devoted to the priests, whose prestige was and still is so great in Poland.

Early Education. From early childhood, young Sol-d'Inski was, through a little Protestant girl, partially instructed in the way of the Lord. He knew almost nothing; but that which he had learned from this little girl was developed in his heart by the Spirit of God. The intelligence of young Sol-d'Inski was beyond his age. The lamp of the truth which enlightened him, turned him from Catholicism.

When the Baron discovered the religious dispositions of his son, he determined to compel him to banish them, and used the strongest means to bring him back to his former idols. First, he beat him severely. Later, he placed him in a Franciscan monastery, etc., but nothing would do. One day the Archbishop himself came to try to convince the young man; but what he said, served only to confirm him in his own convictions. Seeing the inquisitive disposition of the youth in scrutinizing the teaching of the Romish church, the Archbishop advised his father not to

let his education go any further; "for," said he, "if you educate him further, he will one day overturn the religion of Poland."

The young Sol-d'Inski was, however, at this time, far from being converted. He was but little advanced in the knowledge of the truth. Desiring to acquaint himself with certainty on matters relating to Jesus, and knowing that it was by the Jews that he was put to death, he went one evening and saw the Rabbi of Kromlow and asked him why and how it was that Jesus was crucified. The Rabbi was a simple man, knowing only Hebrew and the laws in use as taught in the Talmud, Targums, etc., but strange to say, this man was almost a Christian in the views he had of Jesus, considering him as the Messiah, though he feared to acknowledge it openly, because of the sacrifice which he would have to make. After having heard the Rabbi, the youth wished to learn to read and speak Hebrew. This was opposed; but our friend insisted upon it, saying, "If you refuse to teach me to read in your book, I shall tell my father what you say, and he will compel you to leave."

There was at the time a severe law against a Jew endeavoring to make proselytes, and above all if tried on the son of a nobleman. But the young Sol-d'Inski, who had in his father's house, as had his brothers and sister, separate apartments and domestics, was able to go out in the evening without any notice being taken of it. Availing himself of this facility, he visited the Rabbi at his house. In a little time he learned Hebrew, and read and spoke it as though it were his mother tongue. Unfortunately, there was little else he was then learning besides, his father scrupulously following the advice of the Archbishop. He was not sent to any of the great schools as were the other children, nor was he taught more than though he had been one of the domestics.

Physical Habits. Our friend grew, and, like Esau, became a cunning hunter, a man of the field, skillful in the use of arms. He employed himself in directing the labors of the workmen, overlooking the guards of the forests, etc. He grew up

robust, and became an excellent horseman; but as his father had not secured him the instruction which had been supplied to the other children, later he suffered from the rudeness of his manners, and he was never present in the society of gentlemen invited to the house; and poor young Sol-d'Inski was scarcely more habituated to good society than one of the chief workmen, whose companions were his fellow workmen, or the keepers of the forests.

Literary Attainments. Nevertheless as his mind was ever active, he developed it in gaining a thorough knowledge of the Law of Moses, and in acquiring many languages and dialects of which he learned everything, good and bad, right and left. He speaks twelve languages and dialects distinct from each other; among others, Russian, Swedish, Danish, German, English, French, Hungarian, Hebrew, his own language of course, and others besides.

The Insurrection. He was twenty-three years of age when the last insurrection broke out. It is well known what occasioned it. The Russian government endeavored to introduce the Greek religion into Poland. The Pope and all the dignitaries of the Romish church became afraid, and tried through agents of the Propaganda to excite a general revolt. All who had some religious convictions, as the father of our friend, entered ardently into the cause, and offered to the Pope their swords and their money too, in the full confidence that "Matka Boska," the mother of God, would give them the victory. The young Sol-d'Inski, having witnessed all the doings of the priests in the enterprise, was not disposed, as you may well believe, to join with the insurgents in the campaign, especially, as he had regard to his religious sentiments.

It often happened that those who refused to take part in the insurrection, were hanged by the others without mercy; and he had been thought ill of by his brothers, who in their domestic circle had treated him with contumely and despite, because of his religious views. On one occasion this had been carried so far as to seek his death; and orders, accompanied by

promises, had been given to beat him cruelly, or even to kill him. Our friend feared that this would be his treatment, if he now refused to accompany his father's troop. In truth, more value was set by the father on the carbine of his youngest son than of twenty of the others, who were, in some degree, compelled to follow him.

Made Captain. In this way he entered into the insurrection in spite of himself. As the son of a Baron, and being very expert in the use of arms, he was made Captain. They had the advantage in several of the encounters with the Russians. The campaign lasted long; repeated losses made the most courageous despair of success. In their last affray, they numbered 2,460 in the morning; in the evening only 32 had escaped. Deceived by a spy, Baron Sol-d'Inski, who commanded, believed that he was opposed by 2,000 Russians only, whereas there were 14,000. By half of these he was attacked in front, and by the other half in flank. It was here that the father of our friend was mortally wounded. Seeing all around him falling, he had called his son to give him instructions to take his men over to the right. As the latter, in listening to his father, made a movement to execute the order, in which he had to turn round, he was struck by a splinter or piece from a small bomb, just below the side of his coat of mail, carrying away a small piece of the flesh, the same blow also striking his father. He fell bathed in blood, yielding his last sigh in about eight or ten minutes in the arms of his son, after having given him all the money and valuables he had with him, and a ring containing a large diamond which he had on his finger.

Wounded in Battle. After continuing the fight some time longer, our friend, who was losing his blood without knowing it, not having noticed that he himself was wounded when his father fell, became exhausted and fell insensible on the field of battle. He had also been struck by some projectile in the knee. It occasioned him great pain, but it was not followed by grave consequences. While he lay in this

fainting state, the Russians came up in mass, overpowered such of the Poles as remained, and completed their work on the wounded.

Happily they did not discover Captain Sol-d'Inski. During the evening he came to himself. He tried to get up, but was not able. Subsequently he descried a small light, coming from a house in the field. It was on his father's estate. He proceeded on his hands in the direction of the light, and requested the occupant of the cottage, whom he knew, to go and seek for a surgeon. He came and gave his first care to the young Captain, and then aided him, *incognito*, to Berlin. Then he went to the hotel d'Angleterre, having the gold which his father had given him when dying.

Goes to various Countries. Our friend thought again and again that he should soon return to his father's possessions, so that he conducted himself as he had been in the habit of doing, that is, as the son of a wealthy nobleman. When he discovered that his return to Poland was forbidden, he had spent nearly all his money, and his wound was not yet entirely healed. He now resolved to proceed to Sweden, where one of his brothers had already taken refuge, having entered the Swedish army, and was now a Captain. He went; but after remaining two years, he found the climate too severe, his wound frequently occasioned hemorrhage, so that he vomited blood.

A physician advised our friend to go into France, where the climate was milder. He left therefore, and came to Strasbourg. At his father's, there was a workshop for sculpture, where Baron Sol-d'Inski employed men in carving saints of every name, to satisfy the religious wants of his peasants, who in return gave him days' labor for a statue of St. Peter, St. Joseph, etc. In his moments of leisure the young Baron had learned to work with the artists of the castle.

Works as a Sculptor. Arrived at Strasbourg he obtained employment as a sculptor, and made it his occupation. One day, while engaged with others in moving

a large statue, through the unskillfulness of one of the workmen it fell from the rollers in the direction of the wall where Sol-d'Inski stood. He had not time to avoid it. The blow from the falling statue broke his arm. After the accident he went into the hospital, where he remained three months. His arm was set, but unfortunately, from that time it has remained paralyzed.

Becomes a Peddler in Paris. On leaving the hospital, our friend sold all that he had, but presently found himself reduced to destitution. He now resolved to proceed to Paris, where there were more Poles than elsewhere, and where he hoped to find more assistance. He had besides, a great desire to learn French. He commenced the journey; but having had to sell his books, clothes, etc., indeed all that he had, what a position was he in, and in a strange country, and besides all, unable to work because of his arm! In this state he met with a poor, humble peddler, who compassionated him, and gave him six francs' worth of needles, in order that he might sell them and buy others, and so gain a trifling sum. But he often sold only a few centimes' worth a day. He did not know how to speak, and besides, he was very timid. Some, believing him to be a thief, drove him from their houses. His position was indeed frightful. Had he only known the Lord, he would have found some encouragement; but as yet, he was not a Christian, though he had been accepted as such by a Lutheran church in Sweden. He had with him however, a German New Testament, in which he read every day.

Reduced to Want. At the end of each day, if he had not sold anything, ordinarily he had nothing to eat. He supported himself as he could upon unripe apples which grew by the road-side, and occasionally he was compelled to eat raw carrots, where they were to be had, and in extremity, the growing cabbages. Besides this, he slept in the fields, at some distance from the highway, lest he should be taken up by the gens d'armes (police). More than a hundred times he had to

sleep thus, when he had nothing to eat, in the cold and in the rain. He became so weak that he could not walk more than one league a day. On one occasion, when there were ten consecutive days of rain, he found himself without shoes, and his clothes in the most miserable state. This he speaks of as the time of his greatest suffering. He had never been used to walk with naked feet, and the soles of his feet were made tender by the water and the mud ; the small stones adhered to them ; the skin was torn ; heel and toes alike bled. In this sorry plight he could not proceed. He asked alms of the peasants, especially a pair of old leather or wooden shoes. No one gave him them, for they did not understand him, as he was speaking German. For ten days he got on as he could. At last he was effectually stopped before the evening. He went some distance from the road to a stack of hay. From thence he called to some passers-by, who saw him ; but as he called in German they did not come to him. He was hungry, he was wet, he was cold, his weakness was very great ; night came and he must remain there. The next morning, his feet continued to bleed, not being any better ; his weakness was greater still, and he was compelled to remain as the previous day. Alas ! throughout that day, not one passed the road near which he lay. He picked up some herb, to avoid death from hunger.

Prayer Answered. Towards evening he thought he was going to die of cold and sickness. The herb he had been eating made him ill. Believing himself near his end, he prayed. But with death in view, the remembrance of his wickedness and sin, and the follies too, in which he spent his money at Berlin, came frightfully to his memory. However he had known it before, he had never felt it as now. Never had it appeared to his mind in so black an aspect. He trembled with affright at the remembrance of his misdoings. He prayed, but the hideous spectre of his transgressions remained before him. This was anguish beyond description. Seeing himself near to death, and trembling and afraid, he cried, " My God, I ask no longer for

bread, nor shoes, nor shelter, nor friend : give me the pardon of my sins ! Lord, the pardon of my sins, I ask but that." The Lord heard the prayer of poor Sol-d'Inski. In the place where he was, near the stack of hay, the Lord shed abroad in his heart an answer of peace. He felt that he was accepted in the Beloved. He has told us what joy he felt when he could believe that God was his Father through Jesus Christ, and he could trust in Him as a child. What happiness did the Lord give him that day ! In repeating to us histories of this kind, tears roll down his cheeks as he speaks of his own happiness ; those who hear him weep too.

Physical Relief. The following morning he saw coming in the distance a poor man with two children. He was a player on the Hungarian pipe or horn. Sol-d'Inski joined him as he came to the side of the road, speaking to him and telling him some little of his history in the Hungarian language. The poor musician was so much touched that he took from his waistcoat a morsel of bread and a little bottle of wine. Seeing the state of his feet, and having an extra pair of sandals, he gave him them also ; he himself fastened them to his feet. In return Sol-d'Inski spoke of God to the poor Hungarian. He and the two children were affected even to tears, while hearing our poor friend speaking of Jesus. " When sandals were put on my feet," he has told us, " I experienced such a joy of heart as I should not have felt from the largest gift at another time. The gift of the whole earth would not have made me happier than when I received the pair of sandals. In memory of this deliverance, Sol-d'Inski has kept until now, — and purposes to keep all his life, — the bands by which the sandals were fastened. He has them here in a little bag, and has shown them to us within these few days.

How he became Known. In conclusion I will now tell how this poor brother came to us. One day he was at the camp of Chalons, where we have a brother, a colporteur, M. Noi, a very good Christian and an excellent man. He was out selling

New Testaments to soldiers. Coming to the doors of the "caserne," he saw a poor man who waited until the soldiers ate their soup, to receive what remained. This was our friend the Baron Ludwig Sol-d'Inski. They entered upon conversation about the gospel. Our brother Noi, finding a Christian in the poor man he had met, took him home with him and took charge of him for several days. In this way he was able to appreciate both what he had been and what he was. When the time came for Sol-d'Inski to leave, M. Noi offered him ten francs; but Sol-d'Inski, seeing that he was not a rich man and that he had children, would not accept more than one franc, at the same time asking him to interest some friend to give him employment.

Our brother Noi came to Chauny some time after and spoke to us of him. We wished to see him, that we might learn if we might employ him here as a colporteur, and to stay his suffering and possibly his death.

Our brother Noi wrote him on his return. He came, but in what a state! I shall never forget his appearance in his humble attire, when he arrived at the chapel door, Sunday, November 1st, 1868. Seeing a stranger whom I did not know, wishing to speak to me, I asked what he wished to say to me. He answered me in broken French, "I am the man about whom M. Noi spoke to you." I was greatly moved at the sight; but taking him by the arm, I said to him encouragingly, "Come, come with me, my friend." There was great need; for he had scarcely tasted food for forty hours, and he had had little beyond a small morsel of bread on the Friday. That day he had nothing. Having no money, he was compelled to sleep out of doors, or rather to remain there, for he was too cold to sleep. The day following, he sold only six sous' worth, and rather than spend such another night, he chose not to eat at all. He has told us since that when he saw our bread, it was if he were looking upon a treasure offered to him.

After hearing the recital of his sufferings, and having questioned him in every possible way, so satisfied are we as to his

misfortunes and piety, that we have resolved to keep him this winter. We have bought him some merchandise. He goes from house to house selling his wares and the Gospels, Almanacs of Good Counsels, etc.

Testimony to his Character. A week last Sunday we received a visit from a Polish Christian who lived at Ste. Foy near Bordeaux. He is a traveller for a wholesale wine merchant, and comes to see us when passing this way. We named what we had done. This fellow countryman of Sol-d'Inski knew personally the family of our friend on the mother's side. The family belonged to the third rank in the order of Polish nobility. My friend left with me twenty francs; touched as he was with compassion for his destitution, he was unwilling to humble him by giving it to him himself.

Joseph could recount as among the favors of God, the afflictions he had suffered; so I believe it will be with our friend Sol-d'Inski. Being called to the truth and its higher ends, I trust the Lord will call him some day to preach the gospel in his father-land. He is a fervent and faithful Christian. Every one of our brethren loves him and likes to hear him. We baptized him at Christmas.

I have given a part only of his history; the whole would be too long. I have also withheld some admirable recitals of events in which are shown the wondrous working of our Heavenly Father, as the Preserver of our friend.

Mission to Germany.

LETTER FROM MR. LEHMANN.

Itinerating in Prussia. Berlin, Jan. 6, 1869. — Early in May last I left home to itinerate among the churches, by appointment of our Association. This system has resulted in great blessings, as well to the churches as to the ministers. I first visited Wittenberg, half way to Hamburg. The few brethren here had rented a large hall, where I preached to a congregation of several hundreds who listened very attentively.

Crossing the Elbe, I spent Lord's day, May 10, at Seehausen. This was formerly a distant out-station of the church of Berlin. It had gradually increased, numbering, at the last census, 110 members. I preached twice, after which we had a love-feast, at which I stated the object of this itinerant preaching by appointment of the Association. A collection was made of eleven dollars, which, in view of the poverty of our members, was more liberal than could have been expected.

The next day I went to Magdeburg, where now only twelve members reside. Their present preacher works as a carpenter, but also edifies the brethren, and they express great satisfaction in his ministry. It would be a blessing, could he be placed in circumstances to devote less time to his temporal support, and more to the work of the Lord. The true gospel is here particularly needed.

Mr. Lehmann next visited Luckenwalde, a distant and lonely out-station of the Berlin church, where six members reside. Thence he proceeded to Torgau, another out-station, where he preached to a large number of Christian friends, administered the Lord's Supper and held a love-feast. His next point was Leipzig.

I found the few brethren in Leipzig in a very low state. The members hold meetings regularly, notwithstanding the oppression endured by the Baptists here and in all Saxony. I enjoyed much spiritual intercourse here in the family of Charles Tauchnitz, the celebrated bookseller, who is one of our brethren. He is one of the most distinguished citizens of the place.

Preaching in a Theatre. On Lord's day, the 17th, I preached in Halle. The curious meeting-place was a long hall, which served also as a theatre; the side scenes were still depending. Most of the preachers in Halle are said to be now evangelical.

In Altenburg, a Saxon duchy and capital, Mr. Lehmann next preached. The room for meeting was large and high; the pulpit so elevated as to place the preacher "close to the ceiling," with a lamp, that could not be swung round, beaming with dazzling brightness before his eyes. The singing was led by a female voice "with the power of ten trumpets, twenty-four others only humming an accompaniment."

Persecution for Christ's sake. All this had to be done secretly; for though the brethren enjoy religious liberty in this Saxon duchy, only br. Geissler is permitted to preach here; but no interruption took place.

At the next station I conversed long with the brethren and sisters on the dangers to which we were exposed. Just a fortnight previously br. Baumgärtner had preached here and was thrown into prison, and the same might be expected again. Under such apprehensions we commenced the meeting, attended by about thirty hearers, almost expecting the police to enter. Thus every noise outside seemed to threaten disaster. But fortunately we worshipped in safety.

The next morning I proceeded to Zwickau, a town of considerable extent, with a fine park. In the evening twelve came together to worship. I preached undisturbed; but just as I had resumed my seat, an official entered, followed by two gens d'armes. He first addressed politely the master of the house, asking him why he had allowed a religious meeting to be held in his room, seeing such a thing was prohibited. Then he asked the names of the persons in the room and wrote them in his pocket-book. At last he turned to me and asked my name and character, and whether I had any document for my legitimation. I showed him my passport, which happily I had provided when setting out. He placed it in his papers notwithstanding my protest, as such cards are always to be left in the hands of their owners. Then he invited me to follow him; but I objected, saying that if he intended to arrest me, he should, according to Prussian laws, present a written order signed by a judge. He replied this was not the law in Saxony. Then I followed him, quite ready to go to prison, some of my friends accompanying me. I was led to the hall of the guard and kept waiting while the chief of police sent for a higher officer. My friends remonstrated with him, but this only brought abuse upon them. I was quite silent, while the gens d'armes gazed at me. I observed that the chief of police took a lantern and a bunch of keys and entered the interior of the

building, as it appeared to me to make ready my prison. At length the higher officer arrived and investigated the matter, asking me if I did not know that such conventicles were prohibited in Saxony. I replied that I had indeed heard of it, but also that of late a milder course was pursued. He denied this, and after several remarks said that it was now too late to leave the town by any train. But if I would promise to preach no more in Zwickau, I might spend the night in a hotel, provided I would leave the town in the earliest train in the morning. As I had previously arranged to do this very thing, I could easily give him my promise. He also permitted me to spend the night in the house of one of the friends. Thus I was not counted worthy to enjoy a prison in Zwickau.

Leaving Zwickau, I proceeded to Pedern, where some of our brethren, when they first professed Christ, were severely persecuted, imprisoned and fined. I was conducted to the house of a brother who had suffered most of all for Christ's sake. The joy of the brethren was great to see me and to listen to the consolations of the gospel which assured them that the hour of deliverance will come, and reminding them that everywhere we had had to pass through tribulations, but had finally seen the victory of the King of kings. We were obliged to hold our meeting very cautiously and to abstain from singing, in order to avoid arousing the attention of hostile neighbors. But we were not disturbed, and enjoyed the most sweet fellowship of the saints.

The next day Mr. Lehmann visited a Christian woman, the only Baptist member in Dresden, and the day following returned to Berlin.

June 20, in company with his son, Rev. Joseph Lehmann, Mr. Lehmann started for Dirschau, 300 miles from Berlin, to attend the annual meeting of the Prussian Association.

The Prussian Association. The Association was opened on Monday, forty-two brethren, mostly pastors, being present. The session lasted two days, and was marked by brotherly love and harmony. The subjects which occupied our attention were, the missionary work in Prussia, itinerant preaching, our relation to the

state, rights of incorporated bodies, the recent renewal of the demand of church-rates, and questions touching church discipline and order. Particular interest was manifested in the work of missions, and a collection made amounting to 70 Prussian dollars.

The Work in Berlin. Our Sabbath-school in Berlin has prospered for a year past. The brethren and sisters engaged in teaching, about twenty in number, give themselves to the work with unabated zeal. The number of pupils is constantly increasing. The Christmas festival gathered in about 200 of them, who were deeply interested in an exhibition of pictures illustrating "Pilgrim's Progress." Several of the number are under deep impressions.

At the beginning of the year 1869, I had the joy of baptizing four candidates in the presence of a thronged assembly.

The great want of missionaries is everywhere obvious, but we have none to send. There are also among us several young men of promising gifts, who with proper instruction would prove useful fellow-laborers.

LETTER FROM MR. NIEMETZ, MENDEL.

Baptisms. The Enemy Restrained. A remarkable scene occurred in September last at Gross Essern, in Kurland. Br. Dingsche held a meeting there one day in a private house. More than a thousand men assembled outside with sticks and clubs. At the close of the service a brother went out of the house, and was immediately surrounded by a mob, shouting at the top of their voices, "This is the Rabbin, beat him to death." But another voice interrupted, "No, that is not the Rabbin; it is only his assistant." So they left the brother and waited. At last br. Dingsche came out with eighteen candidates for baptism, upon which the cry was renewed, "That is the Rabbin who baptizes people; beat him to death." Br. Dingsche went on boldly, accompanied by a few brethren and the candidates, straight through the mob to a piece of water an English mile distant, where the ordinance was to be ad-

ministered. The whole crowd followed. The way led by a church, where divine service was just ended. The congregation, filled with curiosity, joined the armed mob. They all gathered around the water, completely filling the space, and here the mob again repeatedly raised a frightful tumult. When the noise was somewhat allayed, br. Dingsche lifted up his voice and said, "Brethren, hear me a moment." It became still and br. Dingsche continued, "You know when the people assaulted Paul the apostle, he appealed to the Emperor. I do the same. All that I am doing here is done with the consent of the Emperor." Then the stillness became more intense. Br. Dingsche now read Heb. 13: 12-14, and then fell upon his knees and prayed, invoking the help and presence of God, after which he arose and proceeded without the least noise or molestation to baptize the eighteen candidates. When all was over, he returned back, undisturbed. The men with clubs were left standing around the water, like so many statues, and stood gazing upon one another. Still later they followed, that they might witness the close of the ceremony; but not a reproachful word was spoken. Everything was silent and solemn.

Two days afterwards br. Dingsche baptized twelve more candidates at the new station of Dinsdorf in Kurland, in the open air. There were five or six hundred spectators, including some of the mob who

were at Gross Easern. But there was no disturbance.

LETTER FROM A BROTHER IN VIENNA.

Work of a Colporteur in Austria. A brother sends very interesting reports of his work as a Bible colporteur in Austria, and especially in Hungary, of which he is a native. In one place through the agency of a bookseller he was condemned to pay a fine of two florins for peddling from house to house without a license; but the officers embraced the opportunity to purchase Bibles for themselves which were sent from Vienna, so that notwithstanding the hostility manifested, or rather in consequence of it, fifty copies were sold there. The brother has it in his power, besides selling Bibles, to distribute a great many tracts. He remarks that it is painful to see how the people live and die without the gospel. One man remarked when a Bible was offered him, that he had already bought the "Legends of the Saints," for five florins; but after an hour's conversation he also bought a Bible. No express permission of the meetings is guaranteed by the law; but the government are not opposed to any assemblies, provided they do not propagate principles dangerous to the interests of the state. The clergy keep silence. The law, making assemblies outside of the established church penal, is annulled.

MISCELLANY.

THE CITY OF BENARES GIVEN TO IDOLATRY.

Benares is regarded as the Hindu metropolis of India,—the ancient seat of Brahminical learning, and the centre of Hindu idolatry. It is situated on the river Ganges, stretching over an extent of about four miles. The stationary population is variously estimated at from 200,000 to 600,000, but these numbers are greatly increased during certain religious festivals. There are said to be not less than 8,000 houses occupied by Brahmins or mendicant priests, who live on the alms and offerings of the pilgrims. The following picture of heathen idolatry, as seen at

Benares, is from an English book just published by Trübner & Co., London, entitled "*The Sacred City of the Hindus: An Account of Benares in Ancient and Modern Times.*" The author is Rev. M. A. Sherring, a missionary of the London Missionary Society.

Upwards of thirty years ago, Mr. James Prinsep, then stationed at Benares, took a census of this city, and also made a computation of the number of temples and mosques existing in it. From his calculation, which was made with considerable

care, there were, at that time, in the city proper, exclusive of the suburbs, 1,000 Hindu temples, and 333 Mohammedan mosques. But this number of temples, which has since been much increased, did not include, I imagine, the small shrines, the niches in the walls, the cavities inside and outside many of the houses, and the space on the ghats, in which images in immense multitudes were and are still deposited. These secondary shrines, if they be worthy of this designation, each occupied by one or more idols, are, in some parts of the city, exceedingly numerous. Figures of all forms, from a plain stone to the most fantastic shape, whole and mutilated, painted and unpainted, some without adornment, others decorated with garlands, or wet with sacred water, meet the eye in every direction. These remarks especially refer to the neighborhood of the bathing ghats, and of the principal temples. But the abundance of idols and fanes all over the city, gives it a strange and repellant appearance.

By a more recent estimate than that made by Mr. Prinsep, the following results have been arrived at, the accuracy of which, however, I am unable to vouch for, though, I dare say, they may be taken as approximately correct :—

Districts of the City.	Temples.	Mosques.
Kotwatt,	281	19
Kal Bhairo,	216	20
Adhampura,	48	54
Jaitpura,	30	97
Chetganj,	53	82
Bhelapura,	154	16
Dasasamedh,	692	34
	1454	272

The Hindus have a strange fancy for accumulating idols in certain spots. Not content with depositing an image in a temple, they ornament its portico and walls with deities, or arrange them in rows in the temple enclosure. You may sometimes see twenty, fifty, and even a hundred of these idols in one place, many of which will perhaps receive as much homage as the god who is exalted to the chief seat within the temple itself. If it would be difficult to count the small shrines and sacred niches abounding in the city, it would be incomparably more so to enumer-

ate the idols actually worshipped by the people. These inferior shrines were, on one occasion, by a curious contrivance, immensely increased; and yet the increase could hardly have been generally perceived. Raja Man Sinh, of Jeypore, wishing to present one hundred thousand temples to the city, made this stipulation, that they were all to be commenced and finished in one day. The plan hit upon was, to cut out on blocks of stone a great many tiny carvings, each one representing a temple. The separate blocks, therefore, on the work being completed, exhibited from top to bottom, and on all sides, a mass of minute temples. These blocks are still to be seen in various parts of Benares, the largest being situated above the Dasasamedh Ghat, near the Man Mandil Observatory.

In regard to the number of idols of every description actually worshipped by the people, it certainly exceeds the number of people themselves, though multiplied twice over: it cannot be less than half a million, and may be many more. Indeed, the love for idolatry is so deep-seated and intense in the breast of the Hindus, that it is a common thing for both men and women to amuse themselves, with a pious intent, with manufacturing little gods from mud or clay, and, after paying divine honors to them, and that, too, with the same profound reverence which they display in their devotions before the well-known deities of the temples, to throw them away.

I recall to mind a remarkable instance of this. One day, on entering the courtyard of the temple of Annpurna, the goddess of plenty, my attention was arrested by an aged woman seated on the ground in front of a small clay figure, which, I ascertained, she had, with her own hands, manufactured that morning, and to which she was solemnly paying homage. Close by was a brazen vessel containing water, into which every now and then she dipped a small spoon, and then gently poured a few drops upon the head of the image. She then reverently folded her hands, and muttered words of prayer, occasionally moving one hand to her face, and with finger and thumb compressing her two nostrils, in order that,

holding her breath as far as possible, she might increase the merit of her worship, and the efficacy of her prayer. I did not stay to the end; yet I well knew the result, as the same thing is constantly done in Benares. Having completed her devotions, she rose, took the image she had worshipped in her hands, and threw it away as of no further use.

Benares, like Athens in the time of St. Paul, is a city "wholly given to idolatry." The Hindu, it should always be remembered, is, in his own fashion, a religious man of very great earnestness; but his religion takes the form of idolatry. Idolatry enters into all the associations and concerns of his life. He can take no step without it. He carries his offerings publicly in the street, on his way to the temple in the morning, and receives upon his forehead, from the officiating priest, the peculiar mark of his god, as the symbol of the worship he has paid him, which he wears all the day long. As he walks about, you may hear him muttering the names and sounding the praise of his gods. In greeting a friend, he accosts him in the name of a deity. In a letter on business, or on any other matter, the first word he invariably writes is the name of a god. Should he propose an engagement of importance, he first inquires the pleasure of the idol, and a lucky day for observing it. At his birth, his horoscope is cast; when he is ill, the gods must be propitiated; when he is bereaved, the idol must be remembered; at his death, his funeral rites are performed in the name of one or more deities.

In short, idolatry is a charm, a fascination, to the Hindu. It is, so to speak, the air he breathes. It is the food of his soul. It is the foundation of his hopes, both for this world and for another. He is subdued, enslaved and befooled by it. He is, however, a willing slave, a willing devotee; for he loves idolatry, together with its superstitions and ceremonies, with all the ardor of religious frenzy. Moreover, it is of great importance to bear in mind that as a man can hardly be better than his religion, the nature of the Hindu partakes of the supposed nature of the gods whom he wor-

ships. And what is that nature? According to the traditions handed about amongst the natives and constantly dwelt upon in their conversation and referred to in their popular songs, which, perhaps, would be sufficient proof for our purpose, yet more especially, according to the numberless statements and narratives found in their sacred writings, on which these traditions are based, it is, in many instances, vile and abominable to the last degree; so that the poor idolater, when brought completely under its influence, is more deplorably debased. Virtue, truth, holiness, civilization, enlightenment, human progress, all that contributes to individual happiness and to a nation's prosperity, cannot be properly appreciated by him. His soul's best affections are blighted, and his conscience is deeply perverted. Idolatry is a word denoting all that is wicked in imagination and impure in practice.

These remarks are especially true of rigid and thorough Hindus, like the Gangaputras, or "Sons of the Ganges," who may be regarded as representing, in their own persons, the complete results of their strange religion. To speak plainly, and yet without extravagance, the moral nature of such Hindus has become so distorted, that, to a large extent, they have forgotten the essential distinctions of things. Their idol worship has plunged them into immoralities of the grossest forms, has robbed them of truth, has filled their minds with deceit, has vitiated their holy aspirations, has greatly enfeebled every sentiment of virtue, has corrupted the common feelings of humanity within them, has disfigured and well nigh destroyed the true notion of God, which all men in some shape are believed to possess, has degraded them to the lowest depths, and has rendered them unfit alike for this world and for the next. Idolatry is a demon—an incarnation of all evil—but, nevertheless, as bewitching and seductive as a Siren. It ensnares the depraved heart, coils around it like a serpent, transfixes it with its deadly fangs, and finally stings it to death. Idolatry has, for many centuries, drunk the life-blood of the Hindu with insatiate thirst, has covered

with its pollutions the fair and fertile soil of India, has drenched the land with its poisoned waters, and has rendered its inhabitants as godless as it was possible for them to become.

REFLEX INFLUENCE OF THE FOREIGN WORK.

As a rule, the churches most prospered in home work have been those most ready and liberal in meeting the claims of the foreign work. For which there is a good reason in the fact, that Christian efficiency not only grows by exercise, but cultivates power by multiplying and varying its objects. I once heard Dr. Cone, one of the most successful pastors of any denomination which our country has known, state that in visiting among his people he always carried in his pocket a little book in which to enter sums collected by himself, personally, for foreign missions, and that his aim was to secure *something*, though ever so small an amount, from each member of

his congregation, rich and poor, old and young. He was all the more a successful pastor for it, and the church he served while watering thus the dry waste of heathenism, found the drops scattered there returning on the breezes of heaven, in clouds of mercy and showers of salvation.

I know of scarcely anything so important to a church in the outset of its career as such, than that it put itself in vital relation with the grand work of missions to the heathen, and ever after maintain itself there; or to any Christian, young or old, than that there be a heart alive with sympathy for this great cause, and a hand prompt and liberal to help it. I tell you, my friends, that if the churches of this land should do so wicked a thing as to neglect the foreign field till it should become waste and deserted,—the old missionaries die and none go forward to take their places,—if they should do that, it would be a blight and a curse upon themselves. — J. A. Smith, D.D.

DONATIONS RECEIVED IN FEBRUARY, 1869.

MAINE.

A friend	5 00	
Fayette, ch. 10; Waldoboro', ch. 8;	18 00	
Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr.	12 00	
Ellsworth, ch. 84.88; Wells Depot, Rev. Rufus Chase 2;	86 88	
Eastport, ch.	88 00	
Penobscot Asso., Charleston, Estate of Rev. Chas. Millet, 8; Corinth, ch. 6; Kenduskeag, a br. and sister 20; Etna, ch. 25; Bangor, 2d ch. 46;	100 00	
Jefferson, 1st ch.	5 00	
Oxford Asso., S. D. Andrews tr., Bethel, ch. 8; Weld, ch. 2; Canton, ch. 10; Paris, ch. 48.98; Bryant's Pond, ch., a br. and sister 2; Norway, ch. 2;	67 93	277 31

NEW HAMPSHIRE.

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Franklin, Charles A. Cooke	8 00	65 87

VERMONT.

Jericho, ch. 14.70; Bennington, ch. 75;	89 70	
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Windham Co. Asso. 9.15; Burlington, 1st ch., S. S. "Sparrows," O. W. Duncan's class, for Mrs. Ingalls, Thongal, Burmah, 2;	11 15	
West Townsend, Rev. Mark Carpenter	50 00	150 85

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East Abington, ch. 9.50; Medford, ch. 8.25; West Acton, ch., of wh. 10 is penny coll. of S. S., J. M. Brown tr., 11; Groton, 1st ch. 25;	58 75	
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Sharon, ch. Charlestown, 1st ch., G. W. Little tr., Fitchburg, ch., to const. John H. Daniels H. L. M.,	203 85	
	35 10	
	114 00	
	114 49	1986 08

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Galesburg Asso., Galesburg, ch., J. Purdy, tow. sup. of nat. pr., care Rev. E. P. Scott, Assam,	25 00
Illinois River Asso., Kewanee, ch.	45 71
Louisville Asso., Centralia, ch., of wh. 10.10 is fr. S. S.,	18 10
Mackinaw Asso., Clayton, ch., Thomas Lee 5; Delavan, ch. 20; Belle Plain, ch. 10; Minonk, ch. 16; El Paso, ch., of wh. 2 is fr. Rev. A. B. White, 10 fr. Dea. H. Hewitt, deceased, by Mrs. L. Hewitt, and 8 fr. S. S., 84.25;	85 25
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Rock River Asso., Belvidere, 1st ch. 89.82; South ch. 11.40;	51 22
Salem Asso., Plymouth, ch.	18 00
Salem South Asso., Dix, S. W. Andrews, for Mrs. Clough's sch., Ongole, India,	1 25
Springfield Asso., Decatur, Geo. Bauchman	1 00 898 88

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Oskaloosa Asso., Oskaloosa, ch., of wh. 25 is fr. S. S., to sup. Adiram in Rev. E. P. Scott's Mikir sch., Assam,	57 00
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Upper Des Moines Asso., Swede Bend, ch.	4 85
Hardin, A. W. Hilton	8 00 126 85

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Kalamazoo River Asso., Trowbridge, ch., S. S.	7 00
Lenawee Asso., Morenci, ch.	3 00
Michigan Asso., Detroit, La Fayette Av. ch.	159 45
Washtenaw Asso., Manchester, Mrs. George Jones 4; Ann Arbor, ch., Young People's Force 40.65; Mooresville, ch., of wh. 8.50 is fr. Bible class, and 50 cts. fr. S. S., 11.85;	56 00 449 65

MINNESOTA.

Geneva, ch.	11 00
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Minnesota Asso., Minneapolis, 1st ch., S. S., tow. sup. of Rungiah, nat. pr., care Rev. J. E. Clough, Ongole, India,	66 00 77 00

MISSOURI.

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St. Louis, 2d ch., in part,	282 75
Carondelet, ch. 4; Independence, Rev. R. L. Johnson 1; Waynesburg, ch., Rev. G. Seymour 2;	7 00 269 75

WISCONSIN.

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Walworth Asso., Delavan, ch.	14 00
Winnebago Asso., Berlin, ch.	23 35 317 23

NEBRASKA.

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Cuming City, Jacob Carter 5; Nemaha City, T. Higgins 10;	15 00

WEST VIRGINIA.

Cannelton, ch., S. S., for foreign missions to India,	1 00
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ASSAM.

Sibsagar, ch., mon. con. 49.77; do., S. S. 9.18;	58 95
	\$9,085 06

LEGACIES.

Fulton Co., O., Hiram Pratt Barlow, per Gilbert Clark, Exr.,	200 00
Total,	\$9,285 06

Total Donations and Legacies from April 1, 1898, to Feb. 27, 1899,	\$106,708 76
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NOTES OF A TOUR TO SHANLAND.

BY REV. A. T. ROSE, RANGOON, BURMAH.

(Continued from page 104.)

Rugged Scenery. The road was pleasant, with ups and downs. An immense valley of fogs, that looked like a vast field of drifted snow, surrounded by mountains, lay at our feet. The road wound around the small mountains, our main course east, though we went north and south by turns. After two hours' travel, we began to go down, down, down. The road was smooth, and free from stones, till we came to a little level spot and a little village, Kontock, where we stopped for breakfast. Here we had a view of the most wild and striking of natural scenery. Directly in front is a perpendicular rock, at least 1,000 feet high, forming the lower side of the mountain you are soon to climb; but between you and it is a deep, dark gorge, to the very bottom of which you must first descend. A few steps below and at the brink of a far projecting rock, standing on-tiptoe and holding to the limbs of some small trees, you look below you many hundred feet upon a foaming current of water, dashing down among the rocks.

Starting from this place we had to go down a very steep and difficult road, several hundred, perhaps a thousand feet before we came to this stream, though we had been doing that very thing for an hour before we stopped. This piece of road was the steepest, the most difficult and dangerous of any we had found. The shape and lay of the rocks were as bad as could well be imagined, and kept constantly wet from springs of water above, and as slippery as ice. It is said that no caravan of any size gets up or down this place without serious accident. A bullock train came up that morning, a number of the animals had slipped and fallen, and were so disabled as to be unable to go further. We passed a number of bullock loads that had been cast off from exhausted animals. Our ponies got down safely; they were lightly loaded, and each led by a man. The stream was spanned by a temporary bamboo bridge for the dry season, no bridge being able to stand against the force of the current in the rains.

Shan Bazaars. The mountain east of the gorge is very steep, high and difficult. I think it is as high and even more difficult than the one near Mandalay. Two hours from the top of the mountain brought us to the village of Koke-toke early in the after-

noon, where we spent the Sabbath. In the bazaar of the town we saw tobacco, tea, sugar, onions, mustard, plantains, good rice, &c. Shan dahs, axes, hoes, guns, &c., native garments of all kinds, and a few English silk and cotton goods, at about three times the Rangoon prices. In all the Shan villages, besides the constant bazaar, there is a general market-day once in every five days, at which time and place everybody that wishes to buy or sell anything, or to see or hear, or to be heard or seen, comes. Ponies, bullocks, buffaloes, guns, dahs, spears, &c. We saw frequently large lumps of coarse silver, brought to the silver market to be exchanged for pure silver, or to be smelted and refined. At all the bazaar towns are men who work at the business of refining silver. I saw but little gold in any shape. The Shans are said to be good judges of silver, and will tell a bad rupee at the first touch or sight.

Shan Arms. It is quite a sight to witness the crowd at Zay-nay. Every Shan carries a large heavy dah, the blade of which is from two to three feet long. This is sometimes in a beautiful silver case; but not generally. Besides this, he may have a dirk knife, the blade about a foot long, and a musket too. I have often seen men with all three of these; but rarely without the large knife or dah. The price of these dahs, in quite plain wooden cases, is from two to eight rupees; if silver mounted, an additional price of ten rupees for every five rupees' weight of silver.

On Sunday, it being the general market-day, the village was full of people, and we were the centre of a large crowd who wished to see the white Kalas. I made several attempts to preach; but not one in twenty could understand me. But few Shans in the interior of the country can understand Burmese. I have not seen a plank house up to this point in Shan land. Small wooden posts with bamboo mats and grass thatch more generally, no wood at all; bamboos and grass constitute the materials for dwelling-houses. Poongyees and idols have good houses of substantial materials.

Cultivation — Geography. Jan. 13. — Thermometer 40°. The road good with the exception of a few wet places; a little more cultivation; many oak trees. Crossed a small valley where rice and cotton were cultivated. The rice stubble indicated a good crop, cotton small. Met a large bullock caravan from Toung bing, with tea. The Paloungs are the largest cultivators of tea in this region. Stopped at Pyoung gong, a village of fifty or seventy houses, gardens of onions and mustard, well watered by small streams of water. Saw very large and thrifty pomegranate-trees. A funeral in the village. A large company of men, some very large and fine-looking. The head man and a few others understand Burmese some. This village is said to be half way from Thongzai to Theban. Conversed with a Shan Chinese (Shan-ta-loke), who lives ten or twelve days north of Theinnee town, who gave me the following. From Theinnee town north six days is Memg-sai Phow, (Mem or Memg is the Shan for country or city,) mostly Shan, but has some Chinese. Two days more is Memg Hoy, Shans and Shan Chinese; one day more is Memg Loong, Chinese and Shan Chinese. But Memg Hoy and Memg Loong belong to China and not to Burmah. Nom Kong is the Shan name for the Salwen river. The Salwen is two or three days east of Theinnee. The iron bridge across the Salwen is two days from Memg Loong.

14. — The country more than usually beautiful, quite uneven, beautiful hills and valleys, much large timber, many oak trees; saw one pine. The grass and vegetation very rank, the grass a good quality for cattle, being what is called blue-joint. The road was very rough for more than half of the way to Houng hing, where we stopped for breakfast. We met a large Chinese caravan and were informed there were 520 mules. During the afternoon we passed through a finely timbered country, a good deal of teak of middling growth. At six miles from Theban we forded a beautiful stream, broad, shallow, swift, clean and cold as ice, — the bottom a bed of cobble stones. Nom Sim is the name of this stream. The valley of this stream is beautiful and beauti-

fully cultivated with rice fields, on shelves, one above another. We soon came to the Myet-Guai, and stopped for the night on its bank at Maujo, quite a large town, where the Theban Tsaubwa is building a fine Theing. We found it difficult from the first to get grass for our ponies. We often paid as high as two rupees for a scanty supply of bad grass for our six ponies for the night. One reason of this was that large caravans of bullocks and mules had made good grass scarce near all the villages and stopping-places, and then it would often be quite late, dark, or so near it that grass could not be gathered for us.

Scenery — City of Theban. 15. — A short march of four miles brought us to Theban early. The road was rough, muddy, bad. Many signs of former wealth and population, in brick roads with thick walls on either side, such as are seen in Mandalay, pagodas, images, kyoungs, &c., met the eye long before we reached the present town of Theban. Fine paddy fields in the valley of the beautiful Myet-Guai, and also in the valleys of some other smaller streams that empty into that stream, were particularly noticeable for their shelving appearance. These valleys are sloping, and the fields are made to extend up the slopes, and as each field or bed must be level, to hold the water, the fields are one above, or higher than the other, from one to three feet or more, and some of the fields are very narrow at that. This gives a small valley a very singular and certainly an artificial appearance. The Myet-Guai as we saw it, presents a great variety of scenery, beautiful, charming, bold. Now it spreads out its valley, giving place to villages and rice fields, and not disdaining to be ornamental as well as useful; it encircles here a huge mass of rocks, that lift their hard heads above the highest floods, and around whose necks, if my eyes can be trusted, were beautiful ruffles of nature's loveliest green, the chosen dwelling-place of Theban's guardian nats, certainly the paddy-birds and crows, with which it is white and black by turns. Beautiful little green islands too, with clumps of bushes and fine large stones along its banks, and beds of sand and gravel, and its water so transparent that everything about it sparkles. But all at once it turns a short corner around a high, rocky precipice and darts off, and goes shouting and roaring down a gloomy defile, and all you can say is, "I know not what has become of her."

Theban city, as it now is, is much scattered; I should say from 300 to 500 houses within and around the wall of the town. The wall, partly of brick, but more of earth, is still high in places, but not kept in repair or made much use of for the purpose of defense. The houses are all of bamboo, mostly small and low, many on the ground. The court is a large open building, like a kyoung or zayat in appearance. Teak posts, and board floor, no sides. The Tsaubwa's house is large and tolerably well made, teak posts, mat walls, and board floor in part, as far as we saw. The Tsaubwa is a very agreeable and fine appearing young man, twenty or twenty-two years of age, has three wives and one child. The old Amotgee, who seems to have the management of affairs is a very friendly and pleasant old man. The Burmans about the court were mean as they must always be, and tried to make trouble because we would not take off our shoes before going up the steps of the court-house and going into the Tsaubwa's presence.

There a few Burmans at every Tsaubwa's court that we visited, a sort of spies, I have no doubt, and the Shans are less free, I presume on this account. The Amotgee said, "We don't care anything about your shoes, but there are the Burmans." There were some fine fields of tobacco growing on the river's bank at Theban, and some cotton is grown there, but all the cotton I saw looked small. There were many small boats on the Myet-Guai; but at no time of the year can boats of any kind pass to Ava by this river. There are villages all the way along to its mouth where the valley admits of cultivation.

Theban on a Market-day. We were at Theban on a market-day, and saw a great

crowd of rather rough-looking people. There were a few Chinese there as traders; they had Chinese tobacco and pipes, broad-brimmed straw hats, coarse felt hats and rugs, copper and iron vessels, colored or tinsel paper, dried fruits, &c. Got good oranges and sweet limes and very small tomatoes. We spent two days at Theban, saw many people of many kinds, gave a good many books and had large companies that listened long and attentively at the court, the Tsaubwa's, the Amotgee's, and at the zayat. We saw a large Chinese caravan cross the river, a sight which, if faithfully sketched, would make a splendid picture. The burdens were all taken across in boats; the mules were forced into the river from a point above the town in squads of from fifty to a hundred. The current would sweep them down a great distance before they reached the opposite bank. We crossed this river in boats, swimming the ponies by the side of the boat. Two ponies were added to our number at Theban.

Up to this point I had walked all the way. Mr. Cushing took to his pony some, though he walked most of the way. The Amotgee informed me that Mr. Wm. Wallace worked the teak forests of Theban for a time, and that he was up there himself some six years or more ago.

The Road to Theinnee. 17. — Kai Shim. Left Theban last evening. The country new, wild, and beautiful; came up a pretty steep and high mountain but quite free from stones; found that we had missed the direct road to Theinnee. Found a little village off of the road behind the mountain, where we spent the night. This village has about fifty houses. Many people came to see us at the zayat, mostly women and children; some very fair, comely and well-dressed. All seemed afraid. Not one could talk Burmese. The women are large, healthy-appearing, and well-formed. A number of the men from this place had gone to Mandalay with bullocks, to trade. The weather is cool, the country fresh and beautiful. The wild grass thick and tall and still green, but too tough for ponies; fine hills and valleys, beautiful, tall and slender straight trees, small but living streams of water, pure, sweet and cold. Elephants, deer, peacocks, and jungle fowls abound. There are but few villages and no large towns. The population is very small, and but little cultivation; cotton and rice are grown on upland only through this region. No lowland cultivation of any kind. The stubble of the paddy fields shows that the grain was stout. The nominal price of paddy for three or four days' travel east of Theban was from 25 to 50 rupees per 100 baskets, but there was no market for it. We spent the night at Na Mon, a large village for the region, fifty or seventy houses. There are no Burmese nor any Shans who talk Burmese. Saw the Poongyee, a fine-looking man. He is a Danoo, but talks Shan and Burmese some.

18. — Poo Kah. Arrived here about eleven A. M.; the road good, but little travelled, the country rich by nature, but new and splendidly wild. We passed seven or eight villages on the way to this place during our morning's march. Vegetation was luxuriant all along the road, and still fresh and green. For two days our course was south of east a good deal; to-day it was nearly north. We are returning from our circuitous ramble amid the wild forests of Theban to the direct road from Theban town to Theinnee. We saw fine rice cultivation and fine patches of mustard, tobacco, chillies, and tomatoes.

Market-day at this place. We are a wonder to the natives. They crowd around our zayat on all sides, some five or ten deep. Paddy, four baskets for one rupee. But in none of these towns for some days, will the people take rupees, English or Burmese. Pice are not used at all in Shan land; silver bits is the only currency. Oranges, pineapples, plantains and vegetables, some pork and fish, but not good and fresh. We passed a good deal of teak this morning, came down a long hill into a wild and beautiful valley, grass very stout and soil rich. The Nam Mah, a large mountain stream that empties into the Myet-Guai, a little above Theban, is near here. Our

guide told me that two years ago a man from Mandalay put about 3,000 logs of teak into this stream, but never got more than about 1,000. They got stuck fast among the rocks or were broken by the violence of the current.

Shan Tea. On the morning of the 17th, we overtook and passed a bullock caravan with tea, going east of the Salwen and perhaps to the Cambodia. Some of the mules from Talee return loaded with tea from the Shan tea-growing districts. We crossed the Nam Mah near evening in a boat, a beautiful mountain stream, clear, deep and cold, thickly bedded with rocks and stones, and not more than 100 feet broad where we passed it.

19. — Nong Won. This village is small, not more than twenty or thirty houses. We arrived here after dark last evening, over a most beautiful road through a delightful forest of bamboos. We spent the Sabbath here, but found nobody to listen in Burmese.

Golden Bamboo. We had a very poor zayat, close by a beautiful Poongyee compound. Here for the first time I saw the golden bamboo, which is very beautiful. Its joints are closer together than those of the ordinary bamboo, its surface as smooth as glass, beautifully yellow, with bright green stripes. It is to some extent a sacred tree among the Shans, and is found almost if not entirely about the kyongs. Saw a large number of jungle fowls in the compound about the kyong. Heard the barking deer and peacocks near us. Ta moun is the title of a Shan official, corresponding somewhat to a Burman Myo-oke. The Nong Won Ta moun at this place is a boy of twenty. The clerk of the district, a man about thirty, and the judge about forty-five or fifty, came to see us. The young man has but little to do really. The clerk told me the Ta moun had under him about 200 villages. I could not help doubting this, seeing how sparse the villages were.

20. — Lashyo or Lasseo. We arrived at this place about noon. We travelled hard from daylight till noon, before we reached this place; the road good, our course nearly north. The quality of land I should call good; stout blue-joint grass, an abundance of timber and water. Such land would be bought at once anywhere in the United States as good wheat and corn land. We picked up hard shelled walnuts and acorns along the road. The ground was in places almost covered with them. As we passed over the high range of hills to the south of this place, the valley opened before us a pleasing view, and excited anticipations which were not realized. The first appearance was that of a well-cultivated valley, a beautiful undulating valley, a valley of hills and vales, with cultivated fields, fruit orchards, and vegetable gardens. The whole valley is open, i. e. clear of large trees, except here and there. The green shrubs and small trees looked like orchards, and fires in the jungle grass in all directions made the valley look as if full of small manufacturing villas and farm-houses. But on approaching, all this vanished, and we found only a few villages of bamboo and thatch and the ordinary patches of mustard, beans, squashes, onions, tobacco, &c. A small but beautiful stream of water ran through the valley, and there were fine springs of water beside. On either side of the stream were rice fields. The whole valley is, I think, encircled by high hills or mountains; the highest parts I should judge to be from 2,000 to 3,000 feet. A valley of hills and vales environed by a chain of mountains is to a Rangooner worth a short journey to see.

Shan Administration of Justice. We remained in Lasseo three full days and nights, with the hope of seeing our way clear to Theinne town. The Amotgee and the Bogue of Theinne with many followers were then in Lasseo, awaiting the arrival of Moun Nan Pa, the new Tsaubwa who left Mandalay about ten days before we left. He had been for twenty days moving about among the towns of the southern part of

the province, collecting followers and cautiously feeling his way. All was not hopeful before him. Nau Pa was formerly Tsaubwa of Theinnee, was deposed ten or twelve years ago, and only now restored. He doubtless has many friends, he certainly has many enemies. An old Thuggee of much influence in Theinnee was killed a few days after Nau Pa entered the province; some say by robbers, and others say by three of Nau Pa's followers. Three men entered his house in a friendly way, and while talking, one of these men drew a concealed knife and stabbed the old man and left. This man was opposed to Nau Pa's coming back, and many feel sure that Nau Pa's men killed him. No one seemed to think strange of it, or to think it out of the way, for a Tsaubwa to remove an obstacle out of his road in this quiet and easy way. That is the way they do things in Shan land. But then the Tsaubwa is liable to be dealt with under the same code. Only once established in his appointment and surrounded by his guards he will be comparatively safe.

Sho Tang Hai, an old Myoo-he, and, it is said, the most influential man in Theinnee, is supposed by some to be unfriendly to Moung Nau Pa, and it is said he has only to say the word, and anything that Shans can do will be done.

Obstacles in the Way. The Amotgee and the Bogee of Theinnee were both very unwilling that we should proceed on to Theinnee town before the arrival of the Tsaubwa. They said it was not safe, it was very unsafe. There was no authority and no officials of any kind in any city at that time. "Pray, wait, wait, till the Tsaubwa comes; he will come to-morrow." They seemed kind and friendly, and as unwilling to have us turn back as they were to allow us to go forward. We were then eight Burmese miles from Theinnee town, one good day's work. But between Lasseo and Theinnee is a high range of mountains, the pass through which is said not to be very difficult, but it is in the hands of the Ka Khyens, and there was not the slightest hope of getting through without an order and an escort from the Amotgee and Bogee of Theinnee, known by the people of the guard station — a Ka Khyen village — to be then in Lasseo. So after waiting there three full days, we determined to start for Monai. I much preferred to wait longer, a week if necessary, and go on to Theinnee town; but Mr. Cushing was quite out of patience. When one starts for a certain place, it is by no means flattering to turn back after getting almost there, especially when by a little delay the object can be accomplished.

The Town of Theinnee. We had long chats with the Amotgee, and asked him many questions, and he gave me the following information. Theinnee town is eight Burmese miles north of Lasseo. Men on foot go through easily in a day, but animals with burdens go in two days, because the mountain road is difficult for them. The city is very small, there being not more than forty or fifty houses of the ordinary cheap kind, bamboo and thatch. There was nothing more of interest to be seen there, than in Lasseo. The town has at different times been large, but it has no pagodas or temples or kyoungs of any importance. The valley of Lasseo was once covered with fine villages and cultivated fields, and had a large central town on beautiful high ground, where there is still a middling-sized pagoda and ruins of idol temples and kyoungs. The Salwen river is two days east of Theinnee, and is known to be obstructed with rocks at several points within the Shan country, so that no boats of any kind can get up or down.

Three days east of the Salwen and about east of Theinnee, is the city of Mern Learn. South of Mern Learn three days is the city of Mau Pah. These cities formerly brought presents to the Tsaubwa of Theinnee, and several bullock loads of silver for the king of Burmah. These two cities are now at war with each other. Two brothers by the same father, but different mothers, are fighting for the father's possessions. South and east of Mau Pah, five or six days, is the city of Mern Lyem, of much importance in the estimation of the Shans. It has a palace like that of Mandalay, and a king who is independent of Burmah, Siam, and China.

White Chinese — A Black Race. East of Mern Lyem about four days, you come to the country of the white Chinese, said to be more civilized than those who come to the Shan states from the north; but they do not travel away from their country like other Chinese people. They buy and sell, if other people go among them to trade.

Among the mountains east of the Salwen is a black savage people called the La-va race, more dreaded by the Shans than the Ka Khyens. The Ka Khyens in the Thein-nee mountains are not so much feared by the Shans, as those seem to be further north i. e. those east of Bahmo. They obey all orders of the Tsaubwa, and do not molest the villages, as a general thing. With the Paloungs they are on even better terms of peace and friendship. But they are still spoken of as a savage, faithless people, in no case to be trusted. There were some robberies and village-burning about Thein-nee and some lives lost, and it was charged to the Ka Khyens; but the Amotgee said some of these cases were known to be the work of Shans. Nothing seems to be more common in the Shan country, and nothing more congenial with the inclinations of the Shan people, and in harmony with immemorial custom, than to prey upon one another, village upon village, province upon province, sometimes for mere plunder, and sometimes for a double purpose, plunder and revenge.

Paloung Women. Jan. 23. — Left Lasseq about two P. M., for Legya, going south and a little east, passed up and along the side of a hill into a beautiful valley with a murmuring stream, called Ko gway choung, i. e. as I suppose, a creek with nine bends, it being very crooked. We crossed it more than twenty times I should say, the country very beautiful. Saw cherry-trees in blossom. At about five P. M. came to a Paloung settlement; and stopped at their village for the night. Saw the Paloung women at their domestic work. Some were weaving, some cleaning rice, almost every one had a baby tied to her back, which did not appear to interfere with their work. The women all wear a large number of small black wires, it looks to be, but made of bamboo, around their legs and also around their bodies, — large, coarse ornaments in their ears, and any amount of trinkets around their necks.

The men dress like the Shans, and nearly all speak the Shan language. They had plenty of paddy laid up, good gardens of common vegetables, bullocks, cows, fowls, and good ponies. They raise fine crops of paddy on the upland, and grow cotton to some extent. We slept at this village in a Poongyee kyoung with the consent of the Poongyee. At Lasseq, too, I should have mentioned, we occupied a kyoung all the time we remained there. The weather was very cold there, and we found it difficult to keep ourselves warm at night. The Paloung Poongyee at this village, Paing Kong, does not speak Burmese; he speaks and reads the Shan, and Shan books are used entirely in the kyoungs. But the people among themselves, as we hear them, speak their own language. They appear industrious and thrifty; at least more so than the Shans, I should say.

Romantic Country. 24. — We passed through a wild, picturesque, and romantic country this morning. If it had been made to please the eye, with new charms at every step, it could not have answered the end better. There were splendid mountains and deep valleys of rich and rare beauty. The rising sun, gilding the tips of the mountains and converting them into grand and gorgeous pagodas, that cast the monuments of Gandama into the shade, added life and splendor to the scene. So mean a thing as fog was used to change a broad valley into a charming lake, with water as white as snow, and with numerous islands covered with bright green verdure, and displaying here and there clumps of stately trees, and all surrounded with high mountains that dazzle in the sunlight like gold. Our road was level and up and down by turns, across streams and valleys, along the steep sides of rugged mountains, from which we could look down almost perpendicularly hundreds of feet, — fine tall trees, with thick under-wood, a good many oak trees of fine growth and appearance, and heavy bamboo forests.

Meeting the Tsaubwa. About nine A. M., we began to meet the Tsaubwa's people on their way to Lasseo. We met about twenty head men and men of influence the evening before, who had left the Tsaubwa that morning. They were very polite and spoke to us kindly. They said the Tsaubwa had heard that we had gone on to Theinnee, and that he was feeling anxious lest we should meet with harm. I should think we met with at least a thousand men, of all sorts and kinds that the Shan country affords; some very fine looking men and a few splendid ponies. The men were all armed. There were a few women on ponies. These wore pants and rode in all respects as the men rode. The Tsaubwa was at the end of the train nearly, on a very large elephant. He stopped his elephant and spoke to us very pleasantly, said he should be very sorry to have it said we could not go to his city. He desired us to turn back and follow him, and he would see that we were looked after and food provided for our animals, &c. We slept at Kyon Song Nong, a small village; food scarce for both man and beast. Saw a peach tree in beautiful blossom. We have a Paloung for a guide; he is a quiet, nice appearing man. We are obliged to have a guide, as the road is often blind. We often have a guard of two, and sometimes four men. There is danger of our animals being stolen.

Face of the Country. 25. — The road this morning was very pleasant. Mountains and valleys, fog and sunshine, fine strips of dark forest and open land alternating, rippling brooks, flowering trees, singing birds, and a white frost entered into the morning's entertainment, to which I must add, as a sort of interlude, ten or twelve proud, defiant peacocks, some with enormous tails. We cross Nam Mah, the same stream that we crossed a week or ten days before. It is here less in size, but more beautiful and wild, with deep banks, bold and magnificently rocky, and spanned with a long, narrow, tetering bamboo bridge. On the north bank of this stream is a large fountain-like current of warm water, gushing out of the rocks. It is nearly as warm as the hand can bear; here the people resort to wash their clothes. The name of the village is No so. Stopped for breakfast at Siling, a small village. Slept at Mong Seit; good zayat, people kind, four men guarded us with arms; got no grass for our ponies, gave them paddy.

Sugar-making. 26. — We stopped by the way to let the ponies eat grass. Near by was a small village with a sugar factory, on a small scale of course. The sugar was very good, but coarse and dark-colored. I saw the cane growing in the field. It was too thick on the ground to be very large. The machinery for crushing the cane and pressing out the juice was strong and pretty well made; and answered a good purpose. Two oak logs, about fifteen inches in diameter, in an upright frame turned by a bullock, were the main parts. The country is somewhat broken in appearance, well watered, with timber enough of inferior growth. Some lowland paddy cultivation, some fields of sugar-cane and some cotton; villages, few and small. We go via Ming Tong and Ming King, both of which are separate Tsaubwaships, and each has a Shan Tsaubwa.

Black Karens. 27. — Course south; country open; but little timber, and no large trees; face of the country uneven, hills and valleys, and mountains in the distance in all directions. Crossed many small streams; crossing bad; no bridges for ponies, and bottom soft. As we advanced the country became more open, giving us far distant and beautiful views, the grasses heavy and dry, killed by the frost. Much of the country is burnt over, and fierce fires are raging in all directions, leaping up the mountain sides and creeping down the valleys. But little cultivation. The stubble indicates a good growth of grain. Stopped for rice at Na-ma-haw, a village of black Karens. My Karen boy cannot make out any words of their language. They do not resemble the Karens below at all, as I can see. They are a quiet, orderly people, and live more on the lower parts of the mountainous country. They have no books,

but use Shan books in their kyoungs, which they have, and Poongyees too to some extent. Crossed the Nom Haun, a clear, beautiful stream flowing to the southeast, and as we are informed, empties into the Salwen. The country still more open. Passed a number of small villages. All cultivate paddy, have cattle and ponies to some extent. Cows are valued from three to ten rupees, bullocks from twenty to forty a head, and buffaloes, a little less; ponies from twenty to two hundred, but there seems to be but little business done in that line. No effort is made to raise fine animals. No Shan family probably in the Shan country makes any use of the milk either of the cow or buffalo, and as a rule animals are never killed for food. Saw cherry-trees and peach trees in blossom in nearly all the villages. The country looks very like the oak-openings and burr-oak plains of Michigan, and the surface of the country and the soil appear to be like the best wheat, corn, and potato-growing land of Michigan. The oak trees and acorns and especially the burr-oaks, with the entire surroundings, almost convinced me that I was once more in what was once called the "far west" of America. There is no timber on this rolling-prairie-like country through which we passed, but on either side, several miles distant, the mountain sides, though not thickly wooded like many of the mountains of Theban, still were moderately covered with timber. The country is well watered. We crossed during the day many streams of clear water, and cold springs along the road were quite frequent.

We passed out of the province of Theinnees about noon, after having spent some ten days in it, into the province of Ming Tong. We slept at Mon Pon, a beautiful stream near by. A large kyoung and beautiful grounds and magnificent banyan trees; the branches of one extended 110 feet from the trunk. Saw an old Shan nun (Ma-the-la) who had been to Maulmain, Rangoon, Bassein, and Mandelay, to get kootho. The village people came in and appeared free and friendly. My thermometer got broken before I left Theinnees, so I have not been able to state how cold the nights have been; but we have frequently seen frost, and the nights have been very cold. We have often travelled at midday without feeling the heat oppressive.

Mountain Scenery. 28. — After an hour's travel, we entered the pine forest. The road wound along and up the side of a mountain, a deep gorge on the left, which after a while we crossed, leaving it on our right. The scenery is more grand and imposing than any we have seen on our journey. New mountains came in sight, covered with the rich and gorgeous green of the splendid pine. We stopped in the mountains for breakfast, just where we crossed the gorge. A small, cold stream courses down, only large enough to afford a bathing-place, and give accommodation to the few people and animals that pass this rugged road. Our afternoon's march was of the roughest and most fatiguing character. It wearied us, but the wild, imposing and constantly varying scenery delighted our eyes and lifted up our spirits. We had to ascend one of the steepest, if not the steepest, and I think the highest mountain of our travels up to this point. The mountain scenery was grand, rugged, towering, yet charming, sweet and beautiful. Mountains were piled up somewhat as we have seen cannon-shot, piled up in arsenals, not so regular nor so uniform in size and shape, — in no respect would they be pronounced "precise and regular," — nature's great bullets, are not all, I should say, perhaps, no two, cast in the same mould. All about us seemed great, irregular, curious, odd, blended with solid harmony, and robed in grandeur, not slightly tinged with fantastic beauty.

Beneath us were deep and spacious valleys, covered thickly with the rankest vegetation, and above us, too, were valleys between mountains still towering into the skies. The sides of these mountains clear to their tops were quite thickly covered with very tall straight pine-trees, free from limbs till near the top, when a clump of branches formed a beautiful umbrella-shaped top. These pines were mostly rather small; but few would measure more than fifteen or twenty inches in diameter; but they were very tall, from sixty to eighty and some a hundred feet, I should say, to the limbs.

On some of the mountains, the pine forest appeared only in streaks, and in the denser parts the trees were very small, only six inches or so, but beautifully straight and tall.

The soil was clay, and in some places of a white, chalky appearance, with some stones. The fern has abounded along our journey from the first; but in the pine forest they were of enormous size. I cut and measured one of eleven cubits, and a little lower down I saw some that looked still higher, twelve or thirteen cubits. Ferns twenty feet high would be a sight to the lovers of nature's big things. They were as beautiful and as rich in appearance as they were large. We passed many small streams, the valleys of which were cultivated with paddy. The shelving or terraced paddy fields had a novel beauty, as we looked down upon them from the high mountain sides. I saw some small fields of sugar-cane on the mountain sides that looked pretty well. Passed a sugar-mill, but it was not in motion at the time. We came to the village of Mon Nong but passed on to Pon Sui, where we slept in a good zayat one Burmese mile from Ming Tong.

[To be continued.]

LETTERS FROM THE MISSIONS.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

The Prisoner in Banplasoi. Dec. 12, 1868. — The French missionary from Banplasoi spent the day in my study, and signed papers confessing his wrong in putting our man, Sien Bu, in irons,* and pledged himself not to repeat the offense, nor allow his people to molest the members of the Protestant church at Banplasoi hereafter.

The French Consul also called and offered money as indemnification to the imprisoned man, and spoke kindly of the course we had taken to settle the matter, and in strong language disapproved the conduct of his countryman in putting our man in bondage. We are indebted to the kindness of our United States Consul who, with his family, were spending a little time with Miss Dean at Banplasoi, where he investigated the matter, and after his return, aided me in the settlement of the case here. The fact that the priest came to us, and that the adjustment was effected at our mission house, has a good influence upon the parties interested, and the public sentiment of the Chinese. We have reason to think that this matter, which has produced great agitation and fearful ap-

prehension in the church, has now been settled in a way that may leave the disciples in quietude, and promote the prosperity of the church.

Pledge of Toleration. This case has given us, under the seal and signature of the government, a pledge of religious toleration not always enjoyed in the most favored nations of Europe.

"If any one would believe in any religion whatever, on the part of the Siamese Government there is no prohibition, no hindrance."

Christianity wants no more from human governments. It is neither lame, nor superannuated, to need crutches to aid its progress. Give it an open field and a fair fight, and we fear not the results. It is embarrassed only by the inconsistency of its friends, and the ungodliness of those who bear its name and wear its livery.

The Decree of Toleration. His royal highness, the younger brother of his late majesty the king, Kroma Keen Warachak, head of the foreign department, has ordered that, as Dr. Dean, an American Christian teacher to the Chinese, has reported that there are some thirty Chinese at Banplasoi who have embraced the Christian religion — should any matters arise in which they are involved, the governor and his officers are instructed to try the cases where they belong. As these

* See Mag. for April, p. 104.

Chinese are Siamese subjects, do not allow any one to impose upon, to iron or oppress them. This is based on the fact that the embracing of any religion should not be affected by oppression. Should any one desire to embrace any religion whatever, the Siamese government does not forbid, nor hinder them. Should there be any litigation, the trial must take place in the courts, according to the Siamese precedents. The disciples who have embraced Christianity at Banplasoi are Siamese subjects. Should there hereafter arise any difficulty, let the governor send for these persons, prosecute, and decide according to the royal command. If the case to be tried be complicated, let the plaintiff and defendant be sent to Bangkok, that the authorities at the capital may dispose of it equitably and according to the laws. Do not allow any one to oppress. The Christian disciples must pay the lawful taxes and government duties.

Given on Monday at noon, 1st of the waning moon, year of the dragon, 10th of the decade. (Dec. 1, 1868.)

Signed,

KEOMA KEEN WARACHAK.

[Seal. An angel having in his right hand a vase holding a wheel, in his left hand an opening lotus flower.]

BURMAH.

Mission to Karens.

LETTER FROM MR. BRAYTON.

New Karen Church. Kemmendinge, Dec. 2, 1868. — Thahoo, one of the ordained preachers, has just been in and reported the commencement of a new interest in Taing kwee, on a branch of the China Buckeer. There are many Karens in that region, and for some years past much labor has been performed among the people; but hitherto they have clung to their idols and said: "Go thy way for this time." When Thahoo was there some three weeks ago, one household containing six adults presented themselves as candidates for baptism. They were examined, and received the ordinance at the hands of Thahoo. Thus another glimmering taper has commenced shining in the midst of thick darkness. May that

little light become larger and larger, grow brighter and brighter, stronger and stronger, until idolatry, which has so long held the people in bondage to Satan, shall be seen in all its fearful deformity, and be forever abandoned by those who have so long been ground down beneath its iron sway.

The Week of Prayer. I hope to be able to go to Mying-k-doung to spend the week of prayer. There are several small churches near that place, and I intend to make an effort to get them together and see what can be done to advance the interests of the cause. If we can so bring in our tithes, and so unite our prayers and efforts that God can consistently pour us out a blessing, it will indeed be rejoicing to our hearts.

Messengers to the Heathen. A young man and his wife have just left our house to go forth and labor for the salvation of their countrymen. All things considered, I do not think I have ever known among the Karens a man and his wife, both of whom were so peculiarly well fitted to work among their people, as this couple. The young man himself, after spending some ten years in study at different places, graduated from the Theological Seminary several years since. A year ago our Kemmendinge Pwo church gave him a call to become their pastor, and he was ordained as such. He is also my head native school teacher.

His wife has been in our school, and more or less connected with our family for the past thirteen years, and has a peculiarly winning way among the people. And, in addition to other and excellent qualifications, she has what is of itself an immense power among the Karens, that is, she is a superior singer. She has a sweet voice, and having been under the instruction of Mrs. Rose so long, she is exceedingly well adapted in this respect to gain influence. And what is far, far beyond and above all other qualifications, and without which they would be miserable laborers, they both seem to possess the true spirit of the gospel, and wish to give themselves wholly to the great work

of winning souls. They have now gone forth on this momentous errand. May the Holy Spirit guide, sustain and bless them, as they have put their hands to the plough, that they may never look back and receive the frown of the Master. They were united in marriage on Friday last.

Visit from Wild Karens. A company of wild Karens on a trading excursion, from the mountains some days north of Maulmain, have just called, and are spending a few days on our compound. One of our former pupils had wandered into their region as a trader, and they have returned with him. They listen very attentively, and one of them, an interesting young man, says: "My mind is made up to be a Christian." A special effort is being made in behalf of the whole company. God may have directed their steps here to hear the gospel. May they receive it in deed and in truth. It seems as though we had only come to the borders of the Karen field. Pray for us.

LETTER FROM MR. VAN METER.

Christian Holidays. Bassein, Jan. 15, 1869. — I returned this morning from a meeting of ten days at Pay Beng, at which were some marked manifestations of God's presence and power, — in other words, a meeting of days, a protracted meeting, held at this time in order to observe the week of prayer. The idea was a new one to our Karens, but was very cordially entertained on my proposing to this church to open their doors and to invite all who could attend from neighboring churches. The meeting began on Saturday, the fourth, and continued until Monday, the thirteenth, on which day we met three times, as on most of the other days, and the last day, five were baptized. On the previous day sixteen were baptized, making twenty-one in all at this time. This will be known as the New Year's meeting, as the one observed on the previous week at Shay Khyoung was the Christmas meeting.

The people entered heartily into the

spirit of the meetings. Many came together from other churches, although now in the midst of harvest, and much pressed with work. The season will probably be observed more generally hereafter. The time seems to have come for advancing a step or two in regard to such meetings among the Karens. The subject of a holiday for the Karens has often been discussed, but no formal action taken; and the prevailing disposition seems to have been for holding back, for fear lest some evil influence should arise from such observances.

Spirit of the Meetings. But if the conduct and spirit of the meetings, as well as the results, shall correspond with, or, as there is reason to hope, far exceed what has been witnessed in the present instance, surely we must say, the more of them the better. For my own part, I must say that I have never before witnessed among Karens any scenes so much resembling a general revival, or more evident manifestations of the Spirit's presence and working. Day after day the promises of God to answer prayer and the certainty of an answer to fervent effectual prayer were set forth; and gradually faith and fervor increased, until at length the point was reached when some of the bolder and more advanced ventured to ask for the blessing now, for the outpouring of the Spirit now, and for the conversion of the heathen now. It was the first time that I ever heard such prayers in Burmah. May it prove to be, as I hope it will, but the beginning of a great awakening in this land. There is the sound of much rain; these first showers are certainly most cheering. I have baptized fifty since Christmas in connection with these two meetings. Many others are waiting for the ordinance, and will soon be received, if I am able to continue this direct labor among the people both Christian and heathen.

Foreign Laborers Needed. For more than a year past I have devoted myself almost exclusively to this one work. Attention must of course be given to many other departments of missionary labor;

but I am now convinced that the imperative demand for the times is the presence of the foreign teacher, with the love and meekness of Christ in his heart, in the villages and homes of the people.

Native preachers, schools and books have all been tried, and in a measure have failed,—failed, because too much relied upon, and because they were never intended to do the work, that can only be done by the sanctified power of faith and love, flowing from a heart in close communion with Christ. The time will doubtless come when we shall see the natives, thus richly endowed, waking up and girding themselves for the work of God. Until then, however, the missionary must himself take the first place, and all other appliances, such as schools, books, &c., be regarded merely as auxiliaries.

INDIA.—MADRAS PRESIDENCY.

Mission to the Teloogeois.

LETTER FROM MR. TIMPANY.

Personal Matters. Ongole, India, Dec. 8, 1868. — It is now more than six months since we reached India. With little interruption, for most of the time we have been bending our energies to the acquirement of the sweet Teloogoo. Till within a few days our home has been at Nellore, with Mr. and Mrs. Jewett, who have long labored, watched, and prayed, and are now seeing the promised results. Harvest time has come.

By the advice of br. Jewett, we concluded to spend our brief cool season with br. Clough at Ongole, seventy-seven miles from Nellore.

Revival Scenes. Saturday morning, the 6th, found us in Ongole. The morrow was the first Sabbath of the month, and was expected to bring in a large number of the Christians from distant villages, also a number for baptism. We assembled on Sabbath morning in the good, substantial stone chapel, which is already repaying br. C., with interest, for all his trouble and anxiety in building it. Tears of gladness filled our eyes when we looked

at the congregation, composed of men and women mostly in middle life, and thought of the grace of God. Two years ago, few of these were Christ's men. They were in the lowest degradation of the lowest caste of Hindus. They are gems now, all the brighter for having come from low down in the mine. Twenty-three were present asking for baptism. They were of all ages, from the gray-headed sinner to the little child. Great care was exercised in the examination and reception of candidates for baptism, and I think, wisely. The result of three hours spent in this way in the afternoon was the reception of twelve for baptism, while eleven were advised to wait, some, until more was known about them, others, until they had more faith, &c.

These exercises over, we repaired to a tank two miles distant, and there in the gathering gloom of evening, br. C. buried the twelve "in the likeness of Christ's death." It was too late in the evening when we returned, to have the Lord's Supper; so early this morning we met and celebrated the Saviour's dying love. The brethren then separated for their homes and fields of labor, all pledging to try to lead one or more to Christ during the present month, that thus each one might bring one for baptism the first of next month.

More Candidates. Besides the twenty-three who asked for baptism yesterday, there are some twenty-five others waiting baptism, who were not able to be present. Thus the Lord is stirring up the people. One native preacher stated "that he hoped fifteen had believed during the last month, through his word." It was "a high day" here in Ongole for us. I expect they also held "a high day" in Nellore. Several have been baptized lately, most of them of great promise,—one in particular, a Tamil man, who had the priesthood of twelve villages, but left all for Christ. Several were expected to "take baptism" yesterday.

Need of Helpers. Brethren, our hands are full, more than full. It is work on every hand. Br. C. should have a helper

here. Ramapatam, thirty-three miles south of this, Alloor, twenty miles south of Nellore, imperatively demand men at once.

I do not know that all our missionaries feel as I do about the "debt." I presume they do, and many of them worse. I feel sometimes very much like a man with his hands tied, and drowning men before his eyes calling for help. The debt of the Union tells us, "Men cannot be sent." "Do not take advantage of the blessing God gives on your work, and enlarge." The Baptists of America, I fear, do not pray as they should for missions; if they did, there would be no debt.

Brethren, what are you doing? Has the "American Board" more members and more churches to call on for help, than the "Union?" Not so many. Yet do not they send out double the number of missionaries, and raise more than double the amount of money? Brethren, judged by the standard, — "by their fruits ye shall know them," — where are we?

Pay the debt, brethren, and send out ten men at once. Send us one for the Telooagoos at once. To-day you have the most successful mission in India. O, for the love of Christ, do not cripple us! Send us men and means, and by the help of our Master, we will gather this people by the thousand. God's Spirit is resting upon Telooago, as it brooded of old upon the deep. Help, "men of Israel, help."

The Work Still Onward. Jan. 5. — The work of God in the Telooago Mission goes on gloriously. God is giving and going to give us the Telooagoos just as fast as we can take care of them. The two weeks before Christmas were spent by br. Clough and myself in the villages. We went as far as Tulla Konda Pand. There we had another Pentecost. We wished the brethren at home could have seen and heard with us. From forty to sixty were present for three days. Twenty-six were asking baptism; ten from Doorgum, ten miles distant, a large town where at present government is building a large kuchery. It will be, and that soon, a mission centre. Out of the twenty-six, br. Clough baptized sixteen. It is

probable that the remaining ten will be baptized before long.

The people gave an excellent hearing in the villages through which we passed and in which we stayed. Much seed was sown that will grow into a harvest unto eternal life. I would not put down less than one hundred believers as the fruit, if looked after, of the trip to Tulla Konda Pand.

Br. Clough stayed a few days in Ongole, and then left for a trip to the north-west, where many were asking for the missionary. We have news from him to-day, — thirty wanting baptism, but he is so much worn as not to be able to attend to the work, and he is coming home. The thirty are to come to Ongole next month to be baptized. Next Sabbath we expect some twenty-five from another direction to be baptized.

The Week of Prayer. We are observing the "week of prayer." To-day we are asking for five hundred believers to be added to the Lord in Ongole Mission during the present year, and to-morrow we are going to ask for teachers for them when they come to God. God has an elect people here, and they must come. They are coming. The Nellore Mission is alive; sterling additions are being made. We have prayed, and I believe in faith, in Nellore, that God would give us men who will make teachers and ministers. God has answered our prayers; eight at least of recent additions are men and boys of much promise. I realize more and more the force of the oft quoted passage, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts;" — and we get the Spirit by prayer.

LETTER FROM MR. JEWETT.

First Fruits in a New Field. Jungala Vangolu, twelve miles west from Nellore, Dec. 17, 1868. — The first Sabbath after br. Timpany reached Ongole, he witnessed the baptism of twelve converts. On the same day we received seven by baptism — four of them from Alloor — the first fruits of a great harvest to be gathered in at

that station. The colporteur stationed there reported two more converts, one of them his blind daughter, who could not make the journey to Nellore. Three of the candidates were from Cavour, brought in by Nersu, stationed there as preacher and teacher. These seven were baptized by Conakiah in Cavour tank, where br. Timpany baptized two young men Oct. 25th.

I hope the last seven will yield three or four preachers. Four of them are the best scholars in the schools in Alloor and Cavour, from twelve to fifteen years of age. One, a little over thirty, is the first convert we have had from the shoemaker caste, a noble fellow, fine head, open face. He has learned to read by "snatches." The only one who cannot read is a man about forty-five years of age, firm as a rock, rich in grace.

Alloor is to become a great mission station, and the field is waiting for the reapers.

Mission to Sweden.

LETTER FROM MR. EDGREN.

Case of Heart Experience. Stockholm, Dec. 21, 1868. — The Lord has given us indications of His presence, and the congregation has kept on steadily increasing from Sabbath to Sabbath. The pastoral visits have, I hope, proved very useful to the strengthening of "weak hands and feeble knees." One case is particularly interesting. A young member of the church who was converted some years ago, then, full of peace, declared that she never could give herself up to doubts and fears, as she saw some others do. But it pleased the Lord to hide His face for a moment. She was thrown on her own resources, and as she looked anew into her own heart, losing sight of the free grace of God, she was immediately enveloped in darkness. Four long years she was a prisoner, bound in the strongest chains of unbelief. While she walked blamelessly to human eyes, seeking the Lord and lamenting her unbelief, she never could take a gospel promise as given to herself.

If occasionally a glimpse of light fell upon her soul, it passed away instantly, like the star, which is seen through the riven storm-cloud at night, and the next moment is concealed again, to appear no more.

Thus I found her. I saw immediately that she was seeking to find rest in a perfect work of the Spirit of God in her own soul. And when she there saw the evil inclinations of her natural heart, she dared not hope that God would look upon her with complacency. I tried to make it plain to her that the foundation which God has laid for sinners is not in anything they are or can be; but altogether in what Christ has done and in what He is. She thought of this, and, as she gazed at this perfect foundation, her clouds gradually diminished, the storm ceased, and now the Sun of Righteousness shines bright and clear again, and her peace is as a river. But first the Lord laid her upon a sick bed, the consequence of four years' soul-trouble, and then, when He had taken her aside to speak with her, He allowed the full light to shine in upon her. She is now a truly peaceful and happy believer, resting on Christ alone.

Revival Influences. In the latter part of September a deep interest began to be felt among the unconverted. Several expressed their anxiety. One of these, a middle-aged, intelligent woman, was perfectly weighed down under the burden of her sins, and dared not, as she said, trust in so free offers as those of the gospel. In the beginning of October, the anxiety among sinners seemingly grew deeper and more general. On the 20th, the woman mentioned above came to our meeting with peace in her soul, and holy joy beamed from her countenance, as she told how Jesus had delivered her from the chains of darkness and sin. She was afterwards baptized, and has given the clearest evidences of true conversion. She is now a member in good standing, and an ornament to the church. May she be kept unto the end.

Nov. 10th, a man, who often before had expressed his anxiety, was delivered from his burden during the preaching of the

forenoon sermon. He, too, has been baptized, and is a member of our church. One or two more have since professed to have found "the pearl of great price," and other somewhat older converts have been baptized into the name of the Lord. At present there is a deep feeling among us, and the Lord is in the midst of us, working His glorious, precious work. O may He reveal His arm in great power here and elsewhere.

Call from Norway. All have abundance of labor here, but the whole land is whitening for the harvest, and from almost every part do we hear the Macedonian cry, "Come over and help us." I have therefore been anxious to find another field, and intended at first to go to the south of Sweden; but when my physician, who has advised me to seek a warmer and drier climate than Sweden can offer, heard of this, he at once told me that the climate of Skane would not at all do either for me or for my family, as it is very damp in winter, and advised us rather to take up our abode in Norrland, where the winters, though very cold, are clear and dry. But he suggested as the best climate on the peninsula, Christiana, the capital of Norway. From there we have a great call for a missionary, and I have been thinking somewhat of that place.

Going to Upsala. In the mean time I have been called to labor at Upsala; and after much consideration and consultation with brethren, I have concluded to go there in the spring, if God permit. In that city I may, by the help of God, be a salt in the very heart of the national life. May He give me all the grace I need. And may His name be glorified in and through the Baptist cause there. It is a hard field to cultivate.

These are now out, working in various fields, and I have received intelligence more or less encouraging from most of them. But they all rejoice over the presence of the Spirit of God attending on their ministry of the Word. Since I began to write this letter, I have been informed that one of them has just returned home, being obliged to leave the field by having overdone. He preached every day in overcrowded rooms till he broke down. His labors, I learn, have not been without fruits.

Progress of the Work. The chapel continues to be frequented as usual, and I have reason to believe that the Holy Spirit brings home the truth to many a heart. Scarcely a week, but that some anxious soul comes to me to inquire after the way of life, or to tell me that Christ, the precious Redeemer, has been found. Cheering news reach us also from other parts of the land. In Wermland, a brother, who went there last fall, has had the privilege after a few weeks of labor to see some thirty souls rejoicing in hope. On the island of Gothland, in the Baltic sea, the presence of the Holy Spirit, after a long withdrawal, begins again to be manifest. A brother writes from there that some have been baptized, and that there are prospects of the Lord intending to do still more. From Norway we are informed that some thirty souls have been baptized by br. Hansen during the fall and the beginning of winter. A brother wrote a few days ago from Norrland, that in one district, where I preached twice during my visit in 1867, three souls had at the time been awakened by the Spirit of God, and had afterwards found peace in believing.

We have great reason to thank the Lord for His manifold mercies unto us. And I do thank Him with my inmost heart and soul for His great, and undeserved goodness to me, to us, and to our mission. But O, for more grace to love Him, more consecration, more of the Holy Spirit, more of Jesus in mine, and in all our hearts. Pray for me and us all, that God may graciously grant us more of the life of His dear Son in our souls.

LETTER FROM MR. BROADY.

The Theological Students. Stockholm, Jan. 19, 1869. — The Seminary closed on the 22d ult., and, the Lord willing, is to open again the 26th inst. Twenty students were in attendance at its close.

Mission to France.

LETTER FROM MR. VINCENT.

Encouraging Cases. Denain (Nord), Jan. 1869. — Our meetings at Denain are always well attended. We have several new Catholic hearers every Lord's day. On Sunday, Jan. 3, there were upwards of twenty. Some young people who have long attended our worship, I believe are making progress in faith, and I hope will soon ask to be admitted to the church. I have visited an old man who has long been a hearer of the gospel, and is extremely well disposed. Another person, a woman, who has long known the word of God, for the last two months has been a regular attendant at our worship, and I think she is not far from the kingdom of God. Another woman, whose husband has lately been sick, has appeared well ever since my coming to Denain. May God carry forward His work in her soul. Eight days ago I visited two families in

a neighboring village, several of the members of which had heard me preach. I found them inclined to listen to the gospel attentively, particularly a woman of seventy-four years of age, who had had a Bible for twelve years, though she had read it but very little. I think she is not far from the Lord.

The brethren in Presau are very faithful, but the work does not grow. Many friends who have long attended worship are making some progress and will soon join the church. Several Catholics are convinced of the truth, but do not dare to join us, through fear that they shall be called Protestants. Still I have great hope for this village, because God is faithful, and on account of the fidelity of the members, God will hear their prayers.

Last Monday pastor Boileau came to administer the Lord's Supper in place of br. Cretin. Our friends think their hearts are opened, and that we shall soon have a revival. God grant it may be so.

 MISCELLANY.

THE MORAL PROBLEM SOLVED BY CONFUCIANISM.

BY REV. WILLIAM ASHMORE, SWATOW, CHINA.

THE first table of the Decalogue teaches the duty man owes to God; the second table, the duty he owes to his fellow-man.

Suppose now a problem propounded thus: Given, the case of a nation that should ignore the requirements of the first table, but should profess a profound obedience to the second, — what would be the result?

This is not a merely speculative question. It has a practical bearing upon some of the most weighty theological controversies of the day. It will affect our views of the whole economy of redemption.

The Bible assumes everywhere the complete wreck of humanity. The ship may not go to pieces suddenly; but the stranding has taken place, and the disjuncting of every timber under the power of the waves is merely a question of time.

If it shall turn out upon experiment that there are roots of virtue in society, which, under a careful culture, will sprout up and develop into a vigorous fruit-bearing tree, yielding a self-propagating seed after its kind, then the fall of man is not so complete as has been represented. If man, apart from God, can frame and perpetuate good government which shall insure order and tranquillity, dignifying virtue and intimidating vice, then our dependence upon Divine aid is not so indispensable as we have been led to believe.

But if on the other hand we find that there is no recuperative power in human virtue to repair the wear and waste of time, if it constantly deteriorates, and as gardeners sometimes say of their seeds, "runs out," and shows the necessity of a renewal from the original stock, then we have fresh cause for implicitly accepting Bible-teaching, and for extolling the wisdom as well as the necessity of God's plan of redemption.

Confucianism meets the conditions of

the problem and furnishes an answer to it.

This will appear from a distribution of the statements to be made, under two or three heads, corresponding to the terms of the inquiry.

1. Confucius in his teaching ignored the requirements of the first table of the Law.

Reference is now made, not to the law of Moses written on paper, for that Confucius did not possess; but to the same law written in the heart, which he did possess.

In proof of this preliminary proposition, it would be sufficient to cite the meagreness of all that he has uttered concerning the Divine, as distinct from the human. There are allusions to heaven and to superior beings; but nowhere do we find the philosopher, leaving the physical and sensuous and pushing his inquiries into the domain of the invisible and the spiritual. On questions connected with man's origin and destiny and looking forward to a future world, he had nothing to say.

But his writings furnish more than negative proof. It is expressly stated, "There were four things which the Master taught, Letters, Ethics, Devotion of Soul, and Truthfulness." Then "Ethics" and "Devotion of Soul" had relation to the practical affairs of this life only. And again, "The subjects on which the Master did not talk were extraordinary things, — feats of strength, disorder, and spiritual beings." The desire to know something about the unseen world, natural to the inquiring minds of his disciples, was not encouraged, but repelled. Ki-Loo asked about serving the spirits of the dead, and the Master said, "While you are not able to serve men, how can you serve spirits?" The disciple added, "I venture to ask about death." Confucius replied, "While you do not know life, how can you know about death." Another answer is still more decided. Fan-Che asked what constituted wisdom. The Master said, "To give one's self earnestly to the duties of men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom."

It is important to ask whether Confu-

cius, in his whole career, improved upon the light of preceding generations or receded further away. To this we must give a decided answer in favor of the latter view. It is evident from his own quotations from those who had gone before him, that they used language indicative of more correct ideas of a Supreme Being, than were current in Confucius' day. It is only where he quotes, that we perceive the traces of an earlier but now obscured Monotheism. Thus he records a prayer of Tang: —

"I, the child Le, presume to use a dark-colored victim, and presume to announce to Thee, O most Great and Sovereign God, that the offender I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God."

With the deepest interest we follow the acute intellect of Confucius, as he thus transmits the prayer of a monarch who lived more than a thousand years before himself, and almost in patriarchal times; and we say, let him but take another step and he will be in the light. But disappointment follows. That prayer of Tang was the peribolion of Confucius. From hence he recedes further and further, like those wandering stars that —

"Shoot from their glorious spheres away
To darkle in the trackless void."

It cannot be denied that the whole subject of spiritual beings was distasteful to him. Instead of regarding him as really "feeling after God," he must be classed with those who "did not like to retain God in their knowledge."

His contribution to the theology of his age, was a contribution of darkness, and not of light. Instead of retaining and seeking to understand better the name of God or Supreme Ruler, which had been handed down to him, he showed a marked preference for the term Heaven. He substituted an impersonal power for a personal God. He led the public mind a prodigious stride in that defection which is expressed by serving "the creature more than the Creator."

2. But, in the next place, Confucius apprehended clearly the duties of the second table of the Law, and gave them

an unvarying prominence in his teaching.

Tse Kung asked, saying: "Is there one word which may serve as a rule of practice for all one's life?" The Master said, "Is not reciprocity such a word? What you do not want done to yourself, do not do to others."

We find this same disciple afterwards quoting these words as his rule of conduct, and Confucius expressing his doubt as to his success in keeping it.

And again, "When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others."

"Fan-che asked about benevolence, the Master said: It is to love all men."

On another occasion, when developing the meaning of his rule for regulating the empire, Confucius says: "What a man dislikes in his superiors, let him not display in the treatment of his inferiors. What he dislikes in inferiors, let him not display in the service of his superiors. What he hates in those who are behind him, let him not therewith follow those that are before him. What he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right. This is what is called the *principle*, with which, as with a measuring square, to regulate one's conduct."

Other passages could be quoted, of similar import, to show the clearness of mental vision in this heathen sage, who, having not the Law, was nevertheless a law unto himself. Suffice it to call attention to the words and phrases in constant use when discoursing with his followers. They are all of them the natural outgrowth of the spontaneous, but heathen, conception of the "golden rule."

"Principles of truth and righteousness," "uprightness," "loyal," "gravity," "generosity of soul," "filial and kind to all," "an esteemer of virtue," "faithful," "sincere," "severest attention to business," "love for men," "respectful," "correct and truthful," "overflowing in love to all," "benign," "courteous,"

"temperate," "complaisant," "careful in speech," "observing the rules of propriety," "firm and unbending," "straight-forwardness," and many other expressions, evince the breadth of application which Confucius gave to the rule of reciprocity."

These principles were not held by him as grains of wheat lying in a bin. He gave them opportunity to fructify. With them he sought to rectify the social system and exalt the state. Nor would he ever allow his doctrine to fill the subordinate place of mere claquers to physical force. The arts of war he held in undisguised contempt. He had no confidence in the prosperity of a government which placed its dependence upon the arrow and the lance. An enduring and true prosperity, he contended, could arise from but one source, "the practice of complete virtue" by both ruler and subject. He placed his reliance upon education, upon the wisdom that comes from self-inspection, upon the power developed by self-restraint. The heart of man he believed to be naturally good; it became evil only through the effect of pernicious example and continued neglect. His plan therefore was to suppress the evil that breaks out, but mainly to develop the latent good, hoping that in a series of generations, persevering culture would gradually elevate man to his highest capabilities of being.

In these ideas Confucius was the precursor of certain "physicians of no value" among ourselves, — of those who think that if man were only surrounded by good influences he would recover himself from his leprosy of sin; — of those who think that culture, if continued long enough, will gradually transform a wolf into a lamb, a thistle into a fig-tree, a sinner into a saint, and of those who think education of the masses in our land will insure the stability of republicanism. Indeed, on this last point, Confucius was very far in advance of our so-called wise men. They think the diffusion of scientific and political information is quite enough to make men upright and conscientious members of society. Whereas Confucius did appeal to whatever of moral principle was

in human nature. They address themselves to self-interest; Confucius appeals to man's higher nature.

3. The system has had a fair trial.

It is needful for the final interest of humanity that it should have. A theory like the Confucian, containing so much that is good, disfigured by so little that is vicious, so far in advance of other heathen systems, demands a wide field for its testing. We see the wisdom of God that has given the nation "length of days," and that for ages has segregated it by itself, apart from all Divine influence, and that has left it in the heat and furnace of experiment, to find out exactly what can be accomplished by the "virtue" that has survived the fall.

No system, ethical or political, has ever had more unlimited scope for its development. In proof of this, it is sufficient to specify the following particulars.

It was organized five hundred years before the advent of Christ, and has been continued until now. It has not been interfered with seriously by outside influences, until a period comparatively recent. Buddhism and Mohammedanism have a hold in the empire, but not in any such way as to affect the growth and ripening of Confucianism.

It has been made the ground-work of all Chinese education. Indeed there is no other education, than a thorough training in the precepts taught by Confucius and Mencius. The aim of the teacher of youth among the Chinese is to make the pupils memorize Confucius, think like Confucius, act like Confucius, in a word, reproduce Confucius in their daily lives, so far as their abilities will enable them to imitate the model.

The roads to honor, to wealth, and to official preferment all start out from skill in stating and applying the maxims of the sage and his expounders. The most powerful social class consists of those who have been crowned with literary honors for their proficiency in the knowledge of Confucius.

Confucianism is really the state constitution; it is the state religion; it is the state etiquette. Confucius and his teachings are virtually worshipped by four

hundred millions of people. The words that fell from his lips form the theses of all the literary tournaments of the empire. They are cut deep on granite monuments. They are pasted on door-posts. They are written on fans. They are painted on bed curtains. They are painted on rolls and hung up to adorn their temples and dwelling-houses. They are quoted even in the market, by men who are chaffering about the price of snails. And especially do they furnish the phraseology with which men of polite education exchange amenities with each other.

In addition to all the above, Confucius brought a powerful agency to bear on his "ideal man," or "man of complete virtue." The limits of this letter, already transcended, forbid more than an allusion to this unique conception; but it will receive attention hereafter.

4. The results.

A time has been noted in the Scriptures when it will be said: "The harvest of the earth is ripe." This will be when all the possible schemes of the human intellect for self-redemption shall have been fully tried and shall have developed their fruits.

Confucianism stands ready to-day with its harvest of evil, its piles of husks, its bundles of tares. That some few good results should follow from an attempt to make virtue and filial piety the substructure of an empire is what we should expect. China stands out the Methuselah of the nations. A certain kind of rude energy, attended with thrifty habits, practical tendencies of thought, and a natural proclivity to fixed and orderly habits, will be cheerfully conceded to them.

But when this is said, it must then be affirmed that instead of a success, to achieve its peculiar aim, Confucianism is one of the most stupendous failures in history.

The same high-sounding terms of "virtue," and "benevolence," and "reciprocity," and "integrity," and "sincerity," and "faithfulness," are current as ever; but they are the mere empty shells of kernels that have long since been eaten by worms. In their examination halls are

still read the same superlative laudations of "complete virtue;" but they are merely new coffins for old bones. The nation that started out with a patrimony of good principles of "reciprocity," has ended by becoming a nation whose selfishness cannot be surpassed by any of its heathen compeers. Fair speech is on their tongues, but broth of abominable things is in their hearts, from the governor on his "Ya mun" to the beggar on his dunghill. Those very qualities of a kindly and generous stamp which ought to appear, if Confucianism had possessed "life in itself," are found supplanted by just the opposite traits. Dishonesty, trickery, falsehood, covenant breaking, pride, revenge, are characteristic of the entire race. It is this feature which makes the final summing up most noticeable. It is not merely that some vices should exist among them, but it is the fact that they should be notorious for those very vices which their system was designed to expurgate. With an occasional exception, as in the case of filial piety, any one, by erasing the words expressive of sincerity, faithfulness, &c., and substituting the opposite words where they occur in the Analects of Confucius, may know the difference between the original theory of the sage, and its practical results after twenty-three centuries of trial.

The empire still continues; but it presents the remarkable spectacle of a nation whose unity depends upon repulsion, and whose harmony is contingent upon the maintenance of a system of jealousies and antagonisms.

The great lesson derived from the whole is that there can be no such thing as an abiding love to man, which is not based upon a love to God. The second table of the Law is dependent upon the first. A love to man which shall abide in perpetuity must spring from a previous love to God. There is no procreative power in human nature. There is no hope for mankind in culture, even when extended to sixty generations. There is no secure governmental basis secured by education simply and singly.

With these and kindred negative results, does China now appear before the

Christian world. She yields her unconscious testimony to the wisdom of God's plan of salvation. She magnifies the glory of the cross by assisting to show that it is not possible in any other way to save men. With all his rags about him, with the sunken lines and sallow visage of a moral famine, the prodigal son is feeding upon the husks, and just beginning to ponder within himself the question of returning to his father's house.

MEMORIAL OF MRS. WADE.

LETTER FROM DR. WADE.

Rangoon, Dec. 16, 1868. — While you were writing the words, "Your favor of Aug. 13, announcing the improved health of Mrs. Wade, came in yesterday, and filled us all with gratitude to the Giver of all good," &c.,—she was enjoying health, bliss, and life eternal with the spirits of the glorified in the presence of the blessed Saviour, and I, alas! a homeless wanderer, bereaved of all that made my life happy, and bereaved not merely of a most beloved companion, the best of wives, but of bodily health, and most deplorable of all, bereaved of a sustaining sense of Divine favor and guidance. The conflict between flesh and spirit, doubt and hope, has been distressing indeed. But I cling to the exceeding great and precious promises of God in Christ, and wait in hope that the God of all grace, after He hath chastened me a while, (as He seeth needful for me, though not joyous but grievous for the present,) will, nevertheless, make my present afflictions work out for me "a far more exceeding and eternal weight of glory."

Mrs. Wade's state of health seemed, until the evening before she died, as favorable as when I wrote Aug. 13th. That evening, while sitting at the table eating her dinner, she was suddenly taken with an apoplectic fit, in which she continued through the night and expired a little after sunrise the next morning. When first taken, she had only time to look at me and say, "I am going," in a tone of satisfaction, when she became helpless, speechless, and very soon apparently insensible. The

Deputy Commissioner and a Mrs. Nail remained with her all night; Dr. and Mrs. White, most of the night; the native Christians also were with us, manifesting the greatest sympathy and love. The event was so unexpected at the time, and so sudden, that the shock added to personal illness and followed by my hasty removal and entire breaking up of home associations, was and is overpowering, paralyzing. All the afflictions of my past life seem light indeed compared with this. But do I murmur? God forbid that I should do so a great sin! God is love; God is righteous; I only blame myself, that I so soon faint in this day of tribulation. I blame myself too, that I should have had so much dross in me, as to require so hot a furnace to consume it. Yet it is far better to have it consumed now, than to have it remain till a future period. When I am able to take this view of the case, I do thank God and take courage in that He does not leave me without chastisement, whereof all His children are partakers. God does not afflict willingly. There must be some gracious design, which, when attained, will more than repay the suffering. "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him," who hath borne my grief and carried my sorrows.

WAS IT A WASTE?

THE question is often asked, *Why is this Waste?* Come with me, and I will show you.

A school-girl in Haverhill, Mass., reads her Bible, and finds the command, "Go work in my vineyard." She ponders over it and prays, "Lord what wilt thou have me to do?" She looks for an answer to her prayer, and it comes. She really desires to be a co-worker with God, and He accepts her desires. She begins to work for God, and a sense of the worth of souls is deepened till she comes into sympathy with her Saviour, and her heart is enlarged to take in the wants of the world. Then she reads, "Go teach all nations,"

and "Lo I am with you." Again with earnestness she asks, "Lord what wilt thou have me to do," and a great life-work opens before her. Providence brings to her the solemn question, Wilt thou go to a heathen land? She promptly answers, I will go. When discouragements arise, she writes: "None of these things move me, neither count I my life dear to me. A consciousness that this is the path which my Heavenly Father has selected for me, and an ardent desire for the salvation of souls, constrains me to cry, Here am I, Lord send me where Thou wilt." Thus wrote Harriet Newell before she was eighteen years old.

Was there not, at this early period, a foreshadowing of that compensation which God bestows upon His people? It was not all trial and sadness. She began, on entering the wilderness, to gather flowers the fragrance of which gave her delight. She found the hidden manna which nourished and sustained her soul, and gushings of the water of life which invigorated and refreshed her spirit. After an evening devoted to the contemplation of her future life, and to prayer for guidance, she writes: "There is a consolation in giving ourselves away to God, and feeling willing to be guided by Him in the path of duty, which nothing else can afford." Just on the eve of her departure for India, she wrote to a friend of her sadness in leaving friends, and said: "Is it not for Jesus that I make these sacrifices, and will He not support me by His grace? O yes, my heart replies, *He will.*" After going on board the ship she writes to her mother: "I am tranquil and happy; the undertaking appears more noble than ever. Here am I, dear mother, in a neat little cabin, with — [mentioning the friends who were to sail with them]. Think not that we are now sitting in silent sorrow, strangers to peace. O no! Though the idea that we have left you, to see you no more, is painful indeed, yet I think I can say that I have found the grace of the Redeemer sufficient for me. His strength has been made perfect in my weakness. We have been singing this evening; and can you believe me when I tell you that I never engaged in this

delightful part of worship with greater pleasure?" Did not the angels listen with interest to those songs of praise? Did not Jesus say, to each of those hearts, "Lo I am with you?"

On the voyage she wrote of health and of temporal comfort, but more than this, of the presence of God. She says: "God has often given me the enjoyment of Himself. I think I never enjoyed so much solid peace of mind, never was so free from discontent and melancholy, as since I have been here." Although tried and disappointed in their missionary plans on reaching India, she found much that was interesting, and after expressing the strongest affection for her mother and family, she wrote: "Whenever you think of me, think I am happy and contented, and that I do not regret coming here."

After much pleasant Christian intercourse with their English missionary brethren and sisters, they were obliged to leave India, by order of the government, and go to the Isle of France. Then came days of storm and darkness, of suspense and sickness. How was it then? "She was calm, patient, and resigned," says her husband. "She read through the book of Job, and found sweet relief from every fear in submitting to a sovereign God; and she could not refrain from tears, that God should give her so comfortable views of death and eternity. During her whole sickness, she talked in the most familiar manner, and with great delight, of death, and the glory that was to follow. Her mind was from day to day filled with the most comforting and delightful views of the character of God and Christ. In her dying messages to her friends, she assured them of her love, and said: "Tell my dear mother, that her Harriet never repented of any sacrifices she had made for Christ." At another time she said: "God has called me away before we have entered upon the work of the mission, but the case of David affords me comfort. I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

With this consecration and this hope she died. And was this life wasted? What high and noble aspirations filled her

soul. She wrote: "Nothing but an ardent wish for more extended usefulness first led my thoughts to the heathen world." This elevated desire led her into communion with God. Her mind was expanded, her heart purified, her nature sanctified, and she was made meet to be a companion for the angels. She lived in a heavenly atmosphere, and her light could not be hid. It "has shined" in every part of the world, and has led many a Christian to higher attainments in piety, and to greater usefulness. Who does not feel that Harriet Newell was a woman blessed of the Lord, and that her joys, even in this life, far outweighed her sufferings? And then her reward in heaven! Forever and forever will her name shine forth, as that of one who gave her life for the cause of Christ. Through all eternity will she have a place among those who shall stand before the throne and before the Lamb, clothed in a white robe, rejoicing that she was permitted upon earth to suffer for that Saviour who redeemed her, and whom she will praise forever with exceeding joy. This is the answer to the question, Why is this waste? Who would not covet such a life, such a death, and such an eternal reward? — *Mrs. Anderson in Missionary Herald.*

MATT. x. 5-42.

APOSTOLIC MISSIONARIES.

LET this type of the missionary stand, that he is a man without a purse, without a scrip, without a change of raiment, without a staff, without the care of making friends, or keeping friends, without the hope or desire of worldly good, without the apprehension of worldly loss, without the care of life, without the fear of death; of no rank, of no country, of no condition; a man of one thought — the gospel of Christ; a man of one purpose — the glory of God; a fool, and content to be reckoned a fool for Christ; a madman, and content to be reckoned a madman for Christ. Let him be enthusiast, fanatic, babbler, or any other outlandish nondescript the world may choose to de-

nominate him. But still let him be a non-descript, a man that can not be classed under any of their categories, or defined by any of their convenient and conventional names. When they can call him a pensioner, trader, householder, citizen, man of substance, man of the world, man of science, man of learning, or even man of common sense, it is all over with his missionary character. He may innocently have some of these forms of character, some of them he can not innocently have; but they will be far subordinate, deep in the shade, covered and extinguished to the world's incurious gaze, by the strange, incoherent, and unaccountable character to which he surrendereth himself mainly. The world knoweth the missionary not, because it knew Messiah not. The nature of his life is hid with Christ in God; he is not a man, but the spirit of a man; he is a spirit that hath divested itself of all earthiness, save the continent body, which it keepeth down and useth as its tabernacle, and its vehicle, and its mechanical tool for speech and for action.

The standard is a high one, and suiteth not an easy and prudential age, and we that are bred in peaceful places may stumble at it, and some of our self-sufficient spirits may scoff at it. But our fathers held it in reputation when they suffered the loss of all things, and counted them but as nothing, that they might win Christ; and the missionaries who came to our fathers were accustomed to it. And what is a missionary who shrinketh at it? Can he stand the stake or the cross, who can not bear hunger, thirst, and nakedness? Was any man a martyr who could not be an hungered for Christ? What are purse, staff, scrip, raiment, and friendship, but the help and sustenance of life, taking their value from the love we have of life? And if we are prepared to scuttle the ship, are we not prepared to sink the timbers, and cordage, and tackle of the ship? This unearthly dimension of the missionary character is in such keeping with the rest of the Christian dispensation, as to commend itself to our mind on that very account. Had it not been perfect in this its *beau idéal*, had it been accommodated to prudence and prac-

tice, a plausible, reasonable, fair-looking speculation like that which it seems hasting to become, I for one would have said this is not like a character of Christ's delineation; it wanteth the touch of the Divine hand; it hath not the supernatural air. It is of the earth, earthy; it is not of the heavens, heavenly; it is born of flesh, it consorteth with Mammon, and hath fellowship with Belial. I doubt whether it be an original or not; for here in Christ's style is a description of faith as the substance of things hoped for; and here is a cloud of witnesses, who by faith substantiated invisible things; and here is a description of the Christian life, as a walk by faith and not by sight; and here is a description of charity so perfect as to make the holiest man abhor himself; and here is a law which condemneth the justest men: and here is a rule of chastity; and a rule for behaving to enemies; and a rule for almsgiving, and a thousand other schemes and rules of Christ; not one of which is calculated in accommodation to man's imperfections, but in accommodation for God's perfections; not in measure with man's weakness, but in measure with the Spirit's power; not for the strength of fallen nature, but for the sufficiency of the grace of God. And shall the individual traits of the Christian character be superhuman, and the whole Christian not be superhuman? Shall the Christian be superhuman, and the missionary not be three times superhuman?

Stumble, therefore, who pleaseth at the severity of these institutions of the missionary; I glory in them. Tame them down who pleaseth; I, while I live, will uphold their sublimity. Temporize with them who please, they do it at their proper risk. Let it be mine to love and reverence my Saviour's words. Nay, moreover, let them who please cool down the temper of the missionary, and lower the rank of his high calling; be it mine to rouse his spirit, and if duty hindered not, to rouse my own spirit to the height of the undertaking. When the missionaries, the forlorn hope of our warfare, issue from the gate of our camp, let us cheer them with songs of ancient chivalry, with examples of ancient victory; let the daugh-

ter of Zion brace the heart of her warlike sons with her heaven-derived minstrelsy; that they may go forth in the spirit of the mighty men of old, and scale the steep which frowneth upon flesh and blood, and plant the good standard of the faith upon the loftiest battlement of the enemy's strongest hold — which, strong and lofty though it be, is permitted thus high to rise and thus sternly to frown, only that it may prove the good temper of the warrior's soul, and prove before the high witnesses of the contest how humanity in the weakest of Christ's servants is stronger than death and the grave, than earth and hell, and can triumph over them, and lead them captives, as did the great Founder and everlasting Captain of the missionary work.

Therefore, I say, let the lineament of perfection stand flaming forth, because it is the failing of human nature to rest satisfied with its attainments, and to come to a stand in its progress, through the might and multitude of surrounding objects. Unto feeble and faithless men, there needeth always a voice like to that which was given unto Moses when the people, pressed between the angry sword of Pharaoh and the raging sea, stood still in sore dismay — "Speak unto the children of Israel that they go forward." And of all men, the missionary needeth this voice the most, because his course is the roughest, and his enemies the most inveterate. As the Baptist came in the desert, so he cometh in the moral wilderness and spiritual desert of human life; and, though he be nothing but a voice, he crieth out, "Prepare the way of the Lord, make His paths straight; let every valley be filled, and every mountain and hill be brought low; let the crooked be made straight, and the rough places be made smooth." Such a one shall have in his teeth a phalanx of opposition, and he hath need of a heart like a lion's heart, and of a wing like an eagle's wing, and there must be upon his banner, "forward, forward." And that he may never faint or fail, his banner should be this Divine portrait of a perfect missionary, this safe-conduct and assurance of ultimate success to flame over the darkness of his path,

like the pillar of fire which directed Israel in the watches of the night. — *Rev. Edward Irving.*

RELIGION IN HUNGARY.

I HAVE the pleasure of communicating to you in this letter some interesting notices of our laborers in Hungary. Our indefatigable colporteur, Mr. Riedel, after laboring six months in Transylvania, passed a few weeks in October with his family in Pesth, and then returned again to his former attractive field of labor, where he proposes to continue his work uninterruptedly during the winter.

Transylvania is situated in the remote eastern part of Hungary, and has a population of about two millions of people, of various nationalities, languages, and religions. The nationalities chiefly represented are the Hungarians, who number over three hundred thousand, the Rumanians nine hundred thousand, and the Saxons from two hundred to two hundred and fifty thousand. These latter emigrated into Transylvania as early as the twelfth century. The Greeks, Jews, Bulgarians, Gypsies, and Armenians, are also quite numerous. The number of the latter is about ten thousand, and they constitute some of the most enterprising merchants and business men of the country. Among the various nationalities represented, sixteen different languages are spoken. The entire population is divided according to religion, nearly as follows: Hungarian Roman Catholic, two hundred thousand; Reformed Evangelical Church, from three hundred to three hundred and fifty thousand; Lutheran, twenty thousand; Unitarian, fifty thousand; Greek United Church, four hundred thousand; and Greek (not united), about nine hundred thousand. In this vast field there are only two colporteurs, one, sustained by Christians in Scotland, and the other, Mr. Riedel, sustained by the American and Foreign Christian Union. In giving an account of his labors, Mr. R. says, "Last summer I spent a considerable time in Roman Catholic towns and villages, and not only were no obstacles placed in my way, but everywhere I was met with great

readiness to purchase the Word of God, as well as books and tracts. At Pentecost I visited Shickshamja, a place where some relics of saints are kept, and where at that time many thousands of pilgrims had congregated. I was very much struck with the idea that occurred to me, that though we were all traveling along the same road together, yet the object was different, their object being to receive priestly absolution, and my errand was to offer the Book to them, in which the only way of salvation is to be found, and the only Saviour who can remit and take away sin. It was probably the first time, as long as pilgrimages had been made to the place, that the Word of God was publicly sold to the people. The first day I sold twelve Bibles and nine hundred and forty-three tracts. In mid-summer, I was informed that about two thousand Italian railway laborers had come to Transylvania, and I visited them. I was everywhere received by them with marked respect. At one of the stations, where I arrived on a pay-day, I sold in a few hours twenty-nine Bibles, forty-seven Testaments, and three hundred and eighty-six tracts. While I was satisfying my customers, one of the men raised his Bible high above his head, and addressed his companions as follows: 'Comrades! only a short time ago we were under Austrian rule; then these books were forbidden. If the priests discovered a Bible in any house, the possessor was required to give it up; if he refused, the punishment was excommunication. To-day, Italy is free! We neither frequent the confessional, nor do we surrender these books to the priests. Friends, let us freely purchase the Bible! Viva l' Italia!' The officials and overseers likewise purchased Bibles and tracts, and expressed themselves most grateful to the Christian friends, who had sent so far to provide them with useful literature in their isolation."

In reference to our evangelist, Rev. Mr. Frohlich, Rev. Mr. Konig from Pesth thus writes, "I am happy to state that his work, quietly and modestly commenced, promises more and more good for the future. I mentioned to you in one of my

late letters that in August he was invited by Superintendent Torok to officiate for him at Pesth, during his absence to the baths at Carlsbad. This invitation was very honorable and very interesting, as it gave Mr. Frohlich an opportunity to preach on four or five Sabbaths to the principal Protestant congregation of the capital, before an audience of fifteen hundred or two thousand hearers twice every Lord's day, apart from addresses at baptisms, funerals, &c. He also preached once to my own congregation after Professor Torok's return. Just at this time, a new opening occurred for him, which will interest you the more as it is a fruit of his former labors.

"You are aware that he on his journeys has made the acquaintance of very many pastors, and those of them who visit Pesth occasionally, regularly come to my house, and are most welcome guests. One of them, an intelligent young man, paid me a visit about three months ago with one of his brethren, and in the course of a long conversation on the entire absence of religious periodical literature in Hungarian, I threw out the suggestion whether he (knowing the German, and being able to make use of German periodicals) would not undertake the publication of a Hungarian periodical similar to that which I publish in German. He expressed many doubts as to the probability of success, and I thought the matter was forgotten. However, about six weeks ago, I received, by post, a pretty heavy package containing a very long letter in folio size, an elaborate programme of a new periodical, an invitation to Protestant Hungary to encourage this new effort, and last, not least, a complete first number of a paper to be entitled 'The Mount of Beatitudes.' All this Pastor Kovacz sent for my inspection, desirous to know whether I approved or disapproved. I was, of course, greatly surprised and cheered. An examination of his programme, as well as of the paper itself, led to the conviction that nothing better could be offered to starving Hungary than a paper of that kind. I found every article very good, truly evangelical, and at the same time adapted to the taste

and the intellectual level of the country. Is not this the very thing we are aiming at? quietly to act on the *movers*, and make the *native pastors work*, with aid, if needed, from abroad.

"The paper is to contain Scripture exposition, biographies of Christian men and women, Missionary intelligence, both Home and Foreign, &c., the first number to be published January first. It is interesting that Pastor Kovacz, in his programme, distinctly says, 'As regards the spirit of the periodical, my purpose is that it shall always be truly evangelical, and that modern Rationalism be never admitted into its pages.'

"This enterprise I think ought to be encouraged. As regards myself, I have engaged to superintend the printing, supply Mr. K. with German periodicals, and endeavor to obtain some pecuniary assistance, until the paper shall become, as I hope it will, self-supporting. The American Tract Society would perhaps undertake some small pecuniary responsibility.

"As regards Mr. Frohlich, there appeared to me a distinct call for him to proceed once more to the same locality, where the Lord has hitherto prospered him so much. He left Pesth a week ago, with the following instructions: 1st. To seek opportunities, as on former occasions, for preaching. 2d. Further to confer with Pastor Kovacz in regard to the periodical, to acquaint other ministers and teachers with the plan, and secure their coöperation. 3d. To establish additional depositories for tracts and books. 4. To aid in distributing the Bible among Roman Catholics." — *Christian World*.

CHINA AND THE GOSPEL.

IN dividing the earth among the various branches of the human family, God has assigned to the Chinese one of the fairest portions.

Lying very nearly between the same parallels as our own country, and its surface diversified by high mountains and broad plains, it exhibits a similar variety in climate, soil and productions. Its warmest regions not so hot as to enervate their

inhabitants: its coldest not so severe as to dwarf their stature or paralyze their powers, it is eminently adapted to become the home of an energetic, industrious people. Dwelling apart from other races, and expanding in their own arena, the Chinese have accordingly multiplied to a degree which, if not incredible, is at least fairly inconceivable.

The census reports are not strictly reliable, but there can be no doubt that the population of the Eighteen Provinces amounts to three or four hundred millions — a number of which we can form no adequate conception. It may, however, aid our apprehension and, perhaps, impress us with a sense of our responsibilities, to recollect that this implies a death rate of a million a month — or, again, to represent this vast multitude as marching in procession four abreast, with intervals of a yard, and to calculate that like an endless chain it would be sufficient to girdle the earth twice around.

That this mass of humanity is pervaded with the principles of some kind of civilization is self-evident, for without it, it would be impossible for the country to sustain so dense a population; and when we come to examine their social conditions, we are compelled to acknowledge, that in everything that pertains to material welfare, the Chinese are far in advance of any other pagan people.

Still they are pagans, and the grand experiment which they have been working out through thousands of years, only serves to show that the highest degree of happiness and prosperity, even in this life, is not attainable without the guidance of a divine revelation. Atmospheric pressure may raise the waters of a stream to the height of thirty-three feet, but it is only the sun that can draw it up to the clouds, paint it with rainbow hues, and cause it to diffuse fertility and beauty over many lands. A bad utilitarian philosophy may enable men to exist together in a social organization, but it is only the gospel of love that can restore the bliss of Eden to human life on earth and fit it for heaven. If we inquire why, through all these rolling centuries, this great hive of human life has been left without the gospel, we are

not likely to obtain any very satisfactory answer. If we look at the question on its God-ward side, we may conjecture that the Almighty has left them to work out some problem for the instruction of future ages, which even the angels may desire to look into. Or if we look at it on its human side, we may ascribe the melancholy fact, in part at least, to the corruption and apathy of the Church of Christ. But it is more important for us to learn that the Church is at present in a better condition for evangelizing China than at any previous time; and that providential events plainly indicate that the great undertaking will be finally accomplished.

It would be wrong to infer from the ill-success of the early missions, that the enterprise is a hopeless one, as those efforts were all put forth under circumstances of peculiar disadvantage.

The Nestorians of Syria who first planted the cross in the Chinese Empire, A. D. 627, met with imperial favor and great encouragement at the outset. They founded numerous churches in the vicinity of the capital, and continued to exist in large numbers in the Northern provinces as late as the time of the Venetian traveler, Marco Polo, near the close of the thirteenth century. But since that date they have faded away without leaving any impression on the Chinese society, or anything except a monumental stone to show that such a people ever existed in China.

The very inscription that records their labors betrays the secret of their failure. It discloses the fact that they wrapped the leading doctrines of the gospel in a veil of mystery, and diluted them largely with pagan error. Nor had those Syrian Christians any knowledge of human science to make amends for the weakness and deficiency of their spiritual weapons. Representing a culture decidedly inferior to that of China, and unsupported by national influence, it is not to be wondered at that they failed to move the mind of the Chinese people from its old foundations. It is rather surprising that they achieved even a temporary success.

The Roman Catholic missionaries who entered China in the sixteenth and seventeenth centuries, possessed all the prestige

of superior science, but they failed to give their converts the Bible, which is the only foundation for permanent success. Un-supported by political influence, they were eventually driven from the field or obliged to labor in secret and in jeopardy of their lives, while their infant churches were almost annihilated by cruel persecutions.

Within the last thirty years, however, the crusade has been renewed under more favorable auspices; and the work of ages has reached a new stage in its development. Roman Catholics are propagating their faith with fresh ardor, and Protestants are briskly engaged in giving the Holy Scriptures to the Chinese people. Both enjoy the protection of Christian powers, and are backed in their efforts by the manifold influences of an aggressive civilization.

The country that once fancied herself supreme among the nations, is now overshadowed by the growing power of Christendom. Along her northern frontier stretches the vast territory of Russia. On the southwest and southeast are dependencies of England and France. Her entire sea-coast and some of the great rivers of her interior are open to the commerce of the world; while on the east, across the Pacific, but distant from her sea-ports only one month, she sees the swelling population of a great Christian Republic.

Bound to these nations by treaty stipulations, which not only secure the permanence of commercial intercourse, but guarantee the religious freedom of her own people, it is no longer possible for China to recede into her former seclusion; and there is no reason to apprehend that any wide-spread or systematic persecution will occur, to check the progress of the missionary work. Local storms may, indeed, destroy the hopes of the husbandman in particular districts; but the harvest of the nation is steadily advancing to its full maturity.

The commencement of the enterprise has been marked by a healthy growth. The converts in connection with the Protestant churches in China, who were not so many as 400 in 1850, are now more than 4,000, a rate of increase which is

amply sufficient to encourage and reward the exertions of the friends of missions.

Let the Church redouble her efforts, and every individual member feel it an honor to contribute something to the great achievement — an achievement, the grandeur of which inspired the last appeal that came from the prolific pen of John Angell James. "China converted to Christ," exclaims that eloquent writer; "what a conception! what a prospect! Illustrious scene, thine it is to close the long series of preparatory providential events for the welfare of that mysterious people. Thine to give meaning to those dark chapters of their history, which for so many ages have shut them out from the fellowship of nations — thine to add another and a brighter gem to the crown, and to adorn with its richest honors the mission of our Immanuel — thine to constitute the brightest beauty of millennial glory! Hasten, glad era, thine auspicious arrival; and heaven and earth will join in the chorus, 'Hallelujah, for China is converted to Christ!'" — *For. Miss.*

REVIVAL AMONG NATIVE AFRICANS.

WE have once before remarked the new condition of the work in Liberia; that is, the body of the church grows faster than the number and effectiveness of the ministry. This result will be increased, probably, by powerful revivals, which occur occasionally to a limited extent. Of such a revival we have an account below, in a letter from Rev. James H. Deputie, dated at Mount Olive, in the Bassa country, July 27. It is to be noted, that this revival influences the *native chiefs*, and promises to enlarge the mission.

Since I wrote to you last, God has poured out His Spirit abundantly upon His churches here on the Western Coast of Africa, and the labors of His servants have been greatly blessed. Not only have the Americo-Liberians been the recipients of these heavenly showers, but a portion of the aborigines of the country have shared largely, and to-day they are able to rejoice in the God of their salvation. The little church here in the wilderness

among the natives is still fighting for victory, and God has passed by this way lately, and greatly encouraged us by giving us seven more from the enemy's ranks, and they are now in the army of the Lord, and bid fair to become useful soldiers of the Cross.

An old man of over a hundred years of age sent two men to me the other day, to know if we could send a "God man" (as he called him) to his town, to preach to his people and teach his children. He is a heathen man, and has long served the devil. He can speak no language but the "Bassa," his native tongue, and has never seen a civilized town, though he lives but twenty miles from the beach. He is the principal chief of this section of country, and many are the horrid tales that he can tell of the Spaniards and the African slave-trade. He is now anxious that his children and grandchildren be taught better lessons than those that were taught him by his ancestors. He has a son who is a member of the church here, but previous to his conversion was what is called here a "country devil." The whole section of country, from the Farmington River to the "Duc," may now be considered a fine field of labor for the promulgation of the gospel, as the natives are anxious to have their children educated, and their young men come under the rules of civilization.

Many of the young men now in the country were once members of mission-schools, and after they made some advancement in their studies, became tired, and strayed back into the country. They carried their religious impressions with them, and now, while some of them hold the reins of government among their tribes, God is answering the prayers of those servants who toiled with these youths day and night, and is making instruments of them in His hands to make a way for the gospel to "run and be glorified." How true is the word of God: "Cast thy bread upon the waters, for thou shalt find it after many days." The money expended here by the Missionary Board has not been expended in vain, and there is much work here to do yet. "The field is now white already unto the harvest."

On the Farmington River, nine miles below this station, at New Tom's Town, the Presbyterian Mission has commenced operations with favorable prospects. New Tom is a chief of great influence in his section of country, and his action has created a great jealousy among his fellow-chiefs, and they are all now anxious to follow his example. — *Miss. Advocate*.



JAPAN.

THE Americans are not, as yet, a homogeneous nation. The population at present is a vast gathering of fragments of races, which have not thoroughly blended. But in time this will be done. In the midst of the mass there is at work a splendid leaven. There are numbers who love the truths of the gospel, and desire that it should be widely known at home and abroad. So far as home is concerned, we feel assured that this most valuable portion of the American community will increase in power, and exercise a healthful influence upon the great Republic.

In a missionary point of view, the American Christians are second to none, their enterprising nature peculiarly fitting them for the work of evangelization in remote, and, we may almost say, inaccessible countries.

In January, 1866, a most interesting letter was addressed by Mr. C. R. S. Brown, an American missionary at Yokohama, in Japan, to a member of the Parent Committee of the Church Missionary Society, in which he calls upon all Christian brethren for their earnest prayers that the partially open door in that country may be set wide open for the introduction of the gospel.

Among other obstacles to the extension of Christianity which he enumerates in that letter are the penal edicts, which, at the time he was writing, were still in force against Christians. "There is no evidence," he writes, "that the old edicts against Christianity have been revoked: no proclamation from the Government as yet assures the people that they would not be treated as criminals worthy of

death, should they be suspected of favoring the Christian religion. We call upon our brethren in Christ to pray that this last obstacle may be removed."

That these edicts are not regarded as obsolete, but may be brought into action at any moment, according to the caprice of a heathen government, appears from the following paragraph which appeared in the "Homeward Mail" of Sept. 7th:

"From Nagasaki we hear that the governor had caused to be drowned 200 native Christians because of their religion, in spite of the remonstrances of the foreign consuls. There being about 40,000 native Christians in Japan, it is to be hoped that European nations will be able to find some means of yet saving them from extermination."

Japan has of late been passing through the miseries of civil war. A great revolutionary movement has convulsed the country, the causes of which are explained in the following communication from Bishop Williams of the American Episcopal Church, dated January, 1868:—

"The Daimiyos, or several of the more powerful of them, seemed determined to abolish, or greatly modify, the power of the Tycoon, and elevate the Mikado to his legitimate position as emperor *de facto*, as he is *de jure*. For more than two hundred years the Mikado has been a nonentity, leading a life of seclusion, kept almost as a prisoner of state, and bound by the strictest rules of etiquette, which prescribed nearly everything he could or could not do. In the mean time the Government has been administered by the Tycoon and Council of State, some more important affairs being referred to the Mikado for approval.

"The Daimiyos were compelled by Gongen Sama, the successor of Taiko, to reside at Yeddo six months in the year and were not permitted to take their families with them when they visited their provinces. They were kept virtually as hostages—guarantees for their good behavior—pledges that they would not attempt a revolt in their absence.

"The more powerful Daimiyos have long felt very restive under such treatment of the Tycoon, whom they looked

upon as one of their peers, only a Daimyo like one of themselves; and since the late treaties, they have forced the Tycoon to consent to their residing permanently with their families in their own provinces. They have been drawing around the Mikado, evidently with the intention of elevating the Mikado and weakening the powers of the Tycoon.

"All of these changes tend to the furtherance of the gospel. The unrestricted opening of the country to the spread of Christianity will very probably be effected by the independent action of the princes.

"The missionaries are much more open and free in their intercourse in instructing the Japanese than when I left the country. Mr. Ballagh, of the Dutch Reformed Mission, gathers a number every Sunday morning in Dr. Hepburn's dispensary, for prayers and instruction in the Bible. The Sunday morning I spent in Yokohama there were about fifteen present, and they were remarkably quiet and attentive. Most of them had their Bibles open, and followed his explanations very closely.

"Mr. Verbeck, the only Protestant missionary in Nagasaki, teaches, several hours a day, a Government school. He feels much encouragement in the great work he is doing, and some facts he mentioned are full of interest; but he would not like to make public the particulars of his work at present, as there has lately been some excitement at Nagasaki on account of the Roman Catholics."

For some considerable time Dr. Hepburn has been engaged in compiling a Japanese-English Dictionary, containing about 40,000 words. This valuable work has lately been published at the Mission press in Shanghai, and will be most useful to both Japanese and English, in prosecuting the study of the respective languages. The missionaries stationed at Yokohama are now engaged in translating the Gospel according to St. Matthew, and we expect soon to hear of its publication.

The Japanese are an intelligent people. They are most eager, moreover, to acquire an insight into the various arts and sciences which are known to Europeans.

Not, indeed, that printing is unknown in Japan. Though unacquainted with movable types, they have for a long time made use of a kind of stereotype in wood, by means of which they have produced various works of science, moral philosophy, poetry, travels, and even encyclopædias. They have the greatest respect for literary men, and the facility with which the missionaries have acquired their language will greatly tend to command their respect and attention. This facility is owing, not to the simplicity of the language, but to the perseverance and unwearied exertions of the missionaries.

The Japanese language is not, as is often supposed, a mere dialect of the Chinese, but is said by philologists to be so dissimilar to all known languages in structure, grammar, and every characteristic, as to prove that the nation who speak it must be a distinct race and colony. The Chinese language is monosyllabic. The Japanese is polysyllabic. It has a sweet mellifluous sound, and has an alphabet of forty-seven letters, which may be written in four different sets of characters; in addition to which the Chinese is used as a kind of learned character. Another means of attaining to closer intimacy with the natives, and indirectly promoting the cause of Christianity, is the medical dispensary.

This institution is open daily, except on Sundays, the number of patients averaging about thirty; and as they come from all parts of the country, the opportunities thus afforded for good are incalculable. On entering the dispensary you may see the ten commandments and various passages of Scripture translated into Japanese, and suspended from the walls, showing that the balm of Gilead occupies a prominent place among the healing medicines of the missionary.

There is also a class of medical students, numbering eight persons, who take the greatest interest in the instruction given to them by Dr. Hepburn. Medicine, indeed, is a science which is much cultivated in Japan, and original works on this subject are often published in that country. — *Miss. Gleaner.*

A FAITHFUL TEACHER.

ONE of the missionaries of the American Board in the Mahratta field, India, wrote some time since of one of his native teachers, as follows: "The teacher at Takli has labored under peculiar disadvantages. No suitable house could be obtained for him, and during the first five months of the year he was obliged to live in a little hut, constructed almost entirely of the stalks of bazari. This, however, would afford very little protection during the rainy season, and it was necessary to make some other provision for him. Efforts were made during the hot season to build a chapel and teacher's house, but owing to the opposition of some of the villagers the necessary timber could not be secured. The opposers then went to the teacher, and boastingly asked him what he would do. His reply was, 'I shall remain here and do the Lord's work, and the Lord will take care of me.' Nothing daunted by

these failures, he obtained temporary accommodations in another house, and immediately commenced building, with his own hands, a more permanent place of residence. This was completed in less than two months, although the care of the school occupied a large portion of his time.

"No place has been secured for the school except the shade of a large tree. Here, during the hottest days of summer, and during the intervals of rain in the rainy season, the children have assembled, and their interest in their studies may be seen in the rapid progress they have made. Several, who fourteen months ago did not know a single letter, can now read with considerable ease. Notwithstanding these peculiar circumstances, not one word of complaint has been heard from either teacher or scholars, and this is the largest, and in many respects the most promising, school in the district." — *Miss. Herald.*

AMERICAN BAPTIST MISSIONARY UNION.

ARRIVAL OF MISSIONARIES.

Mr. and Mrs. Partridge, designated to the Chinese Mission of Bangkok, arrived at their station, January 20th.

ANNUAL MEETINGS.

The fifty-fifth annual meeting of the American Baptist Missionary Union will be held in Tremont Temple, Boston, Mass., on Tuesday, May 18, 1869, at 10 o'clock, A. M. The annual sermon will be preached by Rev. W. W. Evarts, D. D., of Illinois, or by Rev. George Dana Boardman, D. D., of Pennsylvania, his alternate.

G. W. BOSWORTH, *Rec. Sec.*

Haverhill, Mass., March 16th, 1869.

In accordance with a provision of the Constitution, the fifty-fifth annual meeting of the Board of Managers of the A. B. M. Union will be held in Tremont Temple, Boston, Mass., immediately after the final adjournment of the meeting of the Union, which convenes on Tuesday, May 18.

G. J. JOHNSON, *Rec. Sec.*

Burlington, Iowa, March 16th, 1869.

POSTPONEMENT.

On account of the delay incident to the final collections at the close of the financial year, it is necessary to postpone the acknowledgment of the Donations received in March till the issue of the Magazine for June.

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THE MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

NOTES OF A TOUR TO SHANLAND.

By REV. A. T. ROSE, RANGOON, BURMAH.

[Continued from page 188.]

Curious Visitors. We had now passed over the mountain. The descent was as trying to our limbs as the ascent. We were now in the valley of much fine rice cultivation and small villages in all directions; cattle and ponies were apparently plenty. On arriving at the town of Ming Tong, we soon had the Amatgyee and a number of the court-people to see us, and a visit was arranged to the Tsaubwa's after breakfast. We stopped under a banyan-tree. The town turned out to see us. Some fine appearing women brought goglets of water, and some of their best dishes of rice and vegetables. They had many questions to ask; they told us of a large party that passed through and spent some time about them some two years ago. From the description I had of it, this must have been the party of Capt. Watson and Mr. Fedden.

Tribe of Yans — Their Dwellings. The Amatgyee and several others called by that title are Yans, rather large, fine looking men, they are clever and sharp in argument, and quick to see a point, and to feel the force of argument. They spoke the Burmese like Burmese, which thing Shans rarely do. The Tsaubwa is a lad of sixteen or eighteen years, very fair and of pleasant face, but not otherwise attractive, except that he appeared kind and amiable. He did not seem bright and intelligent. He was thin, and his eyes a little glassy. I was told he uses opium. He has three wives, but no children. His province lies south of Theban and is very small, not having more than 2,000 families. There are many widows, and families without fathers. Some of these fathers went to English Burmah and have not returned; others have gone to join the king's army, and have not returned and will not. The Tsaubwa talked pleasantly and asked questions, but said he had not been anywhere and did not know much. Our preachers preached well, and the Tsaubwa and the large company present listened well. But they wanted to hear the white teachers. Their wishes were cheerfully complied with. There were many orange-trees about the Tsaubwa's house, and peach and cherry trees, covered with their beautiful sweet blossoms, were seen all about the town. The village is small, of not more than a hundred houses, but many small villages

are near. The Tsaubwa's house is large, of hard wood posts and pine boards, built by Chinese carpenters some twelve or fourteen years ago. The work is very rough, inferior to the coarse work of Burmese carpenters. Before the war in western China, the Chinese were accustomed to come to the Shan states yearly to get jobs of work, such as kyoungs, court-houses, dwelling-houses for the Tsaubwas, &c. But for twelve years or so they have ceased to come. There are no carpenters among the Shans, as a rule, and you see nothing among them that indicates the presence of carpenter's tools or carpenter's labor, except in the Tsaubwa towns, and even there, but very little. The Tsaubwa asked us to stay all night and sleep in his house.

Jan. 29. — We left Ming Tong at two P. M., and passed over the hardest and most difficult road of any day yet, up a very steep and high mountain, 3,000 or 4,000 feet, then down into a deep gorge, dark and gloomy as night. We followed a little stream, first on one side and then on the other for a mile or two, then up another mountain, and down again into another valley of shelving paddy fields, then up another high hill to the village of Non Noy, where we slept. The people here make the finest Shan dabs.

Face of the Country. Jan. 30. — Came on to the village of Hom Nye; a little further, to a deserted village. A part of the village was destroyed by fire by the Tsaubwa's people, and two men killed. We found apples here, very hard and sour, not at all fit to eat, though our Shan man pronounced them very good. We crossed two streams of clear, running water with gravelly bottom, the country hilly, but no large mountains. The road good, the country more open, but little pine and more oak, of stunted growth, soil light and more sandy, the valleys of the streams cultivated with paddy. As we came on we saw several villages that had been destroyed, and places where there had been fighting between the Ming Tong and Ming King men. Saw a company of men whose houses had been destroyed; they were watching for some Ming Tong men, and swore vengeance on those who had destroyed their property.

We were now just on the line between Ming Tong and Ming King, and a company of Ming Tong men with bullocks was expected to come along the road we came, on their way to Ava, but we heard they had gone another way, via Theban. We crossed two more fine streams before coming to Nom Ting; the streams before mentioned empty into the Nom Ting. It flows nearer Legya than the map indicates, and not so near Monai. The country was open and level compared with that of the two previous days. We were in a large valley, surrounded by mountains. We slept in the village of Honasong Won, in the Tamoung's house, which he had deserted because an owl entered it in a manner and under circumstances that portended certain and fearful evil if he did not leave it immediately. Thanks to the owl's bad manners; but for this, we should have had no good place to stop. As it was, we had a large empty house all to ourselves. The people of this village make earthen-ware, of a fine quality, out of very white, chalky clay. These pots, jars and jugs were very pretty and strong, and would be useful, and sell well in Burmah.

Jan. 31. — Before coming to Ming King, we passed the earth walls of three old cities, all quite close together, two on beautiful high ground, and one in the low plain. Two were of middling size, one very small. The paddy plain is large and well watered; but a part seemed to be very poor land, white clay; a good deal of the plain was cultivated. Herds of cattle were seen here and there, feeding on the plain. These ancient towns have no memorial except these earth walls.

Our Shan man says they have books of history of the old cities and Tsaubwas of the Shan country, and that these towns flourished from two to three hundred years ago. This is his native place. Some sixteen or eighteen years ago, the Legya Tsaubwa made war on the province Ming King, and destroyed the city and many of the prom-

ment men. Our Shan man showed us the banyan-tree where his uncle and other relatives, with many others, were suspended by ropes from the limbs of the tree and then tortured to death with spears and sharp sticks.

Visit to Ming King. Between the ruined walls of the old town and the present town is a large group of pagodas, in all two or three hundred, I should say, but nearly all very small, three or four only of middling size. They are huddled together like so many sheep, and with as little order. They looked old and weather-beaten. Two or three have just been repaired and richly gilded. There are many small alabaster images of Gaudama; but they have not that smooth polish of those of Burmah. There were two middling sized bells of Shan make. There were four or five large images of Gaudama, from ten to twenty feet high, new, fresh and beautifully ornamented with colored and reflecting glass, which is brought into the country by the Chinese.

Shan Market. It was market day at Ming King and the street we came on was thronged with people, men and women, Shans, Paloungs, Tounghthoes and some Chinese. We went through the market. It was the most extensive of any we had seen, I think, though there were no European goods, or almost none. There was quite an extensive Chinese department, with very beautiful straw broad-brimmed hats, shoes, rugs, sugar, dried figs and other fruits that I do not know, but a kind of plum, I should think, walnuts, &c.

There were ten or fifteen Chinese there, but only for the time. They had their mules, and seemed to be going about from place to place, trading. There were beautiful water goglets of all shapes and sizes, of Shan make. Saw many kinds of knives, spades and hoes, baskets and boxes of bamboo work, very pretty, though the boxes made by the Shans are thought to be less beautiful than those made by the Burmese. The market was well supplied with coarse, common vegetables; we saw pork, buffalo beef, and what they called bullock beef; no fowls or eggs could be had in the town. The village is scattered over a large space, with gardens about the houses. Plantains are raised a good deal, but I saw no good fruit; all seemed coarse, dry and tasteless. The papya grows to a large tree and yields a large quantity of fruit; but we never obtained any good and ripe. The minban and the son koo are both beautiful fine trees, that I never saw in Burmah, though I am assured by my Rangoon men that the minban is not uncommon in Lower Burmah. The cherry, peach and apple trees are common all through this region. I presume the fruit of all is of a very inferior kind, judging from the apples, though the trees in blossom are very beautiful, and the fragrance exceedingly delicate and sweet. We also saw at this place the tea-tree.

Shan Ruler and People. The Tsaubwa of Ming King is a very inferior and rather repulsive appearing young man of twenty-three years, has two wives, three or four brothers older than he, and one younger. My impression of the whole family is by no means a pleasant one. The father, who died last rains, gained for himself the reputation of being more of a robber than a ruler; the son now in office, looks as if he might be quite capable of perpetuating the father's reputation. He uses opium, as do his elder brothers and the people about him. I was informed that the Paloungs make opium and sell it at as low a price as Rs. 15 per viss, but that they do not use it. But some Paloungs told me that they neither made it nor used it, but supposed it was brought in by the Chinese. About the Tsaubwa's palace, (of bamboos,) were at least fifty armed men day and night. They looked to be but half fed and half clad. The Government of the Shan country as a whole is as bad, I should say, as it well can be, and be called a government. It is far below the government of Burmah Proper even, in all respects. The Tsaubwas, as a rule, have no intelligence and no patriotism, and their natural manhood is squandered in idleness and dissipation. The influence of the Burmese government over the Tsaubwas is not of a kind to improve them as rulers.

Varied Scenery. Feb. 1. — Left Ming King about ten, A. M. The road was good. Saw a large Chinese caravan going to Monai. Passed through an open pine forest for four or five miles, no water for some distance. We took the more western road, as our Shan man told us it was nearer, or on the whole a better road. We were convinced afterwards that it was further and more difficult. We had several very beautiful views as we reached point after point in our long and winding ascent. Splendid and most fantastic valleys were in the midst of the mountains. We struck into the slopes of one of these valleys and followed about half-way around, like travelling around on the inside of an irregular and scalloped wash-basin. Coming in on the north, we passed down about half way to the bottom as we reached the west, and rising to the brim and passing out on the south.

After passing two mountains and valleys of this kind, we reached what I suppose to be the highest point between Ming King and Legya. Here we had a very fine and extended view of the country about Ming King and still on north as far as Ming Tong, and the lofty mountains and pine forests through which we passed the day before we reached Ming Tong. From this point we came down, down, down, through a narrow, winding stairway-like passage between precipitous mountains for about an hour and a half. The sun was getting low; it was dark and sombre; but not so gloomy as a somewhat similar road a few days before. This valley opened a little at length, enough to allow paddy cultivation on a small scale; a little water appeared, and soon a fine dashing stream. The road was rough and dangerous to travel after dark, being on the steep, and at times almost perpendicular, sides of the mountains. It was long after dark when we arrived at the village, Moke-mway, where we spent the night in the bouse of the head man of the village, there being no *zayat* near by. The head man was kind and cordial.

Feb. 2. — This morning the village and valley look charming, with many nice little vegetable gardens, with streams of water brought down from the mountains running through them. A few days ago in the southern part of Theinnee, I was reminded by the face of the country and especially by the oak-trees, with their sear and cast off leaves and acorns, that strewed the ground, and by the fires that were sweeping over the plains in all directions, of what is called Indian Summer, in the Western States of America in October and November. But in this valley the whole appearance and especially the little vegetable gardens, and still more the cherry-trees and peach-trees in full bloom, remind me of the white man's spring in the west, March and April. The valleys abound with oak and the slopes of the mountains are thinly set with pine-trees.

Shan Fruits. The finest bamboos are seen in all these regions, growing with the pine and oak. The jack, mango, custard apple and guava are seen all along, but not very abundant. The papya is more luxuriant and fruitful here than in Burmah. We find plantains all through the Shan states; but the fruit is not equal to that of Burmah.

Oranges abound at this place and through this valley, of a beautiful shape and bright yellow color, and of excellent flavor. The apples that I have seen are not fit to be called apples, though they belong to the apple family. The Shans say that these trees, now seen all through the Shan country, were produced from the seeds of apples brought into the country by the Chinese. The apples we got at different times from the Chinese caravans, though of a coarse grain and a little fibrous and woody, were juicy and of a fine flavor. This could not be said of any of the Shan apples that we saw. We often met with these trees, some very large, and towards the latter part of our journey they were covered with their almost white blossoms, that filled the air with a fragrance so pleasant, rich, and exhilarating, that it almost redeemed them from the odium of bearing such worthless fruit.

About a mile from where we slept was a zayat in a small village called Na-mwon, where we spent the Sabbath in a pleasant place by a Poongyee kyoung. Here were rought us fine oranges and two kinds of peas, one like the English marrowfat; the ther grows on a strong bushy stalk that supports its own weight. Both kinds were urge and good. Here we saw a few fine cedar-trees. The Shans call it fragrant ine. We can get no fowls or eggs; rice and herring and green mustard is still our iet.

Ruins of Legya. 3. — Found the road pretty good most of the way to Legya, where we arrived about ten or eleven, A. M. The country was open, but little timber but little cultivation, except in the valleys, which were well cultivated with rice. The country was hilly and well watered; beautiful mountains in sight, but far in the im distance. There are but few pine-trees to be seen, but they are very beautiful, eing in full blossom. The first twelve years of my life were spent in a part of the State of New York, abounding with pine; but I never saw pine-trees in blossom, certainly not such beautiful and gorgeous blossoms as bedecked the pines in this region. Our course was east. A few bad places in the road showed that this is not the main aravan road. There is enough of the town of Legya to indicate that at no very distant day in the past, it was a large and flourishing city. The wall that inclosed the salace of the last Tsaubwa, is of brick, is still good in front, and is about twelve feet high. The palace, said to be a fine one, was burned about fifteen years ago, and was never rebuilt. The old and last Tsaubwa died about the same time, and a Burmese governor has held the province since, in the name of the king.

The town is almost nothing now. Over a large space of the plain are indications of former dwellings and gardens and rice cultivation, where but little else than common jungle grass is now seen. There are several kyoungs, looking old and dilapidated, showing that the population and wealth that gave them being, have ceased to be. One kyoung, at some distance from the town, built by the old Tsaubwa, thirty or forty years ago, seems to have been elaborate and expensive; but we did not go to it. There are groups of pagodas in several parts of the old town, but none that would attract special notice. There are in all directions from Legya for miles, large tracts of old paddy cultivation, where but a few years ago rice was grown; but for some years, many of these fields have not been cultivated. From all I can see and hear, I am confident that twenty years ago there were twice or three times as many people in Legya and its surrounding villages as now.

A Nest of Robbers. It is still the common practice of the Shan people to make raids, one section upon another, one town against another of the same province, or one Tsaubwa with all his people, against another. Sometimes it is for plunder, when cows, bullocks, buffaloes, ponies, etc., are carried off, with all valuables that can be obtained; people that resist or follow in pursuit of their property are sure to be killed. At a number of places in Theinne, the remark was made by some of the people, "This village was destroyed last year," or "year before last," and the people everywhere seemed to be expecting or fearing a raid from some quarter.

As we passed from Ming Tong to Ming King we saw villages that had been partly destroyed and were entirely deserted. We saw men who said they were on the lookout for some of the people of Ming Tong, to seek revenge for the burning of their houses and the loss of their property. The Amatgyee, in whose house we slept the first night from Legya, told us that last year a raiding party from Ming Nong, in the southern part of Theinne, destroyed many villages and drove off many cattle, buffaloes and ponies, and that a number of people were killed.

Shan Court. We spent only a part of the day at Legya. Called at the governor's court, he is a tall, plain, sensible looking man, of no display; business was going on,

and there were some fine appearing Shan men in court. Officials stopped talking; clerks laid aside their writing; petitions were folded up, and all looked at us and listened to us. The governor manifested less surprise and interest than the crowd of court people around him, though he was respectful, and before we left seemed friendly and kind. Two fine looking women came into court from the inner apartments, to see and hear. The conversation here, as always elsewhere, turned at once to religion. Our Pass, which described us as "American teachers," "travelling by royal favor to teach and preach," etc., was well adapted to excite in all minds a desire to hear what the teachers who came to them with the royal permit, had to say.

Nothing seemed so much to puzzle the people, after they had heard our preaching as the fact that the king, who by repeated public proclamations glories in fostering the "divine religion" (Buddhism), should allow foreign teachers to travel through his country with a royal pass, giving the fullest liberty to preach the things of the Eternal God and of His Christ, so diametrically opposed to Buddhism. This was a mystery to the people everywhere, and was often talked of. I am sure that many thought, what the old man at Thongzai said, "if the king knew what doctrines you hold, he would not give you royal permission to travel and preach in his country."

Mountainous Scenery. Leaving Legya at three, we reached the village of Hot-be after dark, about twelve miles from Legya. Slept in the house of the Amatgyec, a fine appearing man with an interesting family. The road to this place was good, except a few bad places; the country open and rolling, high mountains at our right that is, southwest of us, and one quite high round-topped single mountain almost in front, that is, east of us. Far to the east of us are broken fragments of a mountain chain, extending northward and far to the southeast. Beautiful streams of water and cold springs were met with along the road. The soil on the upland hard and clayey. There were many low paddy plains.

Feb. 4. — Our course more to the south; road not so good, quite hilly, but little cultivation; jungle grass very stout; cultivated fields on the distant mountain sides inhabited by Karens; many streams of water. We fell in with a large company of Pausee or Pauthai Chinese. They are from Tah-lee, twenty days or more north of Theinnee. Yunnan they call We-nau-say. They say the war is still going on. A large Mussulman force had gone to Yunnan city, but they did not know the result. It had been reported through the Shan states and in Burmah, that the city of Yunnan had been captured by the Pausee army; but this company knew nothing as to the truth of this report. They were then forty days from Tah-lee, are going to Monai.

Country is still open, mountains to the right, quite hilly along the road. All the valleys are paddy fields. After eating rice we came to a zay (market); it was at a village, but in a place central to many villages, where the people brought what they had to sell; salt, gnapee, and the fruits and vegetables and domestic products and wares of that region only were for sale. I saw no European or Chinese goods. The country was very open and rolling, with many abrupt mountains of stone, thrown up it would appear, by volcanic action, resembling the mountains, or rocky elevations of the plains about Maulmain. The country here looks like the rolling prairies of the Western States of America, and yet it differs widely. The soil of those prairies is much richer, the crop of grass much stouter. There, so far as I know, are no stones to be seen, no mountains in sight, and often no trees, and none of these grand, craggy perpendicular piles of rocks, hundreds of feet high, to break the wearisome monotony. The road is good and the country well-watered. Enormous holes and fissures in the ground appear, as if currents of water underground had carried away the earth, causing it to fall in from the top. These appearances were more frequent along the valleys, where the water must be high and the current strong in the rains, but I saw them where there could have been no stream of water above ground at any time. A cavity must have been produced beneath the surface, to cause the earth to fall in as it had done in many places.

Black Karens. We spent the night at a village of the black Karens, and saw a *zayat* full of them, men, women and children. They are called Black Karens or Kalah Karens, because they are much darker than other Karens, and are thought to resemble the people of India. They have a language of their own, but unwritten, and of course no books. They understand the Shan language. They are Buddhists, and have priests and *kyoungs* of their own. They use Shan books in their *kyoungs*. We obtained some brass images of Gaudama at this place, which in symmetry and finish were not inferior to the best I have ever seen among the Burmans or Shans. I saw no others like them in the Shan country. The men dress like the Shans; the women have a dress quite peculiar to their tribe. The women, in their dress, complexion and features, a little more than the men, I thought, resembled the people of India. If the men should dress as nearly like the Bengalis as do the women, they too would almost pass for Black Kalahs. There was, so far as we could discover, no resemblance in these people to the Karens of Burmah. Our Karen boy could not find a word of their language that he could understand.

Feb. 5. — Where we stopped for breakfast yesterday morning was a *zay*, under a large banyan tree. A splendid fountain of water sent forth from the rocks a beautiful large stream. In it I had a refreshing bath.

A number of high rocky elevations from one to five hundred feet, some beautifully green with vegetation, and having large trees upon them, imparted to the landscape a fresh and cheerful beauty. But for these, the country would have been painfully bare and dull. The road from this point was more travelled and better than we had before found it. Just here we saw two carts, articles rarely met with in Shan land, and before we got to Monai we saw others. The rolling and open country through which we have been passing from Legya assumes more and more the appearance of a valley, still uneven and somewhat hilly, but the mountains both on our right and left are more distinct and wide apart as mountain ranges, and though many odd shaped single mountains, mostly of rock, and at times clusters and nests of these elevations are to be seen, still you see that you are in a valley somewhat like that of Laseo, of hills and vales and mountains and paddy fields and rocks and brooks and small shallow lakes and living fountains of water.

Facilities for Irrigation. Good water everywhere abounds; but once have we found bad water, (at a village of black Karens,) and there was good water within half a mile both north and south of us at that place. But you see but few villages, no comfortable looking dwellings, no fine smiling gardens and orchards, and but little to indicate that man appreciates, or is willing to avail himself of the advantages that nature so abundantly proffers. I have never seen a country where so large a part of the plains and valleys might be so easily irrigated through the entire dry season as the Shan country through which we passed.

Many of the mountain streams continue to send forth an abundance of water till the rains come on, and this water could easily be carried along the sides and around the bases of the mountains and all over the plains below. We often saw little streams of water running through gardens and door-yards in many villages. I am surprised that so little is done at gardening and fruit growing. But agriculture in all its branches is below par with the character of the government, and the degree of civilization attained by the Shan people. "Have nothing, lose nothing," is the wisdom dictated by the actual state of things in the Shan state. Seven or eight miles from Monai we struck the main road leading from Mandalay to Monai. From this point were mile posts, marking the distance. They were of teak, about twelve feet high, and eight or ten inches in diameter, eight square with a sort of head. We are constantly meeting with appearances that impress our minds with the conviction that all this valley was, within the memory of many now living, far more thickly peopled than now. There are but few monuments of Buddhism in the valley between Legya and

Monai, and those not of an imposing character. Here and there are small pagodas along the road; a few only of the many rugged, rocky mountain peaks, splendid sites for pagodas, have been used for that purpose.

Approach to Monai. The soil along the route appeared only of a middling character, and some very poor. The cultivation of the upland is of the most worthless kind; the low land is better cultivated and much of it is irrigated for a second crop of rice in March and April. Many fields were being ploughed when we passed along the valley. A good deal of land once cultivated is now, and for some time has been, idle. For two miles before we came to the town of Monai, the ground on both sides of the road showed that it was not long ago covered with dwellings and gardens. I learned from some of the people about the coast that within twenty years the town extended all the way to the large bridge two miles north of the palace. The ground here appears to be rich, but it is mostly grown up with jungle. As we got within three or four miles of the town, we saw more signs of Buddhism, clusters of images and pagodas, but all small, and looking time-worn. A number of the highest peaks were crowned with small pagodas. We passed pleasant plots of ground, once the sites of kyounge. The ruins of these buildings in many cases are still visible; but the locations will always attract the eye of the traveller; for the most beautiful and commanding spots in the region are selected for kyounge, and these spots are sure to be rendered more cheerful and inviting by ornamental and fruit trees. The palm, cocoa, bamboo, jack, mango, gangan, &c., some of the most symmetrical, conical shaped gangan-trees I have ever seen, were in and about Monai. There is a fine stream of water coming in from the northwest, which we crossed by a long and very good bridge, for Shanland, about five miles north of the town. In the bed of this stream and along its steep and high banks, we saw large white rocks.

[To be continued.]

LETTERS FROM THE MISSIONS.

BURMAH.

Mission to Karens.

LETTER FROM MR. D. A. W. SMITH.

The Telegram at Bassein. Henthada, Jan. 16, 1869. — A letter from the Rooms, dated Nov. 12, 1868, was received by me last evening. Probably long before this it has become known that the telegram transferring br. Carpenter to Bassein and myself to Rangoon, was most seasonably received, while the Convention was still in session at Bassein. Br. C. has already been laboring in his new field more than a month; but, as is seen by the above date, I am still in Henthada. After a conference with Dr. Binney, it was decided that I should remain in my field until after the Association, Feb. 20th, and spend the time as in other years, travelling

about, confirming the churches, and so far as lay in my power, prepare the field to be left alone for a little, I trust, very little season.

How it was received by the Karens. The Foreign Secretary says, "I trust you will at the right moment find yourself with your esteemed wife, planted again in the Theological School, and thus restored to your 'first love!'" You have forgotten that the Burman work was my "first love," and the Theological School my "first sacrifice" in Burmah, to a sense of duty, and the feelings with which now I return to the school are not exactly such as might be expected in the return of an ardent lover to his "first choice." I presume I can never expect to be more perfectly happy in any field of labor, than I have been here in Henthada. When the decisive

word came, I must confess to great sinkings of heart, in view of the change. The Karen pastors, sixteen in number, heard the announcement of the telegram in a public meeting, with manifest distress, and proposed at once to raise Ra. 100, in order to send a counter telegram to the Rooms, entreating to have the order reversed. When assured of the impracticability and futility of that measure, unknown to myself they drew up the accompanying letter, which they begged me to translate and transmit to the Rooms. I was not aware until then, how strong a hold I had upon the affections of the Karens in Henthada, and I was deeply moved. But after a few weeks' prayerful consideration of the whole subject, I felt convinced that of the three fields, the Theological School, Bassein and Henthada, if one of them must be left enfeebled, Henthada could, at the present juncture, bear it better than either of the other two, especially in consideration of a degree of supervision which I should hope to exercise over it, while in Rangoon and during the vacation.

In the present, too, I trust not very long, the field is left destitute of a Burman missionary also. I beg the Committee, do not contemplate leaving this field, so far as the Karen department is concerned, to the care and supervision of the Theological School in Rangoon. I should tremble for the result. I fear the shadow on the Henthada dial-plate would go backward, backward, backward.

Supervision of Henthada District. The occupation of the mission-house here for the two months of February and March, by myself and family, and the attending of the annual Association would be followed, I cannot but believe, with very decided advantages. During no two months of the year are the Karens more at leisure; and they are in the habit of coming in, in large numbers, in just those months, to visit the missionary, whom they are sure of finding at home, on account of the heat. The sight of the missionary and his family in the old spot, to say nothing of the positive advantage of conferring with him on matters connected

with the growth of the Saviour's kingdom in Henthada, would undoubtedly have a most salutary moral effect upon the people. They would return to their homes with the impression that there was still a foreign teacher on the field, who looked after their interest.

Northern Trip — Prome Karens. I have recently returned from a long trip to the north of the district, visiting churches which I was not able to reach last year, and then pursuing my journey until I found myself among the heathen Karens of the Prome district, who had never before seen a foreigner, who could talk their own language. Multitudes listened to the white teacher's words with close attention, and awakened the strong hope that they would before long embrace the gospel. I feel grateful to God for what I was permitted to see and hear among the Prome Karens. The kingdom of God has come near unto them. Pray that they may have grace to enter in before the door is shut.

In accepting the reappointment to a place in the school at Rangoon, I do it heartily, notwithstanding the unavoidable pain connected with the breaking away from this interesting field. I desire to labor wherever and in whatever capacity it shall please the Master to have me.

The Letter of the Karen Christians. Nov. 3, 1868. — Dear brethren in America. May the blessing of God be with you all. The preachers and disciples in Henthada salute you.

Just now we have heard that you have telegraphed, directing teacher Carpenter to come to Bassein, and teacher Smith to return again to Rangoon, and our hearts are smitten within us at the thought of teacher Smith's forsaking Henthada. And teacher Smith says that he hopes still to spend four months a year with us, but that is not enough. For with such an arrangement, our school in the city (the normal school) must be given up, and if that should take place, it will be very hard for us. Do pity us, and send a new teacher from America for Rangoon, to take teacher Smith's place there, and put back teacher Smith among us here.

Dear brethren, at the first teacher Thomas came among us, and many brethren

ren were converted through his instrumentality, and he nourished the disciples with the Word of God and our hearts were at rest, and we loved him very much; and in 1867, teacher Thomas was sent from us to Bassein, and we did not assent to that arrangement, not a bit; but teacher Smith came among us, and did for us what teacher Thomas was accustomed to do. There was no diminution in the interest or growth of the churches; but on the contrary, increase. Accordingly as we loved teacher Thomas at first, so afterwards we loved teacher Smith, and we want to retain him among us. We don't wish to exchange him for a new one. Do not be surprised at our feeling so. Love us indeed. We are like the youngest brother to you, we are weak and we lean upon you.

The help and support we have already received from you, we do not forget.

We who here subscribe our names, we entreat you for all Henthada. Be favorable to our request.

Teacher N-GPAY,
do. MOUNG PO,
TOO-WAH,
KAH LEE,
SAH OO,
AW-PAH,
TAH-BOO,
AW TOO,
KYAH-SAH,
LOO-BAU,
TAH-WAY,
MER-KYAU,
S-BO,
SHWAY MO,
B-YAY-LEH,
SHWAY NAU.

LETTER FROM MR. BUNKER.

The Toungoo Associations. Toungoo, Jan. 13, 1869.—I have just returned from the two Associations, Bghai and Paku. The Lord has evidently been with us. Our meetings were well attended, everything harmonious, and a decidedly good spirit was manifested throughout all our sessions. A strong desire for progress was manifested by the principal pastors, in plans for work during the coming year. Good Kyouk Kai is a host in the Lord. The number of churches

represented in the Bghai Association increased by four. I hope to write a full account soon, both of this and my recent trip to the Northern Bghais.

Project to Visit the Red Karens. Now I am to make a decided effort to reach the Red Karens. What will be accomplished, I cannot tell. I hope to be able to tell of something accomplished; but this is a country of great uncertainties. If I should wait, the apparent golden opportunity now presented would slip by. The Convention have appointed a teacher, and I hope we shall succeed in establishing him in the heart of the enemies' country, and that the time is not far distant when the Red Karens will see a "great light." Pray for us.

We are all enjoying a good measure of health, and have just as much as we can carry on our hearts and shoulders. Send us help soon.

JOURNAL OF MR. BRAYTON.

Fruit at Last. Mying-k-doung, Dec. 26, 1868.—Two weeks ago to-day I left home for a jungle tour; and have visited several churches and some heathen villages. The first Sabbath was spent with a little church not far from town. The second Sabbath I was at a heathen settlement some distance below here, called Ka-nway-k-bo. A deacon, and the leading man in the Kyong-dake church, formerly lived in that place, and many of the people now there are his relatives. Since his conversion he has often visited the place and taken many different preachers there, to labor for the salvation of the people. And now the fruits of his labors begin to appear. An aged grandmother and two of her children, heads of families, declare themselves whole-hearted believers in Christ.

Last Monday morning, the old grandmother, on learning that I was about to leave, exclaimed, "O, I want to be baptized before the teacher leaves, so that I may be fully in the way." But as Myat

thah, the ordained pastor of our Kemendine church, was with me, and he and his wife were to remain there another week, and would thus have a better opportunity of ascertaining the grounds of her faith, it was thought best to waive the subject of baptism for the present.

Came to this place on the 23d inst., and intend to remain here until after the week of prayer. This was indeed one special object of my coming out at this time. In this region are four churches, sufficiently near to unite in the exercises of that important week. The Christians seem quite delighted, and I think will enter upon the occasion with a good deal of heart. They are now making special efforts to get their harvesting in such a state as to be able to devote as much of the time as possible to the exercises of the week.

Experiences in Idolatry. Jan. 2, 1869. — Yesterday morning Dea. Thah-lay came in, and we had quite a long and very interesting visit. The old man became quite warm in relating his own exercises, and the difficulties which he has to encounter in his daily efforts to overcome the evil propensities of his own heart. During the conversation he related some of his former experience as an idolater. He once purchased a large idol, made of light material, but very gaudy. Having placed it in the idol temple, he went every morning to worship his own deity.

After some time, he one morning discovered that something had been making depredations on his idol; for he saw large holes, as if eaten by rats. So after having performed his devotions, he knocked on the idol, and behold, two or three large rats ran out! "Then," said he, "I was very angry indeed, and said, 'What! you a god, and not able to defend yourself from rats! Do I worship a god that cannot defend himself from rats! not a bit of it.' And I seized a club, laid him prostrate, and pounded him in pieces. The old priest came out and exclaimed with horror, 'Young man, what are you doing!' 'I am knocking to pieces my god, which can't defend himself from rats.'"

He never purchased another idol, and

never had any more confidence in them. As soon as he heard the gospel, he embraced and rejoiced in its truth.

The Week of Prayer. 3. — Sabbath evening. An interesting commencement of the week of prayer. In the early morning meeting, Christians prayed as being familiar at the throne of grace. Three, four, five and six short prayers followed each other without rising. At ten, A. M., Myat-thah, pastor of our Kemendine church, preached a practical, heart-searching sermon, on the power and work of the Holy Spirit. At one, P. M., I had the whole congregation, old and young, saint and sinner, in a Bible class, as many as could read taking turns in so doing, while I expounded what was read and tried to enforce practical truth. In the evening, preaching, conference and prayer. We are to have two services a day during the week. One in the middle of the day, to accommodate those who come from a distance, and the other in the evening.

Kemendine, Jan. 12. — On Monday, the 4th inst., we had at Mying-k-doung, very interesting meetings. I was myself exceedingly interested, not only during the hours of public service, but also in the intervals, laboring with inquirers and others.

Mission to the Shans.

LETTER FROM MR. CUSHING.

Location of Missionary Stations. Toungoo, Jan. 23, 1869. — I think the idea of following the great water-courses in the work of evangelization is an excellent one. In the case of the Irrawadi valley, it is obvious to the most unobservant traveller. From what little information I have been able to gain, it is quite true in regard to Zimmay, &c. There is tolerably good communication with Bangkok. The Salwen presents, in some respects, an exception, and yet not altogether an exception. From Maulmain, northward to nearly the latitude of Toungoo, navigation is out of the question. Native boats even have never been able to go. But a missionary located at Monai would have the whole of

the Upper Salwen. This is not navigable in many places; but as Monai is only two or three days from the Salwen, and there is quite a valley extending north and south in connection with the river, he could avail himself of it.

I hope the time is not distant when you will have the opportunity to locate me at Monai. I long to be in the country and among the people for whom I labor. We must wait God's time, however. He knows best. O that there was more money in the treasury, more faith in our hearts, and a deeper love for Christ. The influence of this "present evil world" is too much for us sometimes.

The Shans to be Reached in their own Language. You express a hope that by and by a man may be sent to work with me "for the Shans in the Shan language." This is "like cold water to a thirsty soul." Still I want no one sent out to assist me, only to work with me. The importance of reaching the Shans in their own language, is appreciated by me; for I have seen the need of it by personal observation in the Shan country. With the exception of the border provinces of Nyoungyua, and Mobyae and the city of Monai, the Burmese language can reach but a very few people. Even in the Nyoungyua and Mobyae valley, which is one valley, the people who have an understanding of both Burmese and Shan, are called by a distinct name viz., High Yabs. It is needless to add that this body of people only skirt the border of Shanland.

Southern China Mission.

LETTER FROM MR. PARTRIDGE.*

Hongkong, Dec. 20, 1868. — I have just returned from an "upper room," and I cannot deny myself the pleasure of writing about it at once.

* Mr. and Mrs. Partridge were detained a short time in Hongkong and vicinity, while waiting for a vessel to take them to their station in Bangkok. They employed part of their time in visiting the Baptist brethren of the native churches in Hongkong and Canton.

The Native Church in Hongkong. Our party went up to Canton a week ago yesterday and spent nearly a week. As I was coming away, Mr. Graves gave me a letter to Mr. Lechler, (of the Basle mission in this place,) saying some of Dr. Dean's church members were remaining, and I would probably be interested to see them. I took the letter to Mr. Lechler yesterday, and he kindly offered to take me to their place of worship.

So I called on him at ten o'clock this morning, and he went with me to the room where the Tie chiu people assemble to worship the true God. As we passed along the streets, I could see nothing to indicate that this was the Sabbath; for the Chinese have no day of rest. Bricklayers were adding bricks to the walls on which they were at work yesterday. Carpenters were sawing and planing, merchants were buying and selling, fishermen were coming and going, and all seemed to say so sadly and yet so plainly, "We have no rest, because we have no God."

Down on the street near the water's edge, we passed through a room filled with merchandise, and ascended a dark stairway to the room where a few faithful ones strive to uphold the cross of Christ. The seats on the floor will accommodate about seventy-five persons, and the temporary gallery perhaps thirty more. In some way these people had heard that I was coming this way to join Dr. Dean, and had requested Mr. Lechler to let them know of my arrival. There were but few present at first, but very soon forty or more came together.

As I was like a dumb man among them, I could learn very little respecting individuals; but there were some who knew Dr. Dean, and they seemed interested to see me. They have occupied this room two years. Mr. Johnson paid the rent the first year; but not being able to pay it longer, they have in some way paid it themselves since. One of Mr. Johnson's former assistants seems to be the leader, and his son, a merchant here, assists materially in paying for the room, which costs them ten dollars per month. The services began with singing, after which one who seemed

to be a leading man, offered prayer, all the congregation rising.

Then Mr. J.'s assistant read a passage of Scripture, after which the one who prayed, preached about fifteen minutes. The assistant then followed, preaching about the same length of time. The listeners were very attentive and apparently interested. O how I wished I could speak their language, that I might tell them of the boundless love of Christ. I hope I shall not be impatient; but the barrier between me and this people seems very formidable. After the preaching they sang a hymn, and the service was closed with prayer.

Chinese Hospitality. As Mr. Lechler had returned to his own duties, these people took me to the house of the merchant, the son of the assistant, and through him expressed a wish to send a letter and a package or two to Dr. Dean. As soon as we had reached the house, a boy was ordered to prepare tea. He kindled a fire in a small portable furnace, and sat down beside it with a fan, and in a few minutes had ready a small kettle of boiling water. The water was poured into a diminutive tea-pot containing tea leaves, and quickly poured out into very diminutive cups. The first cup was given to me, as a mark of respect, I suppose; and though it would have caused no self-denial to refuse it, I drank it down, stoically enough I fancy, to suit even my tea-drinking companions. The merchant was going to send a boy to learn where I was staying; but three of the men wished to go, that they might know where to leave the articles for Dr. Dean.

This morning's experience is full of interest to me; for the dialect which the preachers used is that which I am to learn. I find much encouragement too, in the fact that these people are able to sustain preaching here. I feel now that, if I could have merely that one small room and the congregation I saw there, I would be willing and more than willing to spend my life here in giving to this feeble few the word of life.

The merchant of whom I spoke says the Tie chiu people have greatly increased

since Mr. Johnson left; and though I cannot speak authoritatively, it does seem as if it would be a great advantage to us to have a missionary here.

While we were in Canton, my wife became much interested in the schools for girls.

Chinese Religious Services. Hongkong, Jan. 3, 1869. — The two Tie chiu brethren who officiated at the services of which I have spoken, came up a few days since with a letter for Dr. Dean and a present for him, and for my wife and myself a basket of oranges and bananas. On New Year's day they came again, bringing their cards, to offer us congratulations, and wishes for a happy New Year. We promised then that we would attend their services on Sunday, so we went down this morning. The room had evidently been newly swept and the table was covered with a figured cloth; company was very evidently expected.

The brethren greeted us very cordially and gave us chairs, which did not seem to be a part of the usual furniture of the room. The room was filled, there being more than a hundred present. Good order was observed throughout the services, which were similar to those of two weeks ago.

The text was Matt. 5: 13 — "Ye are the salt of the earth." They seemed to be especially gratified to see my wife present. She shook hands with the women, and said, "chin chin," in reply to their "chin chin," at which they were very much pleased. But O how I wished I could understand them and could make them understand me.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM MISS FIELDER.

Excursion — Buddhist Temples. Bangkok, Jan. 2, 1869. — Miss Dean and I returned from a short trip to Ayuthia, the former capital, and Pra Bat, the supposed footprints of Buddha. Three of the Presbyterian missionaries and an American

gentleman who is making a zigzag tour around the world, were our companions. Our three boats, with their score of rowers, went in company up the stream, while we looked from the windows on the low evergreen banks covered with a thick, wild growth of trees, shrubs and vines. At meal times we stopped at Buddhist temples which are the only inns here, and furnish nothing to the traveller but a resting place on shore. They occupy the finest sites, and while the mass of the people live in frail, windowless, floorless huts, they are built in solid masonry, with brass, marble or stone floors, carved or inlaid doors, gilded walls, and glittering spires. They are built by rich noblemen, who thus lend to their god.

The ruins at the old city are very picturesque. Many acres are covered by the unroofed, verdure-grown temples and broken pagodas, upon which a huge image of Buddh looks out, with its impassive face, on his fallen habitations.

Footprint of Buddh. At Pra Bat landing, a day's journey above Ayuthia, we expected to obtain elephants for riding out to the "sacred footprint." But as this is not the season for pilgrimages to that spot, there were none to be had, and we were fain to be content with lesser steeds, which the Governor of the little town promised to have "all saddled, all bridled, all fit for a" jaunt before daylight the next morning. Daylight appeared, but the horses did not, until some of our party with the boatman, had scoured the adjacent fields, and explored somewhat distant regions of country and collected a sufficient number for our use.

On these we rode out through the rice-fields and bamboo-forests, and in four hours came to the mountain whose rock holds the imprint of Buddh's foot. This is five feet long, one and a half feet wide, and eight inches deep, with faint impressions of toes, all of the same size. It is evidently not a work of nature, and could scarcely be called a work of art. Priestcraft and credulity have made it. A high temple, gilded outside and inside, has been reared over it, twenty-five feet square, is covered with matting, plaited in

solid silver. On the walls and floor offerings have accumulated, and are much more curious than the footprint itself. There are miscellaneous articles from many countries, — vases, gold and silver trees, such as are brought from the provinces, as tribute to the king, embroidered slippers, tea-pots, made of the shell of the ostrich egg, of carved stone, and of precious metals; European children's toys, Chinese carriages, pictures, candlesticks, gold cloth, &c., in heterogeneous heaps. Once a year water is poured into the footprint and afterward put into silver vessels. Stagnant and filthy as it is, the devotees rub their heads with and swallow it, as a preventative of disease.

On our return, outstripping our guide, we were lost in the rice fields, but at last found ourselves in the right path, and reached our boats in the evening. As we came back down the river, gliding past almost innumerable temples reared in honor of Buddh, it seemed as if every waving leaf and fluttering insect, the whole world teeming with conscious and unconscious life, spoke of "Him who hath life in Himself," and condemned those who worship a dead god.

Arrival of Missionaries. Jan. 20. — Mr. and Mrs. Partridge came in upon us to-day, not wholly unexpected. We had heard that a "lot of missionaries" had sailed from Hongkong by the Lymung. The "lot" consisted of our two, and Messrs. Carrington and Van Dyck with their wives, who come to join the Presbyterian Mission. They were all at our weekly prayer-meeting this afternoon, and our eyes and hearts were cheered. It is delightful to see them, all so young, strong and hopeful. Dr. Dean led the meeting, with kind words of greeting and advice to the new comers. God keep them for the heathens' sake.

24. — This has been a Sabbath full of interest, because it is interesting to look at our daily surroundings, that have become somewhat tame to us, with the eyes just from home. At nine o'clock, service at Wat Ko chapel in Chinese, at which Chek Chong preached to about fifty Chi-

nese; at eleven, English service in the chapel, at which Mr. Partridge preached to eight or nine pilots and ship captains; at one o'clock, Chinese service in the lower part of the same chapel, at which Chek K'wa, from Lengkiachu was examined by the church, accepted, and afterwards baptized by Mr. Partridge; at four o'clock, service in the English chapel, where all church-going Europeans attend. Mr. Smith read the service from the English Prayer Book, Dr. House, of the Presbyterian Mission, preached. By a sort of mutual compromise system, all the various denominations here worship together once on the Sabbath, and all the different clergymen are desired to "take their turn."

Mission to Sweden.

LETTER FROM MR. WIBERG.

Death of a Swedish Preacher. Stockholm, Feb. 18, 1869.—It is my painful duty to notify you of the death of another of our best laborers, br. Andreas Hamball, who departed in peace on the 1st inst., only thirty-three years of age. He was the beloved pastor of the church at Orebro. He was a very devoted brother, and highly esteemed not only within our own denomination, but by all who knew him. His loss is deeply felt, especially at this juncture, when there is such a want of laborers in the field.

Emigration to America. The number of laborers among us is now perhaps less than it has been during the last ten years, and our ranks are growing thinner and thinner. Two brethren who have been supported by the Union will probably go to America this year, as we have not the means to support them here. And only from one province, that of Nerike, seven or eight preachers intend to emigrate to America this year. A real emigration fever has seized upon the people; and, considering the sad financial state of the country, you cannot stop the current. The dissatisfaction with the native soil has been heightened by another failure of

the crops, which took place last year, especially in the south of Sweden. Even there people are obliged to live on straw and bark. Collections are being taken to relieve their sufferings, and in our Bethel chapel we took up a collection last Sunday, amounting to 314 rix dollars, for our starving countrymen in those regions.

And while the want of laborers is more and more deeply felt in this country, Norway and Finland are still entirely destitute. Br. Ola Hanson has had to leave Norway and go back to the south of Sweden, and we have no one to send there in his place. From Finland the Macedonian cry, "come over and help us," is heard again and again. Had we the means, we could easily find brethren who would be both willing and qualified to go to these countries, and there plant the standard of the true gospel. O that the Lord would interpose and give the means for spreading the glorious gospel of Christ in these benighted countries, as well as in all the countries of this sin-stricken earth.

The Work in Stockholm. The work here in Stockholm is going on as usual. One after another is added to our churches. We have preaching and Sunday-schools in three different places. We have now rented another room on the south nearer to the city proper, which will seat about 500. This hall will be opened for public services on the first of April. Br. John Palmquist has promised to preach there every third month, and br. Broady every other Sunday morning. There is some prospect that the second church will move there next fall. The hall is taken on a lease for five years, and will perhaps accommodate all who come to hear the word for that length of time. The south of Stockholm is an important field, and we ought in time to have a chapel there too.

Br. Edgren has the intention to go to Upsala next April. I have no doubt his influence will be felt for good in this place, both in the church and among the society at large. Upsala is one of our most important fields, considering the large mass of students that are gathered there, some of whom we hope will be in-

duced to listen to the preaching even of a Baptist. The room in which they meet at present will not seat 100 persons; a larger room is greatly needed but the means are wanting.

Baptism of a Young Man from Finland. Stockholm, June 12, 1868.* — I have baptized sixteen during the last two months. Among these I had the privilege last Friday of baptizing a promising young man from Finland by the name of Franz Victor Heikel. He was born in 1842 in Abo, where his father was a professor in natural science and a member of the Consistory. He had travelled extensively, and the Lord has wonderfully led him in the way of the Baptists. He is a medical student, and has spent some months here in Stockholm, to go through a course in our principal gymnastical Institute. He will soon leave for Finland, but intends to return in September on his way to Germany, where he expects to finish his studies and then open practice in Helsingens (capital of Finland) as a physician. We hope he will exert a good influence and be the means of introducing Baptist sentiments in his native country.

Baptism of a Sister of the above. Aug. 21, 1868.— I mentioned in my last the baptism of br. Victor Heikel. I have now the pleasure of informing you of the baptism of his sister, Miss Anna Heikel. Br. H. had kept writing to her about the Baptists in Sweden. That caused her to feel interested in the Baptists, and she resolved to come over to Sweden, and see and hear the Baptists for herself; and, if they were wrong, she wished to be convinced of it from their own lips. She came on to Stockholm the first day of June, and witnessed the baptism of her brother. The impression made upon her mind was powerful. On the following Sunday she told me that her mind was much exercised on the subject of baptism. But as she was a superintendent of a deaf and dumb asylum in Jacobstad, Finland, and we feared she would lose her situation as soon as it should be known that she was

a Baptist, I advised her to count the cost and consider the matter. On the 20th of June she came on to Orebro, 130 miles from Stockholm, to receive baptism. I baptized her in the baptistery of the Orebro Baptist church on June 24th.

The following day she went her way rejoicing, intending to return in company with her brother to Finland at the earliest opportunity. The following is an abstract of a letter which she wrote to a sister of the first church here in Stockholm soon after her arrival on her native shore.

Interview with the Bishop. Abo, July 2. — "Yesterday morning we went immediately to the bishop. He received us very kindly, expressing himself much pleased that we had made him a visit. I replied that our visit was a matter of conscience. We had called to inform him that we had been baptized in Sweden, and consequently were Baptists. For a moment he seemed thunderstruck; but afterwards exclaimed vehemently, 'Childishness, foolishness! How could you be seduced to anything like that! It is well known, indeed, that all depends on a wrong translation of the Bible. The Lutheran church is the only true church. I do not understand what harm it could do you to belong to that church. Inconsiderate children! In what a false and intricate situation you have placed yourself with regard to the church, your country and your surroundings. It pains me deeply. It is in truth very distressing. I cannot comprehend how you, educated in such a home, of such parents, could think of forsaking the faith of your fathers. It might be accounted for in farmers and such-like people as may think that they have seen the corruption of the church exemplified in their wicked home life. But in you, how inconsiderate!' In about such a strain the old gentleman continued to speak long to us without saying anything of importance, adding that he would not enter any discussion with us, because this was something that was well known.

"He tried indeed to blacken the doctrine of the Baptists, as well as the Baptists themselves, in our eyes, by saying all pos-

* This letter was accidentally omitted at its proper date. But its interest justifies its insertion here.

sible evil about them. But from the Bible he had nothing to quote. That was self-evident. But as he is not a stupid man, he perceived immediately that here the question was about a fire that could not be trifled with. Even his whole conduct was of itself, in its own way, such a striking evidence for the truth! He said he would in no wise make any affair of the matter. He would keep it entirely quiet. He would not consider our notification now as official, but only as a private communication. He would gladly allow us to go home in peace and there dwell in peace, if we only would keep quiet, not disseminate our doctrine, take the Lord's Supper in the state church, &c. He would also allow me to retain my situation in the school, at the same time sharply admonishing me that I should train up the children in the doctrine of the only true church—the Lutheran,—not speak to them on controversial points, &c.

"I said that I could not unconditionally promise any such thing, as I could not teach the children the catechism and dogmas, and that if they would ask me any thing with regard to controversial points, I could not keep silent.

"My brother then remarked, 'I suppose then, if it comes to the worst, you will have to resign your place.' 'Yes,' answered the bishop, 'if you cannot instruct the children in the doctrine of the Lutheran church, we must indeed place another teacher there, and that will after all be necessary,' he added. 'If you spread Baptist sentiments,' he said, 'we shall have to treat you according to law (meaning the law of banishment), though we would so willingly let you remain unmolested.'

"Thus our conversation ended. The Lord granted us grace to say in a meek and humble way the little that was allowed us to say. We felt it strange already to see the thunder clouds of persecution gathering on the horizon. But God is omnipotent. He will not let His name be dishonored through us, His weak children. He will give us strength."

Mr. Wiberg adds to the above—

Both br. and sister Heikel have expressed a wish that br. Bergstrom might come over to

them and preach the gospel in Jacobstad and vicinity. Br. Bergstrom, however, feels it his duty to continue his labors in the south of Sweden. Some one should go to Finland just at this juncture, but whom to send we don't know.

LETTER FROM MR. VICTOR HEIKEL.

Tour in Finland. Jacobstad and Pesero, July 17, 1868. — "Through my sister's letter, you have no doubt heard of our safe voyage across the Gulf of Bothnia, and our visit to the Archbishop at Abo. After having spent three days in that city, where none of our acquaintances showed us any hostility, but on the contrary some seemed to receive gladly our humble testimony, and with great interest listen to our accounts of the religious life in Sweden, we travelled home by land, 300 miles. During this journey we visited half a dozen parsonages, and in some of them the Holy Spirit seemed to accompany our testimony. We did not tell everywhere that we were Baptists,—a name with which the people here everywhere, with perhaps some single exceptions, connect no idea at all; or, where they have heard anything of them, have received most erroneous impressions.

"Our beautiful country presents on such a journey a most sorrowful aspect with regard to the economical as well as moral and social state. Our postilions with whom we conversed on their eternal interests, manifested very often the most incredible ignorance, but seldom hostility,—many honestly confessing themselves to be in a wrong and dangerous road; others supposing the danger to be very small, as all others were on the same road. Some knew at least a little of the way of salvation by Christ; but one with whom I met could not even recollect in what way Christ died.

"It seems to me that the case of such people is more pitiable than that of those heathen whom I saw in Burmah, devoutly worshipping Buddha. O my dear brethren, do not forget our poor land in your prayers, both individually and in concert."

The Terrible Famine. The famine is now, during the summer, perhaps less dis-

treasing; but what it has been, one can scarcely imagine. In one parish through which we travelled nearly every seventh person had died in consequence of the famine during the last six months, and the floating population had almost totally died out. Even in the parish where we live, there are deserted houses where all the inhabitants have died. In the churchyards long ditches are dug, in which tens of coffins are placed beside each other, because there is no time to dig single graves for every one. The want of suitable seed for sowing has made a great many fields to look very miserable. In this region the crops suffer from drought. According to all appearance, the distress will be great even the coming winter.

Revival among the Young. Br. Malm writes in his last report, dated Aug. 13, 1868. "On the 24th of June went to the parish of Boo. Preached in the evening in a village noted for ungodly life, especially among the young. During the past year the young people had rushed forward on the path of destruction in wild fury. When I had closed my discourse, the young got up a regular bacchanalian revel in the same house where the meeting was held, in which the son of the landlord, who was a backslider, took part. At this I felt much grieved, and especially his father and mother. Then the father went out to the young people and put a stop to such behavior; after which the whole band came down to the meeting room to make fun. But neither I nor any one else could have believed that so many of these outlaws should be saved in such a short time as we now have witnessed. The first evening I preached, the people were generally affected by the Word. One of the worst young fellows was then awakened, and received peace a few days afterwards. And now the people of God were permitted to witness a great wonder of grace. From the 26th of June up to August 11, a rich harvest has been gathered in. Not a day has passed but two or three have been awakened, and as many every day have professed to receive peace in believing. During the most busy harvest season, so many have attended the

meetings that I generally have had to stand in the open air and preach. Some evenings great multitudes have remained crying for mercy, while others have been enabled to rejoice in their Saviour. One evening four came forward after the meeting and professed to receive peace in believing. In many cases whole households profess to have found peace. The work is most powerful among the young. One evening at our singing school thirty-two young persons professed to have found peace with God, and afterwards twice as many were brought from death to life. In a remote village, far in the forest, the people were quite savage. There almost the whole village was moved by the Word and ten received peace."



LETTER FROM MISS ANNA HEIKEL.

The following letter, dated Jacobstad, Finland, 1869, addressed to a member of the first Baptist church, Stockholm, is communicated by Mr. Wiberg.

The Spirit's Work in Finland. I have exceedingly much to tell about the work of the Lord among us. God has heard prayer for us and for Finland. He has done great things among us, but still we hope this is only the beginning of what will be done. There is a great movement here, and we have cause to thank and praise God, as also to continue in prayer.

It was on Saturday evening, Jan. 5, when the first movings of the Spirit were visible among us. It was a very precious evening. In the Sunday-school Jesus seemed to knock at the hearts of the children. The movement was not only among the children, but extended to grown persons. Many said they were willing to give their hearts, although they seemed not as yet to know Him. We prayed together and had a precious season.

But the Lord had done exceeding abundantly above what we dared to ask or think. After nearly all had dispersed, a youth of seventeen years came to me, and told me with tears of joy that he had been enabled to believe in Jesus, and receive peace in Him. He now for the first time heard and understood that "Jesus

had come to save sinners" such as he; and he was enabled at once to cast himself with all his sins, which for weeks had lain upon him as a heavy burden, upon the merits of Jesus' atoning blood. It was an exceedingly happy day. The family of the youth were so ignorant that they could not understand the meaning of this change, and he had to suffer much persecution. But the Lord has supported him. He has been since that day happy beyond measure, and has had grace given him to witness without fear, about Jesus both with word and deed.

And the Lord seems to hear his prayers and bless his work. He told me the other day that his family were beginning to listen to the Word about Jesus. One of his cousins (they live together), who also goes to the Sunday-school, is deeply concerned, though he has not found peace. I have strong hopes about several of the other scholars; they seem eager to read the word of God, and seemingly wish, with upright hearts, to surrender to Jesus and follow Him. But I scarcely think that any of them experience such a decisive change as the youth referred to. I have spoken too little to them individually, for their number is so great; and besides, there are a great many parents and relatives who attend the meetings. We are slandered and misrepresented in every possible manner, and yet the number of Sunday-school scholars increases every week, and also the number of grown persons who come on Saturdays and Sundays to hear the word of God. On Saturday evening our room is crowded to excess. Many of our persecutors have at last been persuaded to come and listen, have been convinced, gone home rejoicing, and have continued to be present at the meetings.

Spurgeon's sermons have been read with great interest; the people like them exceedingly. "The Pilgrim Hymn Book," such as is used in Stockholm, is much sought after. A greater supply is needed. Last Sunday we assembled in the large hall of the Deaf and Dumb Institution. The number of children present was between seventy and eighty. Above 120 persons were assembled.

Need of More Helpers. From our inmost heart we are longing that some brother from Sweden may soon come here to preach Jesus to these lost sinners, who are now eagerly longing to hear the Word. The Lord is our Shepherd. He will lead us beside the still waters and make us lie down in green pastures. But why does He still tarry? Will not His appointed time come soon? I have heard that many have said in the town, that "women should be silent in the church," and that I consequently act contrary to the Word of God in this respect. I would fain be silent if there was only a brother who could speak to them of Jesus; but I cannot be silent about Him, when there is no one else to speak. My mother and sister are my helpers. I hope that you will not think that we preach sermons. By no means; but we only read aloud from the Bible and Spurgeon's sermons, and sometimes the "Evangelist," beginning and closing with prayer. In the Sunday-school we must of course make addresses; we do it with as much simplicity as possible. And in closing we do not wish to omit prayer, because there are many grown persons present.

On the 13th of January all the Sunday-school scholars spent the whole day with us, and I read to them the story of the "Jewish twins." On that occasion 130 persons were assembled. We had a very pleasant time. We sung praises to the Lord who was with us. This little gathering has given much offense. Pray that the name of Jesus may not be dishonored through us. Everything else is nothing compared with this. Many souls have found peace in Jesus during this winter, many of them having been in bondage for years. Now they are very happy, and think they cannot enough praise the Lord. They often come to see us, because they feel that we understand one another. It is a very uncommon thing in these regions that a soul receives peace and assurance. Such an one is immediately cast out from "the Pietists." Not any one here has yet, as far as I know, been exercised on the subject of baptism, though it is a common topic and apple of strife.

GERMANY.

LETTER FROM MR. WIKHLER, REETZ.

LETTER FROM MR. BERNHIKE, KÖNIGSBERG.

New Chapel imperiously needed. The hall which we have hitherto used for our meetings we are obliged to vacate April 1, and the future place of our assemblies is all unknown to us. Nov. 27th, 1868, we purchased a spot of land admirably suited for building, to which we believe the Lord directed us; but we have not funds for building a chapel. Hence we are desirous of erecting a structure as cheap and simple as possible, but even this is out of the question in the present state of our own resources. We are therefore earnestly pleading with God, to whom belong the silver and the gold, and has made men only the stewards of it, to direct the hearts of many to grant us aid.

Königsberg has a population of 100,000. The Baptist church numbers upwards of 200 members, besides those who reside at the outstations. The chapel we have occupied hitherto, — it was 64 feet by 40, — has very often been too small on baptismal occasions. The meetings on the Sabbath are well attended by members and others. A good many friends are not far from the kingdom of God, and there is a joyful increase in the church. Last year I baptized forty-two; sixteen more have applied for the ordinance. New doors are opening, and life is visible in many places. It is the Lord's doing, and to Him alone belongs the glory. Thus He is rearing His spiritual house, and He has already prepared many hearts to aid in the building of His visible temple. Within five months our church, notwithstanding their poverty, have collected \$800, besides the rent of their existing chapel and the salary of the pastor. They have courage to believe that they will be able to make still stronger efforts, so that as early as possible we may enjoy again a chapel adapted to our need. Churches in the vicinity have given about \$200, and others have promised their aid. The land purchased for the chapel is extremely well-located on one of the most quiet streets, and we promise ourselves there a numerous attendance.

The Week of Prayer. The church in Reetz voted unanimously to observe the week of prayer, and commenced immediately. The exercises were opened with a sermon. Before the closing prayer, I invited those who desired to be prayed for to manifest it. Four or five at once arose. One of them, a man, exclaimed, "Yes, I am indeed a sinner, and I beg you to pray for me." Then the stream of prayer broke forth in an uncommon manner. Both Christians and anxious souls, male and female, — for who can limit the Holy Spirit? — with earnest prayer drew upon the fountains of Heaven, which were opened wide, and the Spirit came down upon us mightily. It was an hour like that which occurred on the great day of Pentecost, eighteen hundred years ago. All was orderly, but without regard to time we allowed the stream of prayer to flow on unchecked.

After this delightful prayer meeting followed the Lord's Supper, the precious memorial and sacrament of our Redeemer, who is the only source of all our joy. All were filled with the rich blessings of the house of God, and every one exclaimed at the close, "We never knew such a Sabbath before." Such was the beginning of our week of prayer. The words of the prophet were literally fulfilled, "Before they call I will answer, and while they are yet speaking I will hear."

LETTER FROM MR. STANGNOWSKI, GOYDEN.

Revival among Children. We have had a revival in Goyden similar to that enjoyed two years ago. The Spirit who alone can give life to the dead, and without whom all our efforts are in vain, has been shed forth anew. Sinners have been awakened and brought to Christ, and have found forgiveness through the blood of the Lamb. The Lord has heard the prayers of His people. The blessing has fallen chiefly, thus far, upon the children of the Sabbath-school. During the week of prayer in January, a little boy of about eight years of age began to pray for the

forgiveness of his sins and a new heart. We agreed together to continue the daily meetings after the week had expired. Many unconverted persons attended regularly. Besides the prayers, I selected brief portions of the Word of God which I read, with a few words of remark. For five weeks we had a public prayer meeting every evening. At several meetings perhaps upwards of twenty prayers were offered. Many with tears begged for mercy. Thus far, thirteen are rejoicing in hope,—five adults and eight children of the Sabbath-school.

LETTER FROM MR. DE NEUL, NETHERLANDS.

A Joyful Convert. From the commencement of my labors in Franeker, I observed among my hearers a lady in black. She was in mourning for her mother. Her mother's death had overshadowed her heart with a veil of gloom, and, burdened by sin, she was almost in despair. She firmly believed that she had committed the sin against the Holy Ghost. There was no one in her vicinity to disabuse her of this idea. In this state of mind she heard of the meeting and came to it. With joyful astonishment she learned that as a heavy-laden sinner she was invited to come to Jesus Christ, and after a great struggle she threw herself with all her sins at the feet of Jesus and found peace.

She was convinced of the truth in regard to baptism; but she carried this fire in her bosom till almost two years after the baptism of her husband. This event made a deep impression on her heart. She received the gospel anew, and came and begged me to baptize her. About this time the brethren in Amsterdam, where a good place and opportunity for the ordinance cannot always be had, begged me to administer the ordinance to a brother who had been received by the church. We assented cordially, and these two persons were baptized in October last. It was a blessed day to the church and specially so to myself. As I looked upon the sister above mentioned, I could not but exclaim, "Ye know that your labor is not in vain in the Lord."

LETTER FROM MR. HINRICHS, ELBING.

Baptisms at Elbing. The first Lord's day in February was a day of blessing in Elbing. Our meetings were well attended, and the Lord accompanied His Word to the heart. The sermon was followed by the Lord's Supper, after which two young females were received by the church. The second sermon was heard by a congregation nearly as numerous as we had at the dedication of the chapel. We had the joy of baptizing nine candidates and welcoming them to the church. Many came, both from the city and the country, who had never before been in our chapel. Of some of them, particularly those from the country, we know that they have begun to pray, especially since the week of prayer. We have hope that they returned home that evening with saving impressions.

LETTER FROM MR. BUES, STETTIN.

Converted at the Eleventh Hour. The grace of God has had a glorious triumph in a family circle in Stettin. A young lady about seventeen years of age, a daughter of one of our members, has been a great sufferer for more than a year. She rarely attended church, and cared nothing about the salvation of her soul. In the beginning of November last, her sickness grew more alarming, and her parents exhorted her more earnestly than ever, on her bed of pain, to consider her ways and turn to the Lord. But they were pained to see that their exhortations produced apparently an effect the opposite of that which was intended. Sick as she was, the young woman was enraged and drove away all who came near her. At last she lost her reason. It was, however, restored after a while, and now appeared an entire change in her feelings. She expressed a desire to hear the Word of God and prayer. She even began to pray herself, and to weep on account of her sins. But she had a terrible conflict. Her mind was very weak, when once, after a long struggle and many tears, she said to her mother, "Mother, tell me the name of Him who pardons sin and gives peace." Joyfully she told her it was Jesus, when the sick child, with a strong voice, said, "Yes,

yes, O that is His name!" She wanted prayer to be offered in her presence all the time, and she herself prayed earnestly that her life might be spared until she should be reconciled to God. After three days, she exclaimed suddenly, "Now I believe and know that my sins are forgiven, and that I have peace in Jesus." She lived three weeks in the full possession of her reason, and then died, peaceful and happy, in her mother's arms. It was noticed by all that a sweet, peaceful expression rested over her countenance.

Thus the name of this young woman, converted at the eleventh hour, stands in our hearts as recorded in the book of life, although it was never recorded in the book of the church on earth.

LETTER FROM MR. ZESCHKE, LANDSBERG.

An Active Church. Seventeen were added to the church in Landsberg last year by baptism. We had the joy also of seeing a Sabbath-school founded and flourishing. The missionary work was diligently plied by all the members, by many with zeal and liberality. A number of the brethren took part in proclaiming the gospel, in the distribution of tracts, the collection of funds for missions, &c. Some worked for missions; others kept missionary sheep, others missionary hens, &c. Love is inventive, and I trust will set industry to work still more to secure means to carry forward the work. Thus we have been able to support two brethren as missionaries, one all the year, the other, half of it.

New doors have been opened for the preaching of the gospel. Another outstation has been commenced not far from the borders of Russian Poland. There is special inquiry after truth among the Germans in that region who live in the midst of the Poles.

LETTER FROM MR. STREHLE, BRESLAU.

The Lost Found. A young man, whom I may already count among the people of God, is an engineer on a railroad in Upper Silesia. He was introduced to our missionary, Mr. Knappe, twenty-four years ago. During that entire period they have never met. When they were first acquainted, they worked together in the

same manufactory, and this man was wrought upon by the Holy Spirit. When he took charge of a locomotive, his impressions were dissipated by intercourse with ungodly associates on the railroad. Br. Knappe visited Breslau last summer and heard that his old acquaintance was on the railroad. He visited him and reminded him of his early impressions, and promised to send me to call upon him. I soon fulfilled the promise, taking with me a few tracts, and after several conversations on the state of his soul I invited him to come to our meetings. He did not promise to come the next Sabbath, because he expected to have to work. But when Sunday came, the man was in the assembly. I was divinely directed to preach from the words, "I have somewhat against thee, because thou hast left thy first love." As soon as I began to preach, the word made such an impression on his heart that during the whole sermon he could not restrain himself from tears. When after the service I went to him to salute him, he kissed me and pressed me to his breast, saying that he should never forget what the Lord had done for him in that blessed hour. From that time he has attended our meetings as often as possible, and is now a happy man. He has found pardon in the blood of Christ and peace with God.

LETTER FROM MR. SCHEVE, CÖLN.

Christian Activity. The church of Cöln has five outstations, at all of which conversions have taken place during the year. Eighteen ransomed souls have joined the church by baptism, and many others are not far from the kingdom of God.

The members have manifested extraordinary activity, as well in liberality as in their personal participation in efforts for the diffusion of the gospel. The Young People's Union from the beginning to the close of the year manifested unwearied zeal and effort. Every Sabbath the young people first prayed together, and then went out two by two to distribute tracts. Some visited from house to house; others carried the joyful tidings to the hackmen; others took their stand at the gates of the city, giving a tract to every one who passed. Still others did the same

on the public promenades. Two visited the soldiers in their barracks, and not unfrequently brought some whom they met in the streets into the meetings. Every Sabbath evening tea and bread are passed around at the Young People's Union; by this practice their activity and interest in one another are maintained; both on Sunday and Friday evenings, their meetings

are turned into a kind of Bible class. It is a proof of the efficiency of this Association that during the last year they distributed 40,000 tracts.

The pastor was permitted during last year to conduct 324 meetings, besides the meetings for children, visited between eight and nine hundred families, and made forty-one missionary tours.

MISCELLANY.

CHRISTIAN GIVING.

"Now let me tell you a story. When I was in the class in sermonizing, in the seminary, our teacher was very anxious that we who were soon to go forth as preachers, and perhaps become pastors, should work upon right principles; and he often talked to us of our duty, as leaders, to teach the people to do for themselves. He sometimes told us of places where much money (of the Board) had been expended by missionaries, and little real good accomplished, because the people had not been taught to give for Christ's cause. 'In one little village,' he said, '40,000 piasters of the Board's money was spent, the people giving only 50 piasters during thirteen years! And the work in that place amounts to nothing, to-day, in consequence of this unwise course.'

"It so happened that, when my course of study was finished, I was appointed to that village. It was the last place I should have chosen. I had no desire to go to that field, but God had so ordered, and I went. The missionaries told me that my wages would be 1500 piasters per year,* of which the people were to raise 600 piasters; and before I left, one of them took me aside, and counseled me to make it as easy for the people as possible, by eating at their houses, etc., because it would come hard to them at first to do so much. Soon after I went there, a neighboring pastor came over to the village, and we held a meeting with the brethren. We talked about my support, and it seemed that they had, with much difficulty, subscribed 500 piasters per year. I told them the missionaries had said they would raise

600. '*Never!*' they exclaimed, '*we cannot raise another para!*' And Pastor M. said it was impossible—they were too poor. 'Where then shall I get my other hundred?' I asked, 'We will help you from our place,' he answered.

"But my mind was not at rest. That night I thought much on the subject. I said to myself: 'Suppose the American Board should some day withdraw its support from this and other feeble churches, what will become of them?' And I prayed: 'O Thou who knowest all things, and with whom are all plans, show Thy ignorant servant how Thy kingdom can best be established in this land.' And it seemed to me that a voice said, in my soul—'*It can be done, by giving one in every ten!*' When I thought it over, it occurred to me to test it first in my own case. One tenth of my 1500 per year would be 150 piasters, 'No!' I said, 'I can't give as much as that; I should suffer for it.' But when I came to take it out of every month's allowance, it did not seem so much. 'One tenth of my 125 per month will be 12½ piasters; *I can do it,*' I said, 'and *I will*, even if I do have to pinch a little!'[†] It happened that Pastor — visited us about that time, and I laid the subject before him. 'It can be done,' he said, 'and it must be. I will give a tenth of my salary.' And so said Preacher —, who also came over. 'Well, then,' I said, 'do you think it will do for me to lay it before the brethren?' 'Yes,' they replied, 'it is the best thing you can do.' So I prepared myself and preached to the people on the next Sabbath. The Lord blessed His own word. They accepted it, and came together to be 'written' for their tithes. When we made a rough esti-

* Sixty dollars. The piaster is about four cents.

† Hohannes has no family to support.

mate, it appeared that their *tenth* would amount to more than my entire salary! 'Why, how is this?' they all said; 'it was so hard before, but now it comes very easy, and it is truly pleasant.'

"Now, to show you how God blessed that little flock, I will mention one case. There was one of the brethren who had a vegetable garden, which the Turkish official, in writing down the taxes, had estimated at 900 piasters, (for that year's produce,) taxing him 90 piasters. Others said it was too much; it would not produce that amount. But mark the fulfillment of the promise in Malachi 3:10. That brother sold 3,000 piasters worth of vegetables, besides what was eaten by a household of thirty-two persons, and given away, amounting to full 3,000 more. Others were also blessed, and all acknowledged that they had never known a year of such prosperity. The people not only supported their preacher and school-teacher, but also paid over 2,000 piasters for other purposes."

The preacher was about to close his discourse, when a member of the congregation arose, and asked permission to say a few words. "I have learned," he said, "from one of the missionaries, another truth which has great weight in this giving of one tenth of our income to the Lord. Under the old dispensation, the Jews were only required to care for their own nation; but under the new dispensation, the command is, 'Go ye into all the world, and preach the Gospel to every creature!' Therefore a *tenth* is not enough for Christians to give." To this the preacher responded, "A *tenth* is the very least that a

disciple of Christ can give; over and above that, he should give as God prospers him. And now," he added, "let us seek the aid of the Holy Spirit, that we, and all our offerings, may find acceptance before God."

To the foregoing account Miss West adds: "It is difficult to do justice to a scene and a sermon so unique. When that sightless man was led up into the pulpit, his appearance was anything but attractive. He looked rough and uncared for; quite inferior in person. But he had a message from the Lord of hosts and well did he deliver it; reminding one of the words, 'God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are *despised*, hath God chosen,'" etc.

It was worth much to see and hear one who had been so evidently taught of the Spirit, and made the honored instrument of laying a new foundation stone for the building of Christ's church throughout the world! For the new ray of light that dawned in that obscure village of Armenia, two years since, has begun to radiate from many distant points, and we believe that it will solve the problem of the support of Christian institutions in all lands, and hasten the day when the earth shall be filled with the glory of God. Well may every worker in foreign lands say, with Jesus, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." — *Christian Work*.

DONATIONS RECEIVED IN MARCH, 1869.

MAINE.

Canton, Mrs. E. B. Parker	5 00	Carthage, ch. 5; Topsham, Wm. Sko-	
Warren, Ladies' For. Miss. Soc., Mrs.		field 5; David Scribner 20; Chas.	
E. A. Richardson tr.,	24 00	E. White 5; Friend of Missions 5;	40 00
Auburn, Spring st. ch.,	25 85	Cape Elizabeth, Isaiah Vickery 2;	
North Livermore, ch.,	17 00	Philip P. Moody 3;	5 00
East Winthrop, ch., to const. F. Au-		Corinna Centre, Alvin Young and	
gustus Fuller H. L. M., J. E.		wife	12 95
Brainerd tr.,	101 85	Camden, 2d ch.	5 00
Waldoboro', ch. 3; Henry Kennedy		Skowhegan, ch. 182.52; Rev. Chas.	
5;	8 00	Miller and wife 10;	142 52
Livermore Falls, ch., of wh. 10 is fr.		Springvale, ch. 28; Baring, ch. 28;	51 00
O. S. Lyford,	28 20	Calais, 2d ch., and with prev. dona-	
Gardiner, Brunswick st. ch.	15 00	tions, to const. Samuel T. King H.	
Foxcroft, Foxcroft and Dover ch.	20 00	L. M., W. Woods tr., 75; 1st ch.	90 00
Wayne, ch. 12; Greene, ch. 24;	36 00	15;	
Alford, ch. 5; Thomaston, 2d ch.	38 50	Biddeford, ch., C. J. Wedgwood tr.,	68 50
33.50;		Bangor, ch. 67; Corinth, ch. 28;	100 00
		Houlton, ch. 10;	

Dover, Joseph Brown	5 00
Portland, 1st ch. 406; Free st. ch. 700;	1108 00
Saco, ch., A. C. Tuxbury tr.	55 00
Springfield, Rev. M. J. Kelley	5 00
Kennebunk Port, Village ch., Oliver Huff tr.	44 00
Waterville, C. F. Hathaway, to const. himself H. L. M.,	100 00
Augusta, ch.	12 00 2155 87

NEW HAMPSHIRE.

Stratham, ch. 9; Meriden, ch. 18.50; Manchester, Merrimack st. ch., C. Gage tr.	22 50
Claremont, 1st ch., T. J. Harris 10; Hiram Webb tr. 61;	35 00
West Peterboro', J. A. Wheeler, to pay the debt.	71 00
Antrim, Hannah O. Abbott, for the German Mission, under care of Rev. J. G. Oncken, and to const. Rev. Wm. Hurlin H. L. M.,	5 00
Hanover, ch. 10; a friend 5;	100 00
Lebanon, ch., C. W. Clapp tr.	15 00
Mason Village, ch. 20; Keene, ch. 51.20; Hinsdale, ch. 6.25; New London, ch., to const. Rev. Frederic D. Blake H. L. M., 100; Newport, ch. 12.87; Keeter, Elm st. ch. 6;	38 00
East Weare, ch. 2; Fisherville, ch., W. H. Allen tr. 150;	196 82
Milford, ch. 60; West Swahney, ch. 11; Nashua, 1st ch. 162; Bradford, a friend 2; Marlow, John Chamberlin 1;	153 00
East Westmoreland, Francis and Martin Snow	286 00
Concord, 1st ch., Isaac Mivell tr. 300; Pleasant st. ch. 50;	5 00
	860 00 1225 82

VERMONT.

Plainfield, M. P. Perkins, tow. sup. of nat. pr., "Zah May" care Rev. D. A. W. Smith, Henthada, Burmah, 5; H. P. Chamberlin 10;	15 00
West Haven, ch. 20; St. Albans, ch., S. S. Robinson tr., 18; Richford, ch. 8; Saxton's River, ch., of wh. 27 is tow. educating nat. pr. among the Shams, care Rev. M. H. Bixby, 84; "A friend of Missions" 96.60;	221 60
Bennington, ch. 69.50; Rutland, ch., to const. Dea. John Murray H. L. M., 100; Felchville, ch. 25; Brandon, ch. 50;	234 50
Colchester, ch. 21.28; Derby, ch. 10; Windsor, ch. 50; Brattleboro', ch. 100; Montpelier, ch. 12; Chester, ch., of wh. 16.80 is fr. Rev. Chas. Hibbard, 25; Albany, ch. 27.50; Ludlow, ch. 47.30;	238 08
Georgia Plains, ch., of wh. 82 is fr. S. S., Dea. A. Ladd tr., 28.82; Poultney, ch. 50; Grafton, ch. 81; Burlington, 1st ch., of wh. 1 is fr. C. W. Duncan's S. S. class, for Mrs. M. B. Ingalls, Thongai, Burmah, 567;	781 82
Fairfax, 1st ch. 50; Lunenburg, C. Thomas 6;	55 00
Townshend, ch.	55 00 1096 50

MASSACHUSETTS.

Dorchester, 1st ch., and with prev. donations to const. James T. Murphy H. L. M., 72; North Dorchester, ch. 57; Westfield, Central ch. 18; Middleboro', Central ch., of wh. 50 is fr. James Brown, 50 fr. Rev. W. L. Brown, and 50 fr. Mrs. W. L. Brown, to const. Matthew H. Cushing H. L. M., J. W. P. Jenks tr., 250; Brookline, ch., of wh. 198.87 is mon. con. coll., Dea. Geo. Brooks tr., 1226.96;	1728 96
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Boston, Union Temple ch., of wh. 5 is fr. Miss L. B. Starratt, G. W. Chipman tr., 510; So. ch., N. P. Mann tr., 142.89; A friend 5; Charles st. ch. 367.06; Harvard st. ch., Dea. John Putnam tr., 270; A friend 2; Mrs. S. S. 5; A friend, for the Shan Miss., 1; a friend 5; 2d ch., of wh. 63.98 is fr. Jos. Sawyer, for telegram to Rangoon, L. Beal tr., 461.59; Shawmut Av. ch., of wh. 150 is fr. S. S., tow. sup. of nat. pr. under Rev. J. R. Goddard, Ningpo, China, L. A. Elliott tr., 1778.59; 1st ch., E. Brown tr., 468; Clarendon st. ch., Dea. C. D. Gould tr., 1000;	4996 18
Peabody, ch., tow. sup. of Rev. S. B. Partridge, Bangkok, Siam, 40; Wales, Rev. L. Partridge 7; West Dedham, ch. 25; Andover, W. H. H. 2; Melrose, ch., S. S., C. C. Barry tr., 25; Reading, ch., C. C. Manning tr., 14.87; Great Barrington, W. Mellen 5;	118 87
Palmer, Three Rivers ch., of wh. 8 is fr. sister Nancy Howard, 4; Beverly, 1st ch. 210.07;	214 07
Lowell, 1st ch., 200 of wh. is to const. David Downie and John A. Buttrick H. L. M., Dea. J. A. Braubrook tr., 227; P. H. Emerson 15; South Abington, ch., E. Gurney tr., 40; Wendell, T. E. Sawin 2; Chicopee, Central ch. 20; Bellingham, estate of Seneca White, Rev. J. T. Massey trustee, 20; Hudson, ch., tow. sup. of nat. pr., care Rev. A. Bunker, Toungoo, Burmah, 40;	864 00
Agawam, ch., of wh. 40 is for S. S., H. M. Bodurtha tr., of wh. 20 is tow. sup. of boy in Rev. E. P. Scott's school, Assam, and 20 tow. sup. of girl in Miss Rose Adams' sch., Thongai, Burmah, L. C. Sheldon tr., 88; Saugus, Julian D. Lawrence, tow. sup. of nat. pr., Henthada, Burmah, care Rev. D. A. W. Smith, and to const. the donor H. L. M., 100; Mrs. Eliza Caldwell 5; Raynham, estate of the late Thankful King, per Enoch King, 60; Raynham, ch., S. S., E. King tr., 31.55; Framingham, 1st ch., W. Nixon tr., 16; Greenfield, ch. 81; Weymouth, ch., S. S., J. Binney tr., 9; Winchendon, ch. 8; Sheltonville, ch. 50;	868 55
Somerville, Spring Hill ch., to be expended under care of Rev. J. N. Cushing, Toungoo, Burmah, 85; Perkins st. ch. 154.07; Arlington, ch., to const. Mrs. Mary Crosby H. L. M., T. O. Hutchinson tr., 100; Weston, ch. 20; Hyde Park, ch., I. F. Arnold tr., 85; Mrs. T. Gould 2; Rev. A. Webster 20; Chicopee Falls, ch., of wh. 100 is to const. Mrs. Mary C. Smith H. L. M., 141.25; Phillipston, J. Serie 2; Medfield, ch., E. A. Battelle tr., 18.28; Granville Corners, a friend 2; Southbridge, ch. 85;	610 60
Watertown, ch., S. Noyes tr., 218.94; Mrs. Beriah Stevens, 85; Salisbury and Amesbury, ch., S. Woodman tr., 50; Kingston, ch. 5.68; Barre, a friend 2; Amherst, ch. 23.84; Hinsdale, ch. 5; South Gardner, ch. 13; Natick, ch. 17.25; Gloucester, ch., of wh. 120 is tow. sup. of Kandura, nat. pr., in Nowgong, Assam, 171.91; Methuen, ch. 126.35; Assabet, Sarah A. Herron 5; Westminster, ch., J. Merriam tr., 48; West Bridgewater, ch., to const. Mrs. Philip E. Hill H. L. M., 102; Rowe, ch. 5; a lady 1;	849 97
Pittsfield, ch. 131.50; Wakefield, ch.,	

A. G. Sweetser tr., 180; Southfield, Mattie E. Ford 75; Somerset, ch. 15; Wales, Elijah Shaw 100; West Boylston, ch., Dea. L. D. Newton tr., 38; Billerica, ch. 26.28; Royalston, Rev. C. Brooks 1; East Gloucester, ch. 8.60; North Bellingham, ch. 8.25; Roxbury, Dudley st. ch., Dea. K. Brooks tr., 1126; Rock, ch. 6; Brewster, ch., S. S. 18; West Medway, ch., H. O. Messenger tr., 17; Jamaica Plain, ch. 25; Medford, ch. 12.50; Hanover, ch. 77; West Royalston, J. N. Pierce 10; 1744 78

Woburn, ch., of wh. 25 is fr. Ladies' Miss. Soc., Mrs. L. E. Porter tr., tow. sup. of student in Rangoon Theo. Sem., care Rev. C. H. Carpenter, B. Millett tr., 225; Needham, ch. 20.61; Lawrence, 1st ch., S. A. Lenfest tr., 108.17; Plymouth, Miss A. B. Judson, of wh. 50 is for the Burman Mission and 20 for the Shan Mission, 70; Waltham, ch. 60.10; Webster, ch., of wh. 16.80 is fr. S. S., for Rev. L. Jewett's sch., Nellore, India, Dea. D. Freeman tr., 26.80; 510 68

Holyoke, 2d ch., additional, Dea. E. Chase tr., 200; North Oxford, ch., of wh. 18 is fr. S. S., S. H. Warren tr., 48; Springfield, State st. ch., E. T. Foster tr., 97.68; 1st ch., of wh. 85.50 is fr. the State st. ch. and 1st ch. Union Coll., 385.50; Fall River, 1st ch., of wh. 160 is fr. the Mee Shwayes Soc., tow. sup. of their sch. in Amherst, E. Warren tr. 661.25; Lynn, High st. ch., E. H. Perry tr., 182.68; Taunton, Winthrop st. ch. 242; fr. one who loves the cause of Missions 1; Chelsea, 1st ch., O. M. Truitt tr., 388.16; 2156 26

Charlestown, a friend 5; 1st ch., Judson Miss. Soc. 40; Haverhill, Portland st. ch., J. A. Shores tr., 206; New Bedford, Williams st. ch. 108; Salem, Central ch., to const. Rev. Sam'l H. Pratt H. L. M., J. Carlton tr., 153.88; Worcester, Main st. ch., E. Bemis tr., 312.28; Pleasant st. ch. 65.08; 884 74

Cambridge, Broadway ch., Jacob Eaton tr., 146.04; No. Avenue ch., 126 of wh. is fr. H. R. Glover, tow. sup. of nat. pr., care Mrs. M. B. Ingalls, Thongai, Burmah, and 126 fr. same tow. sup. of nat. pr. in China, care Rev. J. R. Goddard, Ningpo, 67, fr. Young People's Social Union, to be used by Mrs. Ingalls, and 128.55 mon. con. coll., D. H. Hayward tr., 900; 2d ch., E. Reed tr., 80; 1st ch., of wh. 312.87 is fr. the S. S., and 150.78 mon. con. coll., E. O. Fuller tr., 2250.78; 3876 77

Newton Centre, ch., of wh. 1000 is fr. Gardner Colby, 500 being tow. salary of Rev. J. W. Johnson, Swatow, China, and 500 tow. that of Rev. C. H. Carpenter, Baswein, Burmah, 800 fr. Thos. Nickerson, and 800 fr. Geo. S. Dexter, Geo. O. Sanborn tr., 2068; Newton, Theo. Inst., Soc. of Miss. Inquiry 22; Newton Corner, ch., of wh. 40 is fr. S. S., tow. sup. of San Pa Tah, care Rev. D. A. W. Smith, Hanchada, Burmah, 60.10; H. H. White tr., Mrs. G. H. Quincy 5; West Newton, ch. 52.50; Upper Falls, ch. 20; Malden, ch., bal., of wh. 3.20 is fr. S. S., R. A. Waite tr., and 18.50 fr. Ladies' Miss. Soc., Chas. Merritt tr., 95.77; 2828 37 20378 74

Mansfield, per Rev. O. Dodge, Dist. Sec., 20 00

RHODE ISLAND.

Lonsdale, ch. 5; Bristol, 1st ch., C. H. Spooner tr., 50; Westerly, ch., to const. Edward M. Dunn H. L. M., J. A. Morgan tr., 100; Natick, ch. 10; Pawtucket, High st. ch., John H. Parmenter tr., 18.50; 183 50

Providence, Brown st. ch., A. G. Stillwell tr., 159.54; Friendship st. ch., fr. a few ladies, for Mrs. Bixby's sch., Tونغoo, Burmah, 20; Newport, Central ch. 55; 1st ch., to const. Dea. Geo. M. Hamard H. L. M., A. Hildreth tr., 100; 2d ch., to be expended in Mission work under such Missionary of the Union as may hereafter be designated, 125; 459 54

Rhode Island State Convention, R. B. Chapman tr., Providence, Friendship st. ch., for the Shan Miss. and to const. Dea. E. S. Barrows H. L. M., J. E. Bixby tr., 100; Central and Friendship st. chs. 44.97; 1st ch., of wh. 23.76 is two mon. con. coll., 876.26; Wickford, 1st ch., 25 of wh. is fr. S. S., 60.77; Lime Rock, Miss Wally Mowry 18; Pawtucket, estate of Dea. Stephen Benedict, to const. Mrs. Maria Jane Butler H. L. M., 100; So. Providence, 1st ch. 7.42; Providence, Central ch., S. S., to const. Miss Sarah L. Pollard H. L. M., 108; Warren, 1st ch. 97.78; Providence, Central ch., 51.51; 1456 66

Providence, 4th ch., of wh. 50 is fr. S. S., E. B. Chapman tr., 247 83 2347 08

CONNECTICUT.

Cromwell, ch. 8.96; Pandleton Hill, ch. 5; Wethersfield, Meritt Butler and wife, 100; East Cornwall, Elizabeth Benedict 25; a friend 5; Putnam, ch. 200; Wallingford, ch. 70; Stafford, ch. 10; Waterbury, ch. 100.55; 524 50

Middleton, 1st ch. 40; Yalesville, G. J. Mix 25; Mystic River, Union ch., 42.71; Waterford, 1st ch. 23; Stratfield, ch., of wh. 5 is for the China Miss., 17.87; Meriden, 1st ch. 118; Suffield, 2d ch., David Hale tr., 388.65; 643 73

Norwich, Central ch., of wh. 80 is tow. sup. of nat. pra. among the Shans, L. A. Gallup tr., 180; New Haven, 1st ch., additional, 15; New London, 1st ch., of wh. fr. Mrs. W. A. Weaver 60; Louisa Weaver 5; Julia Weaver 5; C. A. Weaver 5; H. O. Weaver 8; P. C. Turner and wife 85; James Newcomb 5; Mrs. Congdon 2; W. P. Benjamin 5; G. A. Lester 2; 127; Rockville, a widow's offering 1; Hartford, Jefferson st. Miss. sch., to be used for the Shan Mission, care Mrs. M. H. Bixby, 22; Bridgeport, 1st ch. 145.20; 490 20

Conn. State Convention, W. Griswold tr., Andrew Clark 5; H. Holman 10; Chester, ch. 6; Andover, ch. 5; Haddam, ch. 20; Tariffville, ch. 12; North Lyme, ch. 30; Essex, ch., to const. Rev. M. A. Cummings, Rev. T. N. Dickinson and Thomas M. Williams H. L. M., 800; 888 00 2046 43

NEW YORK.

New York, Rev. L. E. Smith 11.70; Elizabethtown, ch. 10.60; Springfield, ch., an. con. 68.60; New Lebanon Spring, ch. 6.60; Horseheads, ch. 8.25; Rochester, S. H. Phinney, tow. sup. of "Mong See Dee," nat. pr., care Rev. M. H. Bixby, Tونغoo, Burmah, 20;

Hamilton, 1st ch. 106.10; Whites-
town, Miss M. J. C. 1; Unadilla,
Sand Hill ch., of wh. 10 is fr. S. S.,
20; Richville, ch. 9.86; Sheldrake,
ch. 19; Nicholville, ch. 2; Yates,
ch. 32.40; Adams, ch., to coast.
Benjamin Randall H. L. M., 100;
Canton, ch. 15.26; 476 26

Waterville, ch. 17.76; Castile, ch.
17; Auburn, ch. 76.66; Malone,
ch. 5; Greece, E. L. Rowe 100;
Watertown, Charlie Wright .60;
Rochester, O. L. Leonard 2; Owego,
1st ch. 80; Tioga and Barton, ch.
8; Stillwater, ch. 65; Brockport, 2d
ch. 41; Rushford, ch. 16.99; Seneca
Falls, ch. 18; Union Springs, ch.
8; Schenectady, ch. 72;

Morrisania, Bethel ch. 15; West
Winfield, ch. 60; Ontario Asso.,
Manchester, ch., A. K. Cole tr., 60.-
50; Fredonia, ch. 12; Shushan, a
friend and his wife 10; East Wor-
cester, ch. 36; Syracuse, H. Fill-
man 1; Rochester, 2d ch., Young
People's Miss. Soc., tow. sup.
of nat. pr., care Mrs. M. B. Ingalls,
Thongal, Burmah, 60.36; Ingalls
Miss. Soc., to be expended, care
Mrs. M. B. Ingalls, Thongal, Bur-
mah, 60; 238 86

New York, 1st German ch., of wh.
12.28 is fr. S. S., 20; Saratoga
Springs, ch., S. S. 88; John B.
Trevor 1000; James B. Colgate &
wife 1000; 16th ch., S. S., tow. sup.
of Bible reader in Mrs. Van Meter's
field of labor, Basenil, Burmah, J.
G. Du Bois tr., 40; 2088 00

Coll. per Rev. O. Dodge, Dist. Sec.,
Washington Union Asso., Fort Ann
ch. 75; Kingsbury, ch. 4.50;
Adamsville, ch. 25; Granville, ch.
60; 154 50

Hudson River Central Asso., Rondout,
ch., of wh. 20 is fr. S. S., 78.66;
Heirs of F. N. Wilson, deceased,
36; Catskill, Misses E. R. and E.
M. Wilson 10; Franklindale, ch.
80; Newburgh, ch. 59.30; 212 96

Hudson River South Asso., New
York, McDougal st. ch. 107; Mari-
ners' Harbor, ch. 50; Mt. Vernon,
ch., bal. 17.86; Madison Av. ch.,
of wh. 500 is fr. Female Miss. Soc.,
2880; Stanton st., bal., of wh. 8 is
fr. Female Miss. Soc., 91; Calvary
ch., of wh. 66.69 is fr. S. S., tow.
sup. of nat. pr., 1788.29; Trinity
ch., of wh. 46 is fr. S. S., 109; Har-
lem, ch. 150; Pilgrim ch., of wh.
25 is fr. Mission S. S., No. 174,
276.02; Tabernacle ch., of wh. 76 is
fr. Miss. S. S., No. 169, 1771.45; S.
R. Syme 100; Isaac E. Sheldon 25;
John Morton 2; T. H. Maghee 100;
trustees of E. Wittington 150; W.
B. Austin 5; 7622 11

Hudson River North Asso., Albany,
Calvary ch. 80; Pearl st. ch., bal.
244.23; Troy, 1st ch., of wh. 60 in
gold is tow. sup. of two pupils in
Miss Haswell's sch., Maubtain, Bur-
mah, and 100 tow. sup. of Moun-
An Mar, care Dr. Haswell 400; 5th
st. ch., of wh. 100.98 is fr. S. S.,
300; Hudson, ch. 78.06; 1097 88

Cortland Asso., Groton, ch. 100;
Homer, ch. 48.87; 148 87

Canisteo River Asso., East Cameron
ch. 6 00

Oondaga Asso., Fayetteville, ch., of
wh. 86.75 is fr. S. S., 206.36; Syra-
cuse, 1st ch. 82.82; 2d ch. 47.21;
Elbridge, ch. 91.50; 429 88

Long Island Asso., Brooklyn, 1st ch.,
bal. 60; Strong Place ch., bal.
1181.66; Central ch. 625; Taber-
nacle ch. 229.41; Washington Av.
ch. 1600; Hanson Place ch. 238.19;

Lee Av. ch. 229.04; Concord st.
ch. 18.75; Pierrepont st. ch. 602.-
87; H. B. Bradford 10; Williams-
burgh, 1st ch., bal. 363.50; 2d ch.
81; Central ch., bal., of wh. 10 is
fr. S. S., 187; 5241 41

Dutchess Asso., Stanford, 1st ch.
8 50

Stephentown Asso., Lebanon, ch.
17 50

New York Asso., New York, 58d st.
ch., of wh. 26 is fr. S. S., 100; 6th
Av. ch. 1043.78; Hastings, ch.
87.60; Mariners' ch. 100; 1st ch.
400; a friend 10; Eben Goodwin 5;
Miss Jennie Goodwin 1; 1697 36

St. Lawrence Asso., Potsdam, ch. 10;
N. De Lang 5; Mrs. O. S. De Lang
5; C. P. Smith 5; 26 00

Essex and Champlain Asso., Ticon-
deroga, ch. 16 60

Saratoga Asso., Gloversville, ch., of
wh. 100 is fr. S. S., 236; S. R. Gar-
rett 5; 243 00

Monroe Asso., Rochester, 2d ch.
123 43

Deposit Asso., Deposit, ch. 46.50;
Maple Hill, ch. 5; Masonville, ch.
6.75; Coll. at semi. ann. meeting
5.52; 68 77

Cattaraugus Asso., Haskell Valley,
ch. 8 50

Chemung River Asso., South Creek,
ch. 8; Wells Centre, ch., S. S., 4.20;
12 70

Union Asso., Bedford ch. 11 00

Chenango Asso., Norwich ch. bal. 44 86

Niagara Asso., Wilson, ch., bal. 19 78

Wayne Asso., Rose, ch., bal. 21 86

Madison Asso., Cassenova, 1st ch. 41 20

Cayuga Asso., Troopville, ch., bal.
18.15; Mrs. O. O. Lamour 2; 15 15

Worcester Asso., summit, 1st ch. 15;
Rev. J. B. Pixley 34; 49 00

Orleans Asso., Albion ch. 190 00

Broome and Tioga Asso., Bingham-
ton, ch. 100; German ch., S. S.,
18.50; 113 50 20996 69

NEW JERSEY.

Coll. per Rev. O. Dodge, Dist. Sec.,
East New Jersey Asso., Jersey City,
J. W. Beardley 25; 1st ch. 126;
North ch. 150; Newark, North ch.
90; South ch. 451.49; Elizabeth,
1st ch., 9.80; North Orange, ch.
2365.76; Red Bank, ch. 80.80;
Westfield, ch. 87.32; Plainfield, ch.
204.26; 8490 41

Hamilton Square, ch. 81; Bridge-
ton, 1st ch., Ladies' Swedish Miss.
Soc. for Bap. Miss. in Stockholm,
28; Holmdel, ch., of wh. 150 is fr.
Henry D. Ely, 207.87; Newark,
1st ch., N. Andrews tr., 800; Robert
Johnston 50; 616 87

Coll. per Rev. J. V. Ambler, Dist.
Sec.

Flemington, ch. 110; Croton, ch.
10; Salem, ch. 145; Freehold, ch.
30; Cape May, 1st ch. 4.50; 2d
ch. 15; Cape Island, ch. 17.75;
Hightstown, ch. 17.20; Marlton,
ch. 83; Camden, Broadway ch.
3.50; Beverly, ch. 12; Roadstown,
ch. 2.50; Mansfield, ch. 5; Vincen-
town, ch. 26; 490 45

Stockton, ch. 4.80; Barren ch. 16.55;
Haddonfield, ch. 66.26; Trenton, 1st
ch. 100; Upper Freehold, ch. 39.85;
Pemberton, ch. 38.86; Allways-
town, ch. 16; Bridgeton, 1st ch.
279; Pearl st. ch. 41.25; Green-
wich, the dying gift of an orphan
boy, 12.50; Moorestown, ch., S. S.,
50; 708 55 5246 28

PENNSYLVANIA.

Pittsburg, Mrs. M. Wickershaw, for
the Shan Mission, 5; 1st ch., J. H.
Lippincott tr., 270; Scranton, ch.,
T. Moore tr., 161.23; Philadelphia,
C. A. L. 60; Dyberry, H. 2; 488 28

Mansfield, ch. 12.05; Covington, ch. 8.50; Sullivan, S. Road ch. 10.75; Gray's Valley, ch. 2.50; Sarah Bruce, 1 brood chickens 2; Rev. G. P. Watrous and family 10.60; 47 00
Bethany, Mrs. Eunice Torrey and daughter 8; Mrs. Sarah Brooks 2; 10 00
Coll. per Rev. J. V. Ambler, Dist. Sec.
Philadelphia Asso., Spruce st. ch., additional, W. E. Garrett 80; H. Crocker 50; Silas George 50; Mrs. Sarah Ashton 20; Mrs. J. V. Ambler 15; others 48; total 233; 11th ch. 72.66; Mt. Zion, ch. 17.94; 4th ch. 55.45; 10th ch. 8.8.75; Tabernacle ch. 428.78; Great Valley, ch. 88; Chestnut Hill ch. 20.15; Roxboro', ch. 8.8.75; Female Miss. Soc. 25; Germantown, 2d ch. 57.88; Lower Merion, ch. 60; Up-land, ch., additional, of wh. 500 is fr. J. L. Croser, 500 fr. R. H. Croser, and 500 fr. Miss Emma Croser, 1614.76; Marcus Hook, ch. 23.23; Schuylkill Falls, ch. of wh. 94 is fr. S. S., and 50 fr. Mrs. E. E. Abbott, to const. Rev. J. F. Stidham H. L. M., 167; Rush, ch. 7; 2970 39
North Philadelphia Asso., Davisville, ch. 88; Bridgeport, ch. 12.51; Willistown, ch. 57; Manayunk, ch. 62.50; Harrisburgh, ch., for the African Mission, 5; Olivet ch., a friend 4; Philadelphia, North ch. 71; 1st ch., of wh. 320.50 is fr. S. S., of wh. 86.40 in gold is tow. sup. of nat. pr., care Rev. S. J. Smith, Bangkok, Siam, 1068.82; 1308 53
Pittsburgh Asso., Pittsburgh, Union ch., of wh. 55.43 is fr. S. S., tow. sup. of pupil in Rev. J. L. Douglass' sch., Bassein, Burmah, 276.45; Alleghany, Sandusky st. ch. 50, additional; Sharpsburg, ch. 14.25; Bloomsburgh, ch. 26; Benton, ch. 5.75; Danville, Rev. Mr. Still 5; Muncy, ch. 4.50; Williamsport, 1st ch., Miss. chapel 8; Abington, 1st ch., of wh. 25.02 is fr. S. S., tow. sup. of student in Theo. Sem., Ran- goon, Burmah, 59.22; West Abing- ton, ch. 48.83; Vauport, ch. 4.75; Columbia & Wells, S. S. 20; Rome, ch. 5; New Milford, ch. 16.60; Montrose, ch. 82.50; Jackson & Gibson, ch. 7; Jackson, R. Harris 8; South Auburn, ch. 8; Tunk- hannock, ch. 10; Mt. Pleasant, ch. 20; East Nantmeal, ch. 7.50; Sol- diers Run, ch. 18.85; Gethsemane ch. 6.65; New Bethlehem, ch. 7; Danville, Welch, ch. 5; Beckley Welsh ch. 4.50; Linesville, ch. 2.25; 666 14 5490 84

DELAWARE.

Coll. per Rev. J. V. Ambler, Dist. Sec.,
Wilmington, 2d ch. 23.05; 1st Ger- man ch. 20; H. Link 5; 48 05

DIST. OF COLUMBIA.

Washington, Calvary ch., of wh. 47 is fr. S. S., tow. sup. of nat. pr., care Miss A. Fields, Bangkok, Siam, U. H. Hutchins tr., 99.80; Prof. Wm. Ruggles, tow. sup. of nat. pr., care Rev. J. L. Douglass, Bassein, Burmah, 300; E. st. ch., Youths' Miss. Soc., G. W. Roth- well tr., 100; 499 80

WEST VIRGINIA.

Coll. per Rev. G. H. Brigham, Dist. Sec.,
Union Asso., Grafton, ch. 10; Web- ster, ch. 8; Charlie and Carrie Malones, to send Bibles to the heathen, 15; 18 15

Coll. per Rev. J. V. Ambler, Dist. Sec.,
Morgantown, ch. 10 00
Parkersburg, ch., S. S., tow. sup. of nat. pr., care Rev. I. D. Colburn, Tavo, Burmah, W. S. Elliott tr., 50 00 78 15

NORTH CAROLINA.

Raleigh, H. M. Tupper 1 00

OHIO.

Painesville, 1st ch., B. F. Marsh tr., 14.18; Wooster, ch., of wh. 23 is fr. S. S., tow. sup. of Sar N., nat. pr., care Rev. E. P. Scott, Nowgong, Assam, 48; Lebanon, East ch., S. S., tow. sup. of Karen pr., care Rev. A. Bunker, Tougoo, Bur- mah, 40; Henrietta, ch. 5.74; 107 92
McConnelsville, ch., of wh. 6.62 is pr. S. S., C. L. Barker tr., 35.94; Cleveland, 1st ch., Young People's Miss. Soc., tow. sup. of nat. pr., care Mrs. M. B. Ingalls, Thongzai, Burmah, J. M. Bishop tr., 100; New Vienna, ch. 10; Cincinnati, Mt. Auburn ch., 200 of wh. is to const. Rev. A. Judson Rowland and Wm. H. Davis H. L. M., J. H. White tr., 226.96; Granville, ch. R. Parsons tr., 160.85; 548 77
Columbus, ch., of wh. 16 is fr. Rev. D. A. Randall, 99; Geneva, ch., S. S., 2; Kingsville, ch., of wh. 20 is fr. a friend, tow. sup. of Godhula, nat. pr., care Rev. W. Ward, Sibea- gor, Assam, and 10 fr. a bro., to be expended under same care, 104; Madison, ch., of wh. 3.71 is fr. S. S., 19; Shelby, Garvis Cullen 1; Cincinnati, 3d ch. 38.72; Harrys- burgh, Rev. J. B. Hutton 20; 288 73
Coll. per Rev. J. V. Ambler, Dist. Sec.,
West Andover, Rev. W. H. Hurlbertt 10 00
Coll. per Rev. G. H. Brigham, Dist. Sec.,
Lorain Asso., Avon, ch. 14.27; Elyria, ch. 17; 31 27
Clinton Asso., Centerville, ch. 19.30; Greenfield, ch. 9; Jamestown, Rev. S. Marshall and wife 5; 33 30
Miami Union Asso., Dayton, 1st ch., C. W. Chamberlain 10; C. G. Par- ker 10; O. Parker 20; W. P. Huff- man 25; A. Stevens 5; A. Thomas 5; E. G. Barney 5; Ladies, per Mrs. E. F. Sample, 4.75; S. S., tow. sup. of "Tah Boo," care Rev. D. A. W. Smith, Henthada, Burmah, 178.26; Troy, ch. 7.05; Mrs. Nancy G. Moore, deceased, per Rev. J. L. Moore Exr., 25; Springfield, 1st ch. 56.01; Union ch. 5.90; Piqua, ch., of wh. 50 is fr. S. S., 25 of wh. is fr. infant class, to be equally divided between Mrs. Timpany and Mrs. Clough, of the Telocogo Mission, 64.75; Rev. F. A. Douglass 5.25; 436 97
Miami Asso., Mt. Carmel, M. M. Wil- son 1; Middleton, ch. 72.95; Cin- cinnati, 1st ch. 119.05; Rev. F. M. Ellis 2; Ninth st. ch., S. S., tow. sup. of nat. pr., care Rev. Wm. Ashmore, Swatow, China, 100; Leb- anon, East ch., 62.56; Hamilton, ch., and with previous donations to const. Rev. R. Telford H. L. M., 94; Franklin, ch., of wh. 50 is fr. S. S., tow. sup. of nat. pr., formerly care of Rev. M. H. Birby, 119.25; Mil- ford, ch. 10; 560 81
Mt. Vernon Asso., Mt. Vernon, ch. 12 10
Cleveland Asso., Cleveland, Erie st. ch. 100; Tabernacle ch. 17; 117 00
East Fork Asso., Clermont Academy, ch. 5 00
Mohican Asso., Londonville, ch. 13; Bucyrus, ch. 20.75; 33 75

Zanesville Asso., Zanesville, 1st ch. 14-33; Rev. Wm. Vary 5; Rockville, ch. 20; 39 38
Ohio Asso., Beulah, ch. 8; Thomas Gardner and wife 10; 18 00
Maize Creek Asso., Marietta, ch. 46 91
Columbus Asso., Granville, ch., S. S., 58 78 2878 58

INDIANA.

Livonia, ch. 7.60; Manchester, ch. 30; Evansville, A. L. Robinson 5; Huntington, 1st ch. 16; Vernal, ch. 23.45; Bethel, ch. 20; Bloomington, ch. 8; Vevay, ch., S. S., J. L. Theiband, of wh. 2.75 is fr. Miss Bettie Woodson's class; 2.15 fr. Mrs. J. L. Theiband's class; Mattie McKimmins .85; Dave McKimmins .30; Jennie McKimmins .20; 24; 129 06
Coll. per Rev. G. H. Brigham, Dist. Sec.,
Bedford Asso., Mitchell, ch., S. S., tow. sup. of pupil in Mrs. M. B. Ingalls' sch., Thongal, Burmah, 7.80; Orleans, ch. 10.00; 17 90
Brownstown Asso., Seymour, ch., of wh. 7.65 is fr. S. S., 30 26
Carries' Prairie Asso., Terre Haute, ch. 19 00
Flat Rock Asso., Sugar Creek, ch. 5; Columbus, ch., of wh. 1.01 is fr. S. S., 8.01; Fairland, ch., 6.50; Sand Creek, ch. 5; 24 51
Freedom Asso., Ladoga, ch. 5 90
Indianapolis Asso., Indianapolis, 1st ch., of wh. 165.32 is fr. S. S., tow. sup. of nat. prs., and 50 fr. the Pauline Bible class, tow. sup. of "Henry," pupil in Miss Rose Adams' sch., Thongal, Burmah, and 70 fr. the East Mission sch., tow. sup. of Tohnee, care Rev. N. Harris, Maulmain, Burmah, 770-67; Hurricane, ch. 15.25; Southport, ch. 6.16; Greenwood, ch. 18-84; 810 92
Madison Asso., Madison, ch. 44.65; Vernon, ch. 15; 59 65
Mt. Zion Asso., Amity, ch. 8 06
Laughery Asso., Lawrenceburgh, ch., of wh. 18.26 is fr. S. S., 2 fr. Rev. E. P. Boud, 2 fr. Lucy Marsh, and 1 fr. H. K. Helmuth, 31 42
Tippecanoe Asso., La Fayette, ch. 180; Galveston, M. H. Thomas 13; 198 00
Elkhart Asso., Kendallville, ch., Mrs. M. D. Daniels and children 5 00 1824 60

ILLINOIS.

Jerseyville, Jane Randolph 15; Jacksonville, M. M. Shreve, 100 of wh. is tow. educating boys in Rev. E. P. Scott's sch., Assam, 110; Moline, L. E. Flak 1; Litchfield, M. A. Savage 10; Bloomington, Sarah E. Wilson 15; 151 00
Coll. per Rev. J. V. Ambler, Dist. Sec.,
Unionville, N. E. Stratton 5 00
Coll. per Rev. S. M. Osgood, Dist. Sec.,
Bloomfield Asso., Tuscola, ch. 5; Champaign City, ch., of wh. 1 is fr. S. S., 36; Rantoul, Rev. C. Garrison 5; 46 00
Carrollton Asso., Jerseyville, ch. 12; Virden, ch., S. S., Miss L. Peabody's class, tow. sup. of pupil in Mrs. Clough's sch., Ongole, India, 8.70; Winchester, ch. 25; 40 70
Chicago Asso., Chicago, 5th ch. 18-88; 1st German ch., for nat. prs., 21.10; Dundee, ch. 44.66; Egin, ch., of wh. 38.50 is 1st gr. payt. fr. S. S., tow. sup. of nat. prs. in Assam, 165.78; St. Charles, ch. 17; Woodstock, ch., S. S., tow. sup. of

Pariah, nat. pr., care Rev. J. E. Clough, Ongole, India, 40; 2d ch., of wh. 10 is fr. the Stock Yard Mission, and 236 fr. the S. S., of wh. 125 is for sup. of nat. pr., care Rev. J. W. Johnson, Swatow, China; 100 fr. Union Band Bible class, tow. sup. of Moung Loo ga la, nat. pr., care Rev. J. L. Douglas, Bassein, Burmah, 25 fr. Dea. Albro's class, 25 fr. E. S. Osgood's class, tow. sup. of pupil in Mrs. Clough's sch., Ongole, India, and 25 fr. Dea. Howard's class, 978.28; 1275 70
Dixon Asso., Sterling, ch. 10; York, ch. 31.50; Galena, Union ch., tow. sup. of student in Rangoon Theo. Sem., of wh. 8.08 is fr. S. S., 9.48; 50 98
Edwardsville Asso., Brighton, Mrs. A. Hilliard 5; Alton, 1st ch., of wh. 23.40 is fr. S. S., for Rangoon Theo. Sem., 117.10; Upper Alton, ch. of wh. 10 is fr. Miss Anna M. Brown, 23; Bunker Hill, ch. 12.26; 156 45
Fox River Asso., Braceville, ch. 2.98; Aurora, 1st ch., of wh. 10 each is fr. D. Valentine and W. Lawrence, 5 fr. P. Stevens and 8 fr. L. Baldwin, in part, 35.19; Union ch., in part, 40.39; Bristol, ch. 87.50; 113 08
Chicago, 1st ch., bal., of wh. 8 is fr. the Shields Mission, and 140 fr. J. E. Tyler, 462.84; Wabash Av. ch. 119.55; North ch. 20.05; Union Park ch., of wh. 17 is fr. S. S., tow. sup. of nat. pr., care Rev. J. W. Johnson, Swatow, China, 79; University Place, ch. 261.50; Students Christian Asso. of University of Chicago 11.85; Soc. of Inquiry in Theo. Sem. 28; 967 29
Morris, ch., of wh. 8.60 is fr. S. S., 48.70; Batavia, ch. 2; Twelve Mile Grove, ch., a bro. 1; Evanston, ch., S. S., tow. sup. of Tuni, nat. pr., care Rev. E. P. Scott, Nowgong, Assam, 100; Kaneville, ch. 40; Norman, ch. 29.61; Naperville, ch. 2.85; Kankakee, ch. 13.75; Mokena, ch. 9; Pavilion, ch. 6; Plainfield, ch., tow. sup. of Shus Ate, nat. pr., care Rev. D. L. Brayton, Rangoon, Burmah, 26; Lockport, H. M. Bishop 5; 288 41
Franklin Asso., Marion, ch. 8 50
Galesburg Asso., Galesburg, 1st ch., of wh. 65 is fr. S. S., to pay in gold 50 tow. sup. of nat. pr., care Rev. E. P. Scott, Nowgong, Assam, 330; Galva, ch. 44; Altona, Swede, ch. 10; Avon, ch., of wh. 10 is fr. Rev. J. O. Metcalf, 5 fr. S. S. and 1 fr. Infant class, 18; Galesburg, col. ch., S. S., for African Missions, 4.25; Monmouth, ch. 5; Ontario, ch. 24; 438 25
Illinois River Asso., Kewanee, ch. 28.25; Neponset, ch. 18.75; Ocoola, ch. 10; Steuben, ch. 11; 68 00
Kankakee Asso., Loda, Rev. S. M. Brown 5; Momence, ch. 21; Onarga, ch. 2.30; 28 20
Mackinaw Asso., Delavan, ch. 5; Minouk, ch. 21; Booneke, ch. 10; Tremont, ch. 13.20; Mason City, ch. 4.50; 58 70
McLean Asso., Clinton, ch., Mrs. C. L. Coulter 20; Bloomington, ch., bal. 2.50; Normal, ch., bal. 2; Mrs. E. B. Swift 5; 29 50
Olney Asso., Olney, C. J. Allison 10; Noble, ch. 5.50; 15 50
Ottawa Asso., Buda, ch. 8; Leontant, ch. 5.25; Johnson's Grove, ch. 18; Princeton, Dea. A. Cook 5; Tiskilwa, ch. 32.81; Seneca, ch. 8.30; La Salle, ch. 21.65; Paw Paw, ch. 15; Sublette, ch. 86; Tonica, ch. 63.65; Dover, ch. 12.60; Beran, ch. 29; La Moille, ch. 24; Mandota, ch., S. S. tow. sup. of

Omed, Garo pr., care Rev. I. J. Stoddard, Gowalpara, Assam, 62.50;		
Quincy Asso., Griggsville, ch., of wh. 86.28 is fr. S. S., tow. sup. of pupils in Rev. E. P. Scott's Mikir sch., Assam, 121.28; Barry, ch. 25.25; Kinderhook, ch. 12; Rushville, ch. 12.15; Perry, ch., J. B. Cooper, New Salem, 4; Payson, ch. 50; Quincy, Vermont st., ch. 48;	880 26	
Rock Island Asso., Geneseo, ch. 12; Cordova, ch., of wh. 10 is fr. Rev. J. D. Cole, D. D., and 5 fr. a sister, 35; Moline, ch., of wh. 20 is fr. S. S., tow. sup. of a pupil in Rev. L. Jewett's sch., Nellore, India, 28; Rock Island, ch., of wh. 5 is fr. Rev. A. Briggs and 70.80 a bequest of the late Mrs. Mary Briggs, with interest accruing, 104.10; Pleasant Ridge, ch. 7;	266 68	
Rock River Asso., Marengo, ch., of wh. 22.81 is fr. S. S.,	181 10	
Rockford, 1st ch. 58.88; Belvidere, 1st ch. 10.50; South ch., of wh. 7.50 is fr. Miss Moore and 8 fr. A. Moss, 10.50; Rockton, ch. 4; Sycamore, ch. 8;	23 61	
Salem Asso., Plymouth, ch. 6; Hillsboro, ch. 9.60; Macomb, ch. 22; Prairie city, ch., J. S. Barnes and wife 8; A. Barnes 2;	91 38	
Springfield Asso., Decatur, Mrs. M. Wenells 4; Stonington, ch. 20; Springfield, 1st ch., of wh. 12.85 is fr. S. S. and two fr. Mrs. Emily M. Walker, deceased, 67.68; North ch., of wh. 20 is fr. Miss Elizabeth Hays, 83.76;	42 60	
Central Illinois Asso., New Lebanon, ch.	125 44	
IOWA.		10 50 4909 96
Cascade, ch. and S. S., for sch. under care of Rev. A. V. Timpany, Nellore, India,	85 00	
Coll. per Rev. S. M. Osgood, Dist. Sec., Burlington Asso., Burlington, ch. 30; Brighton, ch., S. S. 5; Danville, ch., of wh. 9 is fr. E. Cady 15.38; Mt. Pleasant, ch. 42.40;	92 75	
Cedar Valley Asso., New Hartford, ch., S. S., tow. sup. nat. pr., care Rev. J. E. Clough, Ongole, India, 20; Charles City, ch. 22; Raymond, Mrs. Annie Hinen .75; Floyd, ch., Mrs. R. H. Nye and Mrs. Wm. Montgomery, 5 each, 10; Waterloo, ch., of wh. 30 is fr. S. S., 37; Independence, ch. 20; Osage, ch. 28; Fredericksburg, ch. 5;	137 75	
Central Iowa Asso., Des Moines, ch., of wh. 5 is fr. P. B. Henry, 105; Monroe, ch., Rev. J. Currier and family 10; C. M. Livingston 7; R. C. Anderson 18; Knoxville, ch., tow. sup. of Rev. I. J. Stoddard, Assam, 8; Carlisle, ch., for same, 14.50;	145 50	
Dubuque Asso., Dubuque, 2d ch. 8; Maquoketa, ch. Dr. H. Shepard 2;	10 00	
Davenport Asso., DeWitt, ch., of wh. 25 is fr. R. Williams, being bal. of 125 to sup. Garo pr., care Rev. I. J. Stoddard, Assam, 84; Camanche, ch. 2.50; Davenport, Calvary ch., of wh. 20 is fr. Mrs. M. A. McGonagall and 25 fr. H. H. Smith, and all tow. sup. of Rev. I. J. Stoddard, Assam, 90; Iowa City, ch., of wh. 20 is fr. Prof. A. M. Currier and 5 fr. Mrs. H. Robert, tow. sup. of Rev. I. J. Stoddard, Assam, 47;	203 50	
Iowa Valley Asso., Toledo, ch. 5.50; Grinnell, ch. 20; Marshalltown, ch., of wh. 50 is from D. Arnold, and 5 fr. Mrs. Woodworth, tow. sup. of Rev. I. J. Stoddard and family, Assam, 71;	96 50	
East Grand River Asso., Mount Ayer,		
Misses J. C. Thompson and M. Moffatt		20 50
English River Asso., Fremont, ch.		3 25
Linn Asso., Cedar Rapids, ch. 5;		
Fairview, ch. 1.20; Vinton, ch. 39;		45 20
Oskaloosa Asso., Oskaloosa, Rev. S. H. Mitchell 5; Ottumwa, ch. 12;		17 00
South Western Iowa Asso., Council Bluffs, ch. 5; Tabor, ch. 5;		10 00
Upper Des Moines Asso., Boonsboro, ch. 5; Homer, ch. 7.75; Clarence, 3 ladies 5;		17 75 824 70
MICHIGAN.		
Schoolcraft, ch. 8.10; Brady, ch. 8.70; Coll. per Rev. S. M. Osgood, Dist. Sec.		6 80
Flint River Asso., East Saginaw, ch. 10; Fenton, ch. 26;		36 00
Hillsdale Asso., Coldwater, ch., of wh. 16 is fr. S. S., 100; Girard, ch. 8; Litchfield, ch. 17;		125 00
Grand River Asso., Grand Rapids, 1st ch. 42.25; Ionia, ch. 27.50; Rutland, a friend, .50; Alpine & Walker, ch., Jos. Bulbin, 20; Lisbon, ch., Geo. Irish and others 4; Spring Lake, ch., Rev. J. R. Monroe 2;		96 25
Jackson Asso., Albion, ch., of wh. 3 is fr. S. S., 20; Mason, Miss A. Every .50; Napoleon, ch. 23.60;		54 10
Kalamazoo River Asso., Allegan, ch. 4.85; Athens, ch. 10; Battle Creek, ch. 9.25; Ceresco, ch. 37; Kalamazoo, 1st ch., of wh. 10 is fr. Rev. J. A. Clark and 5 fr. Rev. H. Stanwood, 151.71; Marshall, ch., of wh. 40 is fr. S. S., tow. sup. of student in Bangoon Theo. Sem., 113.45; Trowbridge, ch. 13; Orangeville, ch. 7; Tekonsha, ch. 12.10; Plainwell, ch. 4.50;		262 86
St. Joseph's River Asso., Niles, ch. 53.97; Cassopolis, Rev. J. Price 5;		57 97
St. Joseph's Valley Asso., Three Rivers, ch. 35.80; White Pigeon, ch. 18.10; Colon, G. S. Burnett, 3; Baldwin's Prairie, ch. 21;		77 90
Lenawee Asso., Adrian, ch. 32.22; Brooklyn, ch. 3.50; Hudson, ch. 12.50; Tecumseh, ch. 24.85;		72 58
Michigan Asso., Detroit, 1st ch. 50.50; Pontiac, Mrs. Cornelia M. Standish 20; Romeo, ch. 12; Troy, ch., of wh. 20 is fr. Miss Caroline H. Daniels, 30.18;		112 77
Washtenaw Asso., Ann Arbor, ch., of wh. 20 is from the Young People's Working Force, tow. sup. of Rev. I. J. Stoddard, Assam,		36 40
Shiawassee Asso., Lansing, ch.		35 00
White River Asso., Whitehall, ch.		4 25
Wayne Asso., Farmington, Rev. C. A. Lamb and wife 10; Holly, ch. 7; Novi, ch. 3.70; Plymouth, ch. 20; Salem, ch. 5;		45 70 1115 53
MINNESOTA.		
St. Charles, ch., D. Giddings tr.		17 15
Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Minnesota Asso., Carver, ch. 4; Scandia, ch., of wh. 11 is fr. S. S., 15; Northfield, ch. 15; Newport, ch. 16; Hastings, ch. 5; St. Paul, W. F. C. 5; Minneapolis, 1st ch., J. D. Gray 10;		70 00
Minnesota Central Asso., Fairbault, Rev. A. D. Williams 2; Austin, ch., of wh. 5 is fr. S. S., and 5 a bequest of Mrs. R. H. Parker, 24;		76 00
Owatonna, ch. 13; Waseja, ch. 27; Northern Minn. Asso., Minneapolis, Union ch., of wh. 40 is 1 cent per week fr. a little girl 5 years old,		12 00
Southern Minn. Asso., Winona, ch. 100; Morey Creek, ch., of wh. 10 is fr. W. F. Sinclair, 18.60;		116 60
Zumbro Asso., Byron, ch. 11.60;		

Kasson, ch. 8.40; Lake City, ch. 14;
A brother in Minn.
Madeline, ch., per Rev. O. Dodge,

29 00
1 00
2 50 824 25

MISSOURI.

Coll. per Rev. S. M. Osgood, Dist. Sec.,
Springfield, 1st ch.
St. Louis, 2d ch. 100; Beaumont st. ch., of wh. 114.50 is fr. a member, 154.50; Bloomfield, ch., of wh. 5 is fr. C. B. Crumb, and 1 fr. Rev. S. Livermore, 7.50;

4 50
262 00 266 50

WISCONSIN.

Salem, Welsh ch. 9.44; Superior, Superior 2.25;
Coll. per Rev. S. M. Osgood, Dist. Sec.,

11 60

Lake Shore Assn., Pewaukee, ch. 2.50; Kenosha, ch. 9.37; Milwaukee, Union ch. 60.70; Sycamore st. ch. 11.75; Sheboygan Falls, ch., of wh. 11 is fr. Rev. A. T. Miller, 32.50; Raymond, ch. 7; Waukesha, ch. 13.25; Wauwatosa, ch. 15.80;

157 57

Dane Assn., Lodi, ch.
Dodge Assn., Fall River, ch. 2; New Lisbon, ch. 7.80; Portage City, ch. 12;

80 00

21 80

Winnebago Assn., Beaver Dam, ch., of wh. 15 is fr. S. S., tow. sup. of Habe, assistant, care Rev. E. P. Scott, Nowgong, Assam, 46.50; Appleton, ch. 7.11; Berlin, ch. 5.50; Omro, ch. 15; Ripon, ch., S. S., tow. sup. Ramkhe, Garo pr., care Rev. I. J. Stoddard, Gwalpara, Assam, 40; Waupun, ch. 14.10;

128 21

Janesville Assn., Janesville, ch. 174.85; Stoughton, ch. 7.80;
La Crosse Assn., Trempealeau, ch.
Walworth Assn., Palmyra, ch. 1.80;

182 15
18 50

Whitewater, ch., of wh. 6.88 is fr. Rev. J. De Launcy, 16.88;
St. Croix Valley Assn., Hudson, ch.

18 68

20 00 588 00

KANSAS.

Humboldt 1 00

Coll. per Rev. S. M. Osgood, Dist. Sec.,

Kansas River Assn., Ottawa, a friend

800 00 801 00

OREGON.

Eugene City, 1st ch. 10 00

COLORADO.

Golden City, ch. 4 00

CALIFORNIA.

San Francisco, Union sq. ch., per Rev.

W. M. Lisle, 118.30; Tabernacle ch.,

to const. Rev. J. P. Ludlow H. L.

M., 163.73; Mrs. Norcross 13; W.

Chamberlin 6.50; Sacramento, 1st

ch., to const. Mrs. A. L. Jones H.

L. M., 123.50; Stockton, ch., per

Rev. W. M. Lisle, 32.50; Oakfield,

ch. 48.10; Brooklyn, ch. 15.92;

521 55

CANADA.

Toronto, Bond st. ch., 20 of wh. is for

Rev. A. V. Timpany, Nellore, In-

dia,

Friends, per T. S. Shenston tr.,

800 00

82 04 882 04

SWEDEN.

Bap. Churches in Sweden, for the

Burman Mission, per P. Palmquist,

Mr. Kunlin, for the same, per P.

Palmquist

100 00

84 60 185 20

\$75,020 82

LEGACIES.

New York City, Eliza B. Stewart, of

wh. 3720.91 was for the expense of

publishing the Macedonian in 1867,

per James Price Exr., 4720.91, less

Gov. tax 238.26

4487 65

Haverhill, Mass., Elizabeth Ayer, per

John Crowell Exr., 50.00, less Gov.

tax 8.00

47 00

Rev. S. White, W. Hibbard Exr., 100

and Int. 40.50

140 50 4626 15

Total \$79,645 97

Total of Donations and Legacies from April 1, 1868

to April 1, 1869, \$186,349.73.

DONATIONS RECEIVED IN APRIL, 1869.

MAINE.

Jefferson, 1st ch. 5; Monson, ch. 21;
Cherryfield, ch. 17; Nobleboro', ch. 20;

26 00
87 00 68 00

NEW HAMPSHIRE.

Lebanon, ch., C. W. Clapp tr., 22;
Bow, Dea. T. Hammond 100;
Amherst, Mrs. Granville Dodge 5;
Dover, Franklin st. ch. 40;

122 00
45 00 167 00

VERMONT.

Mount Holly, ch., of wh. 8.32 is fr. Mrs. Abigail Livingston, and 3 fr. Rev. Stephen Pillsbury, 11.82;
North Bennington, ch. 22;

88 82

MASSACHUSETTS.

Hingham, 1st ch. 85; Winchester, ch., S. Wiley tr., 17.12; Milford, ch. 12;

114 12

Hyde Park, a friend 5; Haverhill, 1st ch., George Appleton tr., 100;

Dorchester, a friend, tow. sup. of B. W. Barrows in Mr. Jewett's sch.,

Nelore, India, 20;

126 00

Osterville, ch. 8.50; Somerville, Min-

nie Dickinson, for the Chinese, 1;

Leominster, ch., Dea. L. W. Co-

mant, tr., 34.43;

38 98

Thorndike, Eunice B. Durkee 1.50;

South Framingham, J. R. Kennedy

tr., 91.54; Conway, ch. 10.50;

108 54

Boston, a friend 1; Clarendon st. ch.,

bal., of wh. 80 is fr. Hon. Richard

Fletcher, to be expended under care

of Rev. D. A. W. Smith, Henthade,

Burmah, Dea. C. D. Gould tr., 51;

a friend 250;

302 00

Waltham, 1st ch., S. S., Mrs. Bacon's

class, tow. sup. of pupil in Mrs. E.

P. Scott's sch., Nowgong, Assam,

North Attleboro', ch., and with pre-

vious donations to const. Rev.

George Cooper H. L. M.,

95 00 783 94

CONNECTICUT.

Unionville, Wm. Hale 1.50; Stoning-

ton, ch. 13.89;

15 89

RHODE ISLAND.

Providence, 1st ch., Young Ladies'

Miss. Assn., of wh. 150 is to be ex-

pended under care of Mrs. J. N.

Cushing, Shan Mission, 150 under

that of Mrs. M. B. Ingalls, Thong-

mal, 100 under that of Mrs. J. G.

Binney, Rangoon, Burmah, 100

under that of Mrs. M. J. Knowlton,

Ningpo, China, 50 under that of Miss A. M. Fields, Bangkok Siam, 50 under that of Mrs. Wm. Ward, Sibsagor, Assam, 50 under that of Miss S. E. Haswell for her sch., Maulmain, Burmah, 50 under that of Mrs. E. O. Stevens, Promie, Burmah, and to const. Mrs. Sarah L. Spiller, Miss Josephine Smith, Miss Anne A. T. Douglas, Miss M. Josephine Peckham, Miss Sarah A. Purkis, Miss Martha A. Ham, Miss Harriet L. Bucklin, and Miss Martha A. Yeomans H. L. M.;

877 58

NEW YORK.

Buffalo, friends 5 00
Mexico, ch., S. S. 10 00
Coll. per Rev. O. Dodge, Dist. Sec., Long Island Asso., Brooklyn, East ch., in part, 118.63; Hanson Place, ch., S. S., Judson Miss. Soc., care Mrs. M. B. Ingalls, Thongai, Burmah, 50; 166 62
Hudson River South Asso., New York, Cannon st. ch., in part, 67.28; North ch., in part, 84.37; Berean ch., in part, 69.19; Antioch ch. 14.60; 83d st. ch. 20; 206 44
Hudson River North Asso., Albany, Correl Humphrey 100; Troy, 5th st. ch., bal. 15; 115 00
Ontario Asso., Geneva, ch. 21 00
Hudson River Central Asso., Newburgh, ch., bal. 15 00
Onsida Asso., Whitesboro', ch. 35 00
Buffalo Asso., Alden, ch. 8 00
Canisteo River Asso., East Cameron, ch. 2 00
Saratoga Asso., Gloversville, ch., bal. 1 50
Franklin Asso., W. B. Hanford tr., 15 50 600 06

NEW JERSEY.

Coll. per Rev. O. Dodge, Dist. Sec., Hoboken, 1st ch. 50 00
East Orange, ch., S. S. 87 50
Coll. per Rev. J. V. Ambler, Dist. Sec., Flemington, ch. 48; Elizabeth, Broad st. ch. 80; Kingwood, ch. 9; 87 00 174 50

PENNSYLVANIA.

Philadelphia, L. A. C. 50 00
Coll. per Rev. J. V. Ambler, Dist. Sec., Phoenixville, ch., S. S. 25; West Philadelphia, Berean ch., S. S., classes 8, 7, and 81, for African Mission, 3.47; Students of Lewisburg University, for the debt, 7.25; 85 72
Meade Corners, ch. 2; Ridley, ch. 9.50; Schuylkill Falls, ch., S. S., for Mrs. J. L. Douglas, Besseln, Burmah, 145; Germantown, 1st ch. 40; Williamsport, ch. 75.70; 272 20 357 92

OHIO.

Maumee City, ch. 7 00
Pomeroy, Welch S. S. 18 00 20 00

ILLINOIS.

Coll. per Rev. S. M. Osgood, Dist. Sec., Bloomfield Asso., Bethel, ch., Rev. S. F. Gleason 5; Mrs. Mary E. Prath 9; 14 00
Chicago Asso., Benton and Newport, ch. 80; St. Charles, Mrs. M. B. Herrick, tow. sup. of nat. pr., to be designated, 62.50; Wheaton, ch. 5.50; 98 00
Dixon Asso., Freeport, ch. 8.75; Fulton, ch. 5.50; 9 25
Edwardsville Asso., Upper Alton, Shurtleff College, Students' Miss. Soc. 11 25
Fox River Asso., Aurora, Union ch.

8; Norman, ch. 1; Warrenville, ch. 23.35; 27 35
Kankakee River Asso., Hackett, ch. 8; Mokenco, ch. 1; 4 00
Mackinaw Asso., Delavan, ch. 10 00
Ottawa Asso., Tiskilwa, ch. 7 75
Quincy Asso., Payson, ch., S. S., tow. sup. of pupils in Rev. E. P. Scott's Mikir sch., Assam, 25 00
Springfield Asso., Decatur, ch. 16.60; Springfield, 1st ch. 25; 41 60
Bloomington, proceeds of sale of quilt, the gift of a dying sister, 16 00 264 20

IOWA.

Coll. per Rev. S. M. Osgood, Dist. Sec., Burlington Asso., Burlington, ch. 13.50; Zion, ch. 2; 15 50
Iowa Valley Asso., Marshalltown, Mrs. McVey 5 00
Keokuk Asso., Denmark, ch., S. S., tow. sup. of nat. pr., Ko Too, care Rev. E. A. Stevens, Rangoon, Burmah 23 00
Linn Asso., Talo, ch., Mrs. J. A. Whitney and Mrs. E. Ladd, each 2; 4 00
Oskaloosa Asso., Eddyville, Rev. N. Hays 1 00
De Witt, Ellen R. Shepard 8 00 51 50

MICHIGAN.

Coll. per Rev. S. M. Osgood, Dist. Sec., Grand River Asso., Rockford, Miss F. E. Stilwell 85
Jackson Asso., Aurelius and Onondago 5 00
Kalamazoo River Asso., Athens, ch. 2 00
Michigan Asso., Pontiac, ch. 25 00
St. Joseph's River Asso., Dowagiac, ch., of wh. 8 is proceeds of gold ring, fr. Miss Helen E. Bailey, 6 61
St. Joseph's Valley Asso., Porter, ch. 12 00
Wayne Asso., Farmington, Mrs. E. S. Peaman, semi-annual payment, tow. sup. of student in Rangoon Theo. Sem., 20 00 71 46

MINNESOTA.

Coll. per Rev. S. M. Osgood, Dist. Sec., Minnesota Asso., Saint Paul, G. W. Prescott 10; Scandia, ch., of wh. 4 is fr. S. S., and 8 fr. Temperance Soc., 7; 17 00

MISSOURI.

Coll. per Rev. S. M. Osgood, Dist. Sec., Warrensburg, Rev. I. H. Denton 1 00

WISCONSIN.

Coll. per Rev. S. M. Osgood, Dist. Sec., Janesville Asso., Monticello Prairie, ch., Mr. and Mrs. D. S. Huriburt 5; Union ch., S. S., tow. sup. of nat. pr., Henthada, Burmah, 21.25; 26 25
Lake Shore Asso., Racine, ch. 88; Raymond, Danish ch. 12.50; 98 50
Winnebago Asso., Menasha, ch. 15; Rockford, ch. 10; 26 00 149 75

KANSAS.

Coll. per Rev. S. M. Osgood, Dist. Sec., Mound City Asso., Miami Village, ch. 11 90

CALIFORNIA.

San Francisco, Union Square ch. 12 85

CANADA.

Sawyersville, Eaton and Newport, S. S., Miss. Soc. 15 00

83957 53

THE MISSIONARY MAGAZINE.

VOL. XLIX. — JULY, 1869. — No. VII.

AMERICAN BAPTIST MISSIONARY UNION.

FIFTY-FIFTH ANNUAL MEETING.

The fifty-fifth annual meeting of the American Baptist Missionary Union was commenced in Tremont Temple, Boston, Tuesday, May 18, 1869, at 9 o'clock, A. M.

The session was opened by singing the 917th hymn of the Psalmist.

The President read a portion of Scripture, and prayer was offered by Rev. G. S. Webb, of New Jersey.

Addresses of welcome were made by Rev. S. R. Mason, D. D., Chairman of the Committee of Entertainment, and by the President of the Union.

A Committee of Arrangements was appointed, consisting of Rev. J. D. Fulton, Rev. S. R. Mason, D. D., and the Home Secretary.

Rev. Messrs. J. N. Tolman, N. Y., S. G. Abbott, N. H., N. J. Wheeler, Me., J. V. Ambler, Pa., and A. Barrelle, Ct., were appointed a Committee on the Roll, who afterward presented the following report.

REPORT.

The Committee on Enrollment would respectfully report. The whole number of Life Members, Honorary Life Members, and Delegates present at this meeting, so far as reported, is 487. The States are represented as follows: — Maine, 27 l.m., 2 h.l.m., 11 d.; New Hampshire, 20 l.m., 4 h.l.m., 10 d.; Vermont, 15 l.m., 2 h.l.m., 6 d.; Massachusetts, 151 l.m., 11 h.l.m., 29 d.; Rhode Island, 27 l.m., 4 h.l.m., 6 d.; Connecticut, 19 l.m., 1 h.l.m., 4 d.; New York, 50 l.m., 2 h.l.m., 13 d.; New Jersey, 22 l.m., 8 d.; Pennsylvania, 12 l.m., 2 h.l.m., 8 d.; Delaware, 1 l.m., 1 h.l.m., 1 d.; District of Columbia, 1 l.m.; North Carolina, 2 d.; Ohio, 3 l.m., 2 d.; Michigan, 2 l.m.; Illinois, 4 l.m.; Wisconsin, 1 l.m.; Missouri, 1 l.m.; Canada, 1 l.m.; Unknown, 5 l.m., 4 d.

DELEGATES.

MAINE.

W. Bemis.
S. L. B. Chase,
A. R. Crane,
J. F. Eveleth,

C. M. Herring,
G. B. Illsley,
O. Richardson,
E. Rowell,

W. T. Sargent,
G. M. Simpson,
C. D. Sweet.

NEW HAMPSHIRE.

E. W. Burnham,
E. H. Cheney
C. V. Cobb,
C. A. Cook,

D. H. Davis,
J. S. Haradon,
H. G. Hubbard,

G. S. Smith,
F. W. Towle,
B. O. True.

VERMONT.

I. D. Burwell, L. M.,
J. C. Carpenter,
J. K. Chase,

H. Fletcher, L. M.,
F. A. Lockwood,
J. G. Lorrimer,

C. H. Richardson,
B. E. Smith.

MASSACHUSETTS.

J. W. Ashley,
W. W. Ashley,
E. Bromley,
Samuel Cheever,
Joel Cheney,
John Coombs,
D. A. Dearborn,
W. H. Eaton,
A. Edson,
J. P. Farrar,
S. L. French,

O. T. Gray,
C. V. Hanson,
H. Hinckley,
E. Hobbs,
J. W. Horton,
Wm. B. Hovey,
Wm. Howe, L. M.,
G. S. Hyatt,
R. G. Johnson,
Rufus Kimball,
Henry Lett,

T. M. Merriman,
J. K. Metcalf,
Frank R. Morse,
Addison Parker,
Geo. D. Potter,
C. A. Roundy,
T. C. Russell,
J. H. Smith,
D. H. Stoddard,
A. G. Sweetzer,
W. Wiley.

RHODE ISLAND.

E. B. Boardman,
E. P. Borden,

G. A. Greene,
Geo. N. Greene,

C. H. Spaulding,
E. Wheeler.

CONNECTICUT.

J. P. Brown,
I. Edwards.

J. F. Temple,

W. A. Worthington.

NEW YORK.

C. E. Becker,
A. J. F. Behrends,
John Branch,
A. Denike,

Geo. Fisher,
F. Fletcher,
G. H. Frederick,
C. H. Johnson,

C. P. Melleney,
F. S. Miner,
S. G. Smith,
J. M. Taylor.

NEW JERSEY.

W. H. Bergfels,
H. A. Cordo,
J. W. Curtis,

M. L. Fish,
T. B. Peddie,
Morgan L. Smith,

G. S. Webb,
A. D. Willifer.

PENNSYLVANIA.

J. V. Ambler,
R. Callaghan,
W. H. Conrad,

S. A. Crozer,
John Davis,
G. F. Fay,

J. M. Pendleton,
I. F. Stidhan.

DELAWARE.

J. R. Haswell

NORTH CAROLINA.

A. W. Goodnow,

Thomas Stedley.

OHIO.

B F. Barry,

G. W. Churchill.

ILLINOIS.

James Lisk,

Richard Nott.

UNKNOWN.

N. Chapman,

S. S. Perkins,

E. O. Taylor.

LIFE MEMBERS.

MAINE.

S. W. Avery,
G. D. Ballantine,
S. Boothby,
S. Brown, H. L. M.,
H. V. Dexter,
G. F. Emery,
E. S. Fish,
H. A. Hart, H. L. M.,
F. T. Hazlewood,
L. D. Hill,

W. O. Holman,
J. Hubbard, Jr.,
R. J. Langridge,
Ira Leland,
J. M. Mace,
C. Parker,
J. Ricker,
J. L. Sanborn,
S. G. Sargent,

W. H. Shailer,
A. K. P. Small,
M. D. C. Sweet,
W. O. Thomas,
C. Tibbets,
W. H. Walker,
B. Wheeler,
N. J. Wheeler,
E. Worth.

NEW HAMPSHIRE.

S. G. Abbott,
F. D. Blake, H. L. M.,
G. W. Bixby,
C. W. Bradbury, H. L. M.,
Amasa Brown,
G. W. Chaffin,
F. Damon, H. L. M.,
W. H. Eaton,

B. G. Farley,
D. W. Faunce,
D. L. Hawley,
N. Hooper,
K. S. Hall,
N. C. Mallory, H. L. M.,
J. Merrill,

C. Newhall,
J. Peacock,
H. G. Safford,
J. W. Searll,
A. Sherwin,
J. Storer,
J. D. Tilton.

VERMONT.

G. W. Ames, H. L. M.,
S. F. Brown,
M. Carpenter,
N. Cudworth,
M. Davis,

L. A. Dunn,
G. A. Fuller,
H. Fletcher,
H. L. Gross,
C. Hibbard,

L. B. Hibbard, H. L. M.,
W. H. Rugg,
L. Tracy,
S. M. Whiting,
M. A. Wilcox.

MASSACHUSETTS.

G. S. Abbott,
R. W. Ames,
C. W. Anable,
G. O. Atkinson,
Oliver Ayer,
Mason Ball,
J. N. Barbour,
J. B. Bardwell,
B. W. Barrows,
A. E. Battelle,
Ezekiel Blake,
John Blain,
G. W. Bosworth,
R. H. Bowles,
J. A. Brabrook,
B. F. Bronson,

S. J. Bronson,
B. F. Brooks,
Sam'l Brooks,
S. Brown, H. L. M.,
W. L. Brown,
I. J. Burgess,
E. Burnham,
J. Burnett,
J. A. Buttrick, H. L. M.,
Geo. Carpenter,
A. W. Carr,
H. S. Chase,
H. O. Chapin,
Edwin Chase,
Sam'l Cheever,
D. B. Cheney,

J. M. Chick,
G. W. Chipman,
W. N. Clark,
G. Cole,
Geo. Colesworthy,
J. W. Cook,
Geo. Cooper,
G. Cummings,
Sam'l Cutler,
W. H. Dalrymple,
D. A. Dearborn,
E. Dewhurst,
A. Dunn,
J. W. Eaton,
W. H. Eaton,
D. C. Eddy,

A. Edson,
B. A. Edwards,
Alex. Ellis,
T. C. Evans,
G. G. Fairbanks,
C. W. Flanders,
S. W. Foljambe,
J. C. Foster,
T. T. Filmer,
H. Fitz,
C. L. Frost,
G. W. Gardner,
W. V. Garner,
Dan'l Goddard,
J. A. Goodhue,
A. J. Gordon,
C. D. Gould,
Wm. Hague,
A. W. Hammond,
N. H. Herring,
A. M. Higgins,
E. S. Hill,
Philip E. Hill,
Lewis Holmes,
Alvah Hovey,
Wm. A. Holland,
Enoch Hall,
Amos Harris,
Chas. Ingalls,
E. N. Jenks,
W. H. Kelton,
N. P. Kemp,
R. Kimball,
H. M. King,
Benj. Knight,
Wm. Lamson,

D. F. Lamson,
Wm. Leach,
J. H. Lerner,
H. Lincoln,
J. Lincoln,
George Lovis,
H. H. Marsh,
A. P. Mason,
S. R. Mason,
J. J. Miller,
R. C. Mills,
G. H. Miner, H. L. M.,
J. N. Murdock,
R. H. Neale,
T. Norton,
A. J. Padelord,
E. H. Page,
C. Pasco,
G. W. Patch,
S. Peck,
D. J. Pierce, H. L. M.,
Levi Pierce, H. L. M.,
A. Pollard,
Seth Pooler,
S. H. Pratt,
John Pryor,
A. Read,
Wm. Read,
C. W. Redding,
J. M. Richards,
W. C. Richards,
H. J. Ripley,
John Rounds,
C. H. Rowe,
Geo. L. Ruberg,
P. R. Russell,

Geo. W. Ryan,
J. H. Seaver,
R. G. Seymour, H. L. M.,
J. Shepardson,
L. F. Shepardson,
F. A. Smith,
S. F. Smith,
W. E. Stanton,
A. G. Stimson,
D. J. Stone,
Baron Stow,
W. F. Stubbart,
W. R. Thompson,
J. Tilson, H. L. M.,
J. C. Tingley,
H. C. Townley,
Elisha Tucker,
J. Tucker, Jr., H. L. M.,
C. W. Turner,
W. H. S. Ventres,
Willard Ward,
J. G. Warren,
E. G. Warren,
Sam'l Warren,
J. Warren,
S. F. Warren,
D. S. Watson, H. L. M.,
A. Webster,
A. W. Wells,
D. Weston, H. L. M.,
J. W. Wilmarth, H. L. M.,
D. W. Winn,
N. M. Williams,
J. Wilson, H. L. M.,
John E. Wood,
S. Woodman.

RHODE ISLAND.

John Alden,
John Allen,
W. F. Bainbridge,
S. S. Baker,
C. E. Barrows,
J. Brayton,
Geo. Bullen,
B. P. Byram,
S. L. Caldwell,
A. Caswell,

I. Chesebrough, H. L. M.,
H. C. Graves,
J. B. Hartwell,
C. W. Malcom,
M. Merriam,
A. D. Nickerson, H. L. M.,
E. P. Patterson,
G. B. Peck,
S. Richards,

J. G. Richardson,
G. Robbins,
G. W. Sheppard,
A. F. Spaulding,
J. C. Stockbridge,
C. A. Snow, H. L. M.,
J. H. Tilton,
Francis Walker,
Alva Woods.

CONNECTICUT.

C. B. Crane,
A. Barrelle,
G. F. Davis,
P. S. Evans,
G. D. Felton,
S. Graves,
A. F. Hastings,

J. L. Howard,
H. V. Jones,
G. I. Mix,
S. D. Phelps,
C. W. Ray,
C. G. Smith,

J. S. Smith,
M. G. Smith, H. L. M.,
G. O. Sumner,
J. M. True,
R. Turnbull,
Chas. Willett.

NEW YORK.

R. E. Anderson,
Rufus Babcock,
J. S. Backus,
G. C. Baldwin.

D. B. Barton,
L. F. Beecher,
H. Bromley,
J. J. Brouner, H. L. M.

J. E. Chesshire,
G. W. Clark, H. L. M.,
Edw. Colgate,
James Cooper,

S. W. Culver,
E. J. Foote,
T. G. Freeman,
James French,
E. H. Fuller,
S. C. Gunderson,
T. N. T. Hanna,
E. T. Hiscox,
J. S. Holme,
D. C. Hughes,
R. G. Hulfield,
Silas Illsley,
H. M. Jones,

J. R. Kendrick,
A. G. Lawson,
E. Lucas,
J. D. Mason,
R. T. Middleditch,
W. D. Murphy,
C. J. Page,
Wm. Phelps,
W. C. Phillips,
J. B. Pixley,
James B. Prentice,
A. E. Reynolds,

C. Rhodes,
W. N. Sage,
J. W. Sarles,
S. Shardlow,
Smith Sheldon,
J. B. Simmons,
P. B. Spear,
E. E. L. Taylor,
J. N. Tolman,
E. Tozer,
W. C. Van Meter,
E. A. Wyman.

NEW JERSEY.

J. Banvard,
J. F. Brown,
J. M. Brown,
E. C. Burt,
Lyman Chase,
Sam'l Colgate,
H. D. Doolittle,

Sidney Dyer,
H. C. Fish,
C. G. Gurr,
G. E. Hoar,
G. W. Lasher,
W. H. Farmley,

F. B. Rose,
P. P. Runyon,
H. F. Smith,
S. Van Wickle,
N. D. Ward,
D. M. Wilson.

PENNSYLVANIA.

G. W. Anderson,
G. D. Boardman,
Wm. Bucknell,
Geo. Callaghan,
J. H. Castle,

W. S. Goodnough,
B. Griffith,
R. G. Lamb, H. L. M.
G. D. B. Pepper,
E. M. Levy,

E. L. Magoon,
H. Malcom,
Lemuel Moss,
H. M. Scott, H. L. M.

DELAWARE.

G. W. Folwell.

DISTRICT OF COLUMBIA.

E. H. Gray.

OHIO.

R. Jeffrey,

T. J. Mellish,

J. M. Hoyt.

ILLINOIS.

B. F. Jacobs,
S. M. Osgood,

J. A. Smith,

W. B. Smith.

MICHIGAN.

G. S. Chase,

Alfred Owen.

WISCONSIN.

J. C. C. Clark.

MISSOURI.

A. J. Conant.

CANADA.

R. A. Fyfe.

The Treasurer of the Union submitted his Annual Report, reading an abstract of the same. The report was accepted and laid on the table.

The Foreign Secretary presented the Annual Report of the Executive Committee for the Foreign Department, and read select portions, following the reading with explanatory remarks.

The Chairman of the Committee of Arrangements submitted the following, which was adopted.

REPORT.

Your Committee, after consultation, recommend the following order of business for the day.

The annual sermon, by Rev. G. D. Boardman, at 11 o'clock this morning.

Immediately after the sermon, the Deputation from England and Ireland, Rev. Thomas Price, D. D., and Rev. R. M. Henry, be presented to the Union.

Adjourn at 12½, to meet at 2 o'clock.

After opening services, reading and discussion of a paper on the education of Burmese Preachers.

Report of Committee on Obituaries.

Report of Committee on the Roll.

Report of Committee on Place and Preacher for the next Annual Meeting.

The election of Officers of the Union at 5 o'clock.

Adjourn at 5½.

Evening session, open at 7½.

Report of the Committee on Finance, and the discussion of the same, with special reference to the question, — How can we bring the cause of Foreign Missions to the hearts of the people in a way to secure a more lively interest in the conversion of the heathen?

Adjournment.

The following Committees were then appointed : —

On Obituaries. — S. L. Caldwell, R. I., Wm. Hague, Ms., Rev. A. R. R. Crawley, Burman Mission, G. W. Bosworth, Ms., A. P. Mason, Ms.

On Place and Preacher. — Rev. R. W. Turnbull, Ct., Rev. J. R. Kendrick, N. Y., Rev. N. M. Williams, Ms.

On Finance. — Rev. D. C. Eddy, Ms., Wm. H. Shailer, Me., A. J. Prescott, N. H., J. L. Howard, Ct., Samuel Colgate, N. Y., P. P. Runyon, N. J., Wm. Bucknell, Pa., Rev. R. Jeffrey, O., A. J. Conant, Mo., B. F. Jacobs, Ill., Rev. A. E. Mather, Mich., Rev. Wm. Stewart, Ontario, Canada, Wm. N. Sage, N. Y., Mial Davis, Vt.

On Nomination of Officers and Managers of the Union. — R. H. Neale, Ms., Wm. H. Shailer, Me., A. F. Spaulding, R. I., S. D. Phelps, Ct., G. S. Webb, N. J., B. Griffith, Pa., R. Jeffrey, O., J. A. Smith, Ill., L. Tracy, Vt., W. H. Eaton, N. H., E. E. L. Taylor, N. Y., W. H. Marsh, Del., R. A. Fyfe, Ontario, Canada, Alfred Owen, Mich.

The Home Secretary submitted the Report of the Executive Committee for the Home Department, and read portions of the same.

The Report of the Executive Committee was accepted and ordered to be printed under their direction.

The Foreign Secretary read so much of the Report of the Executive Committee as relates to the Mission in Siam, and it was referred to the Board of Managers.

The Annual Sermon was then preached by Dr. Boardman, of Philadelphia, from Eph. 2: 21. "*In whom all the building, fitly framed together, groweth unto a holy temple in the Lord.*" The introductory exercises were conducted by Dr. Turnbull, Ct., and Rev. Mr. Rose, of the Mission to the Burmans.

The President introduced to the Union, the Deputation from "the British and Irish Baptist Home Mission," — Rev. Dr. Thomas Price and Rev. R. M. Henry, who made addresses respecting the object which they have come to represent.

The following Resolutions were moved by Rev. G. W. Gardner, Mass., and adopted.

Resolved, That we have heard with deep interest the statements of Rev. Thomas Price, D. D., and Rev. R. M. Henry, in regard to the work of the British and Irish Baptist Home Mission in Ireland, and we extend to them a cordial welcome as brethren beloved, and accredited representatives of the churches of our faith in the British Isles.

Resolved, That we heartily commend these brethren to the sympathy and material aid of the churches of this country, in their efforts towards establishing in a priest-ridden land, true churches of our Lord Jesus Christ in the faith and order of the New Testament.

After several announcements, the Union adjourned to meet at 2, P. M.

TUESDAY, P. M., 2 o'clock.

The Union met according to adjournment.

The opening prayer was offered by Rev. Wm. Stewart, of Canada.

The Paper on the "Education of Burmese Preachers" was then read by the Foreign Secretary. Following the reading of this document, the meeting was addressed by Rev. J. R. Haswell, who expects soon to resume work at Maulmain, Rev. A. T. Rose, E. B. Cross, and A. R. R. Crawley, recently from Burmah, Rev. Charles Hibbard, of Vermont, formerly a missionary, and by the Foreign Secretary.

The plans proposed by the Executive Committee were unanimously approved by the Union.

THE EDUCATION OF BURMESE PREACHERS.

At a meeting of the Executive Committee, held on the 4th of May, the following paper, prepared by a committee previously appointed, was approved, and directed to be laid before the Missionary Union at the approaching anniversary.

For some years past the conviction has been gaining strength among the missionaries in Burmah, that something more systematic and thorough should be done, to promote the efficiency of Burmese preachers; that, in one word, a general school for Burmans, similar to that now existing for Karens, should at once be attempted. That conviction found expression at the annual meeting of the Burmah Convention in November, 1867, in the adoption of the following votes:—

1. "That while we feel that for the greater efficiency of our native preachers, it is indispensable that the missionaries of each station shall do all in their power for the instruction of the preachers of their own stations, especially in a knowledge of the Scriptures, this is not all the provision that ought to be made for the rising ministry in Burmah. A Vernacular High School ought to be established as soon as practicable, and permanently maintained. It should be composed chiefly of select and promising pupils from primary schools, and should aim at giving, together with daily Biblical instruction, a thorough training, in the ordinary rudiments of a good education; reading, writing, arithmetic, geography, history, composition, and elocution.

2. "To this school there should be attached a distinct theological department for such pupils as give credible evidence of a call to the ministry, where they may pursue such of the studies above enumerated, as may be deemed best in their circumstances, in addition to those of a theological character.

3. "That in recommending the early establishment of such a literary and theological

school, we look forward with earnest hope and prayer to the time when, by the blessing of God, the high school will develop into a college and the theological department into an independent theological seminary."

The above resolutions were proposed to the Convention by a committee of the body appointed the previous year, consisting of Dr. Stevens, Mr. Rose, and Mr. Carpenter. This committee was continued, and, at the suggestion of Dr. Stevens, Mr. Douglass was added to it, and made its chairman. The committee so constituted, met November 19th, 1867, at Rangoon, and, after free consultation with the teachers in the Karen Theological Seminary, the chairman was directed to communicate to the Executive Committee the following, as the unanimous opinion of the committee:—

"1. That a school for Burmese education, such as is indicated in the resolutions adopted by the Convention, should be established as soon as the requisite funds and teachers can be obtained for the purpose.

"2. That the school should be located in Rangoon, and in the vicinity of the Karen Theological Seminary, so that both schools may have the benefit of the same library, apparatus, and all lectures of a general character that may be given in the Burmese language; but, on account of the dissimilar habits and views of the Karens and Burmese, and the fact that the Burmese have no knowledge of the Karen language, the schools should be separate and independent of each other.

"3. That one of the missionaries, who has already a knowledge of the Burmese language, should have the general oversight of the school and be the Biblical and Theological teacher; but that a man well qualified, who has a taste and aptitude for teaching, and if possible some experience in the work, should be sent out from America to teach the literary department of the school."

The chairman of the committee, Mr. Douglass, accompanies the above with many weighty reasons in favor of early and vigorous action. We transcribe a few sentences. "There are now about forty Burmese preachers. The Holy Spirit has accompanied the truth, men have been converted, a number have given evidence to the churches and the missionaries that they have been called of God to preach the gospel. These men are doing an important work by distributing tracts, and by religious conversation, as they mingle among the people; but to preach a sermon, or present and defend the truth before an audience, they, with few exceptions, have but little capacity. Though men of good natural ability, and heartily enlisted in the work, these preachers are nearly all from the middle and lower classes of the people, and in point of education are inferior to many of their heathen countrymen. Seven tenths of those now in the ministry have been converted and have entered into the work within the past fifteen years, and within that time no school has existed to which any portion of them could resort for education; nor have they had any facilities for improvement, except the little time that the missionaries at the different stations, with all their other work on their hands, could devote to them. They feel their weakness and inability to labor alone, and are anxious to be located where they can constantly have the aid, counsel, and guidance of a missionary."

The plans proposed by the brethren Haswell, father and son, though going much more fully into details, do not differ in their main features, from those recommended by the Convention. They ask for the Maulmain district, in addition to common schools which already exist, a central High School under the care of an American Missionary as Principal, from among the pupils of which shall in due time be gathered classes in Biblical and other studies calculated to make them efficient preachers and pastors; so that while their field of contemplated operations is more limited, their aim and ultimate purpose do not differ from those of their brethren. Indeed, while selecting Maulmain as the place in which these ideas are to be embodied, they had an eye to the converts and churches of all Burmah. In urging the undertaking, Mr. J. R. Haswell writes, "I feel the influence of such a school and school system as that proposed, would not be limited to the Maulmain field. Should the plan be proved by experience what we hope it will be, it would naturally give a new impulse to the cause of education in all our Burmese Missions. More than this, in its success or

failure is involved, to my mind, in a great measure, the problem of raising up an educated and efficient Burmese ministry for the whole country. Other important ends will doubtless be accomplished, but they are secondary to this one object." While these two brethren seem to be moving independently of the body of missionaries, it is plain that one great purpose animates them all.

In looking carefully over these papers, your committee have been favorably impressed with two or three features which they cannot refrain from mentioning.

1. It is worthy of notice that all existing schools, of whatever name or grade, are to be left undisturbed. They are doing good service, and the lapse of time has shown their adaptation to the wants of the people. It is peculiarly gratifying to observe that it is regarded by the Convention "indispensable that the missionaries of each station shall do all in their power for the instruction of the preachers of their own station, especially in a knowledge of the Scriptures." The relations existing between such preachers and the missionary give him a controlling influence. He stands in a connection to them not unlike that between the apostles and the first converts, and no one can be expected to teach them the way of the Lord more effectually than he. Besides, at a season of the year when prevented by the constant rains from going abroad, he can gather classes around him, and thus continue direct missionary work of the most effective character. For men of a certain age and degree of culture, nothing can be more economical and effective than this plan.

2. Nothing is said in these papers about furnishing a secular education for the great body of the people. The minds of the missionaries are intent, as they should be, on the evangelization of the Burmans, and on securing the most speedy, direct, and powerful agency for that end. They are looking to the training and discipline of converts, and the children of converts, that they may become in God's own time and way, agencies for extending the knowledge of Christ among their countrymen. The whole question of secular education for the masses, they propose to leave to take care of itself, as it will best do, whenever the gospel comes to bear sway. Hence while they do not propose to shut the door of the school-house against all heathen children, they design to take them in only sparingly and with a keen scrutiny, and while they propose to teach science and letters, they intend to teach the Scriptures, first and last, and all the while, making the whole undertaking in the highest sense Christian, and bringing every heart perpetually under a Divine influence.

3. The plans here proposed, seem to your committee preëminently practical. They grow out of existing facts and meet present necessities, while they have a wise forecast. They are simple and flexible, and so seem destined to succeed. They contemplate a beginning, limited and unpretentious; they look forward to expansion and growth. They do indeed speak of a college, and of an independent Theological Seminary; but they refer to them as things in the indefinite future, content for the time being with a Vernacular High School and a Biblical department, or classes in Biblical and other studies. This is as it should be, because it is simply indispensable. It is after God's plan, "first the blade, then the ear, after that the full corn in the ear." The greatest and best things we have any knowledge of, have *grown up from small beginnings*.

4. We have a special gratification in noting the term "Vernacular," by which the committee of the Convention qualify this contemplated school. It is to be, when it comes into life, a *Vernacular High School*, with a Biblical department, which means that the Burmese language is to be the language used in text-books, and in the processes of instruction. This language is to be foremost and prevailing; the English language, out of regard to the growing tendencies of the time, to be treated as a classic, and reserved for those who are most advanced in study and those who are ready to pay extra tuition. *The work of the school is to be done in Burmese.*

After careful reflection, your committee do not see why the wishes and views of all

concerned, may not be met by a little compromise. Let the school be essentially what the brethren of the Convention propose, and let it be located at Maulmain, as the Haswells suggest. Located at Rangoon, it would be distinct and separate from the Karen Seminary, and for its accommodation must have buildings erected at once and at considerable expense. The only advantage of this location would be derived from library and apparatus, which would not amount to much, as neither school could make much use of the books printed in the language familiar to the other. At Maulmain we have buildings of our own, waiting for occupants, the late printing office for the school, and the "Bennett, dwelling-house," so called, for the principal teacher. A few hundred Rs. would put both in good condition. Besides, our working force at Maulmain is prospectively quite as strong as at Rangoon, to say nothing of the fact that heretofore our educational forces for the Burmans were for a long time concentrated on Maulmain, and produced there a public sentiment on the subject of education, which probably does not exist anywhere else in Burmah.

This is a point of so much importance that we transcribe a few sentences from the pen of the younger Haswell.

"There are obvious reasons why schools are more likely to succeed there than elsewhere in Burmah, i. e. among Burmans. At Maulmain was centered for a long time the greater portion of our missionary force. At that point our missionaries labored for many years at great outlay of time and money to create a desire for education among the natives. That this labor was not in vain, is evident from what has been done by the natives themselves, since help from this country was withdrawn sixteen years ago, and by what has been done by agencies, sustained during the same period by the Roman Catholics and the Church of England. Twenty years ago absolutely nothing was done by the Burmans themselves. . . . In 1862, my last year in Burmah, with the exception of the support of a single native teacher in Amherst, at a salary of Rs. 15, per month, not a dollar had been received for schools from this country for nearly ten years. And yet we had in our charge three schools for boys numbering full two hundred pupils; of these over one hundred and fifty were in our two schools at Maulmain. In them the boys bought their own books, stationery, etc., besides paying a tuition fee ranging from one to one and a half rupees each per month, for about ten months in the year. Aside from this, the Maulmain Burmese church paid from their own funds Rs. 180 a year towards the support of an assistant teacher."

In view of the whole matter as it lies before them, your committee are prepared to recommend the following resolutions for the consideration of the Executive Committee:—

1. *Resolved*, That in the judgment of the Executive Committee the time has arrived when an effort should be made to establish a school for the more thorough training of Burman teachers and preachers, to be called the Burmese Literary and Biblical School.

2. *Resolved*, That the Executive Committee approve of the general plan of such a school, in respect to the character of the pupils, the course of studies, and the number and qualifications of teachers, as set forth by the Burmah Baptist Missionary Convention.

3. *Resolved*, That in the opinion of the Committee, the contemplated school should be located at Maulmain, having the old printing office and the Bennett house, so called, with the adjacent lands, set apart for its accommodation.

The Report of the Committee on Obituaries was read by the Chairman, Dr. Caldwell, of R. I., and adopted.

REPORT.

It is the custom of the Executive Committee to give the first place in their Report to the dead. The Union has selected this part of it for particular consideration, and has charged us with the duty of taking some suitable notice of the departed. It is a most grateful and pious duty, and consonant with the nature of our work. For that always imparts its fragrant quality to the life, and sanctifies a memory which is linked to the service and fortunes of the kingdom of God on earth. And it is served also by death as well as by life. It is in death, even the death of their founder and Lord, that missions find their message and their impulse. Their fields are consecrated and fertilized by the dust of the dead as well as by the labors of the living. Their funds are not only in money, but in the names, the sacrifices, the holy aims, the toils, whether long or brief, the very graves of those who, living and dying, supply example and inspiration in our work.

For many years Deborah B. L. Wade, with her venerable husband, has stood at the head of our missionary roll. Tenth among those we have sent abroad, she has survived all but one of those who preceded her. while she has seen more than a third of those who have followed her, go down to the grave. For forty-five years, a generation and a half, under an Indian sun, she has lived, and she has lived to labor. These long years she has filled with an unretracting, unrelaxing fidelity. The Master granted her this joy and reward beforehand, next to that of now entering into His rest, that she should live to see the progress and success of this work to which she gave her youthful hand and hope so long ago. Hardly twenty converts had been given to our missions in Burmah when she first landed in Rangoon. Under her eye they have multiplied more than double a thousand fold.

Benjamin C. Thomas dragged back what was left of a life consumed by seventeen years of unbroken toil, that it might drop into a grave on the shore of his native country, almost as soon as he touched it. But he left his monument behind him. He went to Henthada with Arthur Crawley, whom we greet here to-day, just as it had come under British dominion, and when hardly a soul in the province had seen the light of Christ. In twelve years there were sixty churches, with two thousand living members, and seventy native preachers. His ardent soul knew but one purpose, and he followed it with his might. He took to his work with a sort of passion; and this was his power. It was will, more than genius. It was a vigorous moral nature, set on fire with love. It was the love of Christ in him, fastening on every pagan soul as if it were a victim not to be spared.

For fifteen years, Nehemiah Boynton gave to the Union the qualities and the services which very few have to offer. Sense, hard and large, the power of seeing through things clearly, aptness for business, credit and a good name in the streets, courage to look things in the face, fidelity to all trusts, faith in God and in missions, a heart softened by the grace of Christ, — these moulded into a ripe and commanding manhood he gave at the centre where they are so needful and so potent, and these suddenly our Lord has taken away.

The serious and dignified presence of James H. Duncan has been for many years familiar in the assemblies of the Union, and frequently in the Chair of its Board of Managers. He was not content to give his money to missions, and leave deliberation and the management of the work to others. He came with his brethren, and he brought always a courtesy, a gravity, a firmness, a practical judgment, a conservative temper, a seemly pride in his denominational position, a respect and honor at home, which have their weight and worth in such enterprises, and which are a serious loss when taken away.

Such is the harvest which death, or rather the Lord of life and death, has gathered from us. Thus does God withdraw from the church on earth; thus does He replenish

His house above. What is taken here is added there, and our loss, God in His larger arithmetic makes a gain. And He will keep the goodly succession of laborers, so long as He creates spirits quick and mighty and makes them new in Jesus Christ. He sends and He recalls, after a law and wisdom of His own. He dismisses none till He is ready for them elsewhere. And He is able to send to our prayer even brighter and better than He takes away. Great has been our loss in these beloved names, now recorded on the roll of our departed. But gratitude belongs to us for the gift, and that it lasted so long, more than sorrow for its loss. Both we have, and let both lead us anew to Him in whom are all our springs.

With our Lord the purpose is accepted when He sees fit to take away the opportunity. Mr. Hill and Mrs. Goddard stood on the threshold of a promising service, but they were arrested before they could enter; transferred rather into celestial service, already waiting, made ready of Christ.

Prayer was then offered by Rev. J. Blain, of Ms.

Rev. S. R. Mason read a communication from the "Evangelical Baptist Benevolent and Missionary Society," in which the free use of the Tremont Temple is tendered to the Societies holding their anniversaries this week in Boston, and submitted the following resolution, which was adopted:—

Resolved, That the thanks of the American Baptist Missionary Union be and are hereby tendered to the Evangelical Baptist Benevolent and Missionary Society for the use of the Tremont Temple, thus kindly tendered to us through their Secretary, Solomon Parsons, Esq.

The Committee on the nomination of Officers for the Union reported through their Chairman, Dr. Neale.

Voted, That five tellers be appointed by the President.

Rev. Messrs. Graves, of R. I., Potter, Ventres, and Gordon, of Ms., and Safford, of N. H., were appointed.

The Union proceeded to the election.

Voted, That the order of exercises be waived, and the session prolonged till the report of the election is made.

The Chairman of the Committee on Place and Preacher reported through Dr. Turnbull, recommending,—

That the place of meeting next year be referred to the Executive Committee, and that Rev. W. W. Everts, D. D., of Chicago, be the preacher, and S. R. Mason, D. D., of Cambridge, Ms., his alternate.

The report was adopted.

The following was moved by Rev. H. C. Fish, of N. J., and adopted:

Voted, That the Board be directed to take any action they may find expedient in connection with other denominational Societies in reference to the public meetings of this body.

The Committee on the Roll submitted their Report, which was read by Dr. Murdock.

Voted, That the Report be received and referred to the Executive Committee for publication.

A communication from the "General Theological Library of Boston," tendering to the members of the Union the free use of their Library and Reading-room, was read by the President.

On motion of Rev. Dr. Eaton, of N. Y., it was—

Voted, That the thanks of the Missionary Union be tendered to the "General Theological Library" for the kindness extended to us in the offer of the use of its Library and Reading-room.

The records of the meeting were read by the Recording Secretary.

The tellers reported in part, That the whole number of votes for President was 420 ; necessary for a choice 211. M. B. Anderson, LL. D., has 294. A. Caswell, D. D., LL. D., has 116. Scattering, 10.

Prayer was offered by Rev. Dr. Stockbridge, of R. I.

Adjourned.

TUESDAY EVENING, 7½ o'clock.

The Union assembled according to appointment.

As neither the President nor the Vice Presidents were present, the meeting was called to order by the Recording Secretary, and Rev. Dr. Caswell was elected to preside for the evening.

Prayer was offered by the Foreign Secretary.

The 854th hymn was sung.

The tellers submitted the balance of their report on the election, which was as follows : —

MARTIN B. ANDERSON, LL. D., N. Y.,	<i>President.</i>
BARON STOW, D. D., Ma.,	{ <i>Vice Presidents.</i>
J. M. GREGORY, LL. D., Ill.	
G. W. BOSWORTH, D. D., Ma.,	<i>Recording Secretary.</i>

MANAGERS.

Ministers.

B. SEARS, D. D., Staunton, Va.,	L. TRACY, East Bethel, Vt.,
R. BABCOCK, D. D., Poughkeepsie, N. Y.,	E. DODGE, D. D., Hamilton, N. Y.,
H. DAY, D. D., Indianapolis, Ind.,	WM. STEWART, Brantford, Ontario, Canada,
R. JEFFREY, D. D., Cincinnati, O.,	W. H. EATON, D. D., Nashua, N. H.,
W. W. EVERTS, D. D., Chicago, Ill.,	J. H. CASTLE, D. D., Philadelphia, Pa.,
T. R. HOWLETT, Washington, D. C.,	A. OWEN, Detroit, Mich.,
S. GRAVES, D. D., Norwich, Ct.,	J. F. BROWN, New Brunswick, N. J.
E. NESBIT, D. D., Fond du Lac, Wis.,	

Laymen.

J. C. WHITE, Bangor, Me.,	T. W. NEWMAN, Burlington, Iowa,
GEO. CALLAGHAN, Philadelphia, Pa.,	STILLMAN WITT, Cleveland, O.,
HORACE THOMPSON, St. Paul, Min.,	G. COLBY, Newton, Ms.,
D. F. LATOURETTE, Fentonville, Mich.,	S. COLGATE, New York, N. Y.,
C. N. HOLDEN, Chicago, Ill.,	MARTIN PEARCE, Lafayette, Ind.

To fill vacancy in third class occasioned by death of J. H. Duncan.

GEO. K. PEVEAR, Lynn, Mass.

The Committee on Finance made the following Report through their Chairman, Rev. Dr. Eddy.

REPORT.

The committee on Receipts and Expenditures beg leave to report as follows : —

The committee notice with great satisfaction the steady increase of contributions from the churches for Foreign Missions, and consider the fact that within the present decade the receipts from the ordinary sources have more than doubled, to be a matter of devout thanksgiving. And yet while our numbers and means are considered, when we remember our increasing wealth and accumulating resources, the fact that a sum less than \$200,000 has been raised during the fiscal year just closed, is a matter of profound humiliation.

If our statistics are reliable, we have in the United States a Baptist membership of upwards of 1,000,000 of persons ; and how paltry the pittance, to each individual Christian, when the average is made. Thousands of persons, hundreds of churches, and scores of Associations have done nothing to send the gospel to an outcast world.

When we find that the receipts in 1868-9 show an excess of \$112,563.61 over 1860-1,

the figures have a gratifying look. But the donors should remember that the Union has not been able to double its work in consequence of this 100 per cent. increase of its receipts. A dollar in 1869 is not worth as much as a dollar was in 1860. It will not go as far in the purchase of paper, in the payment of travelling expenses, nor in the settlement of accounts. The rate of exchange, though much less than in the time of war, is still very high, and must so continue for a long time to come. The expenses at home, the cost of transportation and even the living of missionaries, are all greater than formerly. It requires a much larger sum of money now, to do a given work, than it did in 1860.

In addition to this, the calls for missionary labor are constantly increasing; new fields are opening in every direction, and old fields are expanding to an almost limitless extent. God has heard the prayers of the church for open doors to the heathen world, and the barriers which centuries have erected are thrown down. This condition of things is the answer to the pleas which have gone up from ten thousand altars for half a century. We must shrink from the answer to our prayers, or accept the openings which God makes. Divine providence is pushing us up to the standard of our own petitions, and each year will demand a larger outlay and a more liberal expenditure. The sum of \$235,000, the Committee, after looking over the whole ground, say is needed for the ensuing year. A much larger sum could be expended to advantage, if it could be obtained. We must stop praying, or increase the expenditures. God is laying broad plans for a working church, and challenging the faith of his people.

The Union meets in debt to-day to the amount of \$13,376.23, and yet asks an increase of at least \$25,000 for the fiscal year, in excess of what was collected last year. Can this amount be raised? Your committee believe that this sum and much more may be realized by the adoption of some simple yet effective system of giving on the part of the churches. The New Testament reveals a plan of benevolence as clearly as it unfolds a system of doctrines. We need to get that system upon the hearts and consciences of the people. Destitute of any popish organization or Episcopal machinery, we are dependent on the voluntary contributions of blood-saved men and women, who are to be moved to duty by intelligent conviction and Christian principle. Without system, under our independent form of church government, we fail.

An analysis of the figures printed in the report is suggestive. It will be seen that of the \$194,897.59 contributed last year, the sum of \$116,248.25 was from the six New England States and New York, while extreme sections of the country did comparatively little. France sends more money to the treasury than the State of Delaware; China contributes more than Minnesota; Assam gives more than Kansas and Nebraska. Facts show that the largest returns are from those states where the most complete system is in operation, and where missionary publications are most generally distributed.

The necessity of the hour is a system which will reach every church in the working field of the Union at home and abroad, and bring our whole membership into sympathy with the cause of Foreign Missions. Such a system would produce \$500,000 per annum without any perceptible pressure. But it must have the faithful and continuous coöperation of the pastors. It must be sustained and vitalized by a general diffusion of missionary intelligence. It must emanate from the Rooms and be inspired with the spirit of the Missionary Union. Among the states, Massachusetts is the largest contributor, sending to the treasury \$51,449.08, — more than one fourth of the whole receipts. System in giving would largely increase that amount. The same is true of every state. None are so poor, none have so many wants at home, as to be unable to do double what has been done for Foreign Missions.

Your committee therefore recommend that the Executive Committee of the Union.

with the means at their command and the information in their possession, be instructed to devise and establish, as far as practicable, an effective system of giving, which shall reach every church in the denomination, making the contributions for Foreign Missions as nearly as can be, universal; that this system include the more general diffusion of our missionary literature, and the education of our people in missionary matters; that the churches be encouraged to give more liberally, rather than expect retrenchment, and that the Union may prepare itself for an advance from its present position to one of greater usefulness.

It is also recommended that the Executive Committee appoint for each state a committee of not less than five persons, whose duty it should be to organize missionary meetings, inspire enthusiasm, and thus form the connecting link between the churches in those states and the Rooms in Boston. Such local committees, acting with and for the Executive Committee, may be the means of immense good.

Your committee also feel that the sum fixed by the Executive Committee, to be expended the coming year, is too small, in view of the wants of the cause and the imperative claims of God. While hesitating to fix any definite sum, they recommend that the estimates be based upon the expectation that \$250,000 will be realized from the ordinary sources, and that amount expended. They dare not recommend a less sum, in view of the facts presented to them. The idea of retrenchment should not be entertained. Any pause in the onward progress should be bewailed. There is no way for us but to meet the claims of God, and the calls of a dying world. As every financial crisis of the past has been met, as help has always come when needed, so if we now venture forth upon the promises of God, will the ways be opened and the means provided. We have a greater God than we know, and infinite resources that we have not reached. From His throne God is saying, "Venture out," and in the shifting scenes of human history, Divine providence echoes, "Venture out." Our reply should be, "Believing in God, and trusting in Providence, we will venture out."

Remarks on the subject were made by Rev. Dr. Shailer, of Me., and Rev. J. F. Elder, of N. J.

Rev. S. M. Osgood then offered prayer.

The discussion was resumed by Rev. Wm. Stewart, Ontario, Canada.

At this point in the discussion Dr. Murdock proposed a collection and it was taken, amounting to \$430.86. B. F. Jacobs, of Chicago, Ill., took up the subject; J. M. S. Williams of Mass., followed, and Rev. J. R. Haswell, soon to leave for Burmah, closed the discussion by a few earnest, pungent appeals.

The Report was adopted.

The Union then adjourned with prayer by Rev. J. S. Backus, D. D., of N. Y.

G. W. BOSWORTH,
Recording Secretary.

MEETING OF THE BOARD.

BOSTON, May 19, 1869.

The fifty-fifth annual meeting of the Board of Managers of the American Baptist Missionary Union was held in the vestry of Tremont Temple at 9 o'clock, A. M.

Rev. G. S. Webb, D. D., of N. J., Chairman, called the meeting to order, and Rev. Dr. Babcock, of N. Y., offered prayer.

The Recording Secretary being absent, Rev. W. H. Shailer, of Me., was chosen Secretary *pro tem*.

The Roll being called, the following named persons were found to be in attendance.

CLASS I.

Ministers.

S. G. ABBOTT,
S. L. CALDWELL,
R. TURNBULL,
G. S. WEBB,
J. S. DICKERSON,
W. H. H. MARSH,
MARK CARPENTER.

Laymen.

MIAL DAVIS,
ISAAC DAVIS,
J. B. HARTWELL,
P. P. RUNYON.

CLASS II.

Ministers.

W. H. SHAILER,
E. E. L. TAYLOR,
G. D. BOARDMAN,
L. A. DUNN.

Laymen.

T. G. TURNER,
ALBERT DAY,
A. J. CONANT,
A. J. PRESCOTT,
WM. N. SAGE.

CLASS III.

Ministers.

R. BABCOCK,
R. JEFFREY,
T. R. HOWLETT,
W. H. EATON,
J. H. CASTLE,
A. OWEN,
J. F. BROWN.

Laymen.

G. CALLAGHAN,
S. COLGATE.

A Committee, consisting of Rev. Messrs. R. Babcock, S. L. Caldwell, R. Jeffrey, J. F. Brown, and J. H. Castle, was appointed to nominate officers to be elected by the Board, for the ensuing year, and in accordance with their report elections were made as follows: —

REV. G. S. WEBB, D. D., *Chairman.*

REV. W. H. SHAILER, *Recording Secretary.*

*Executive Committee.**Ministers.*

BARON STOW,
S. R. MASON,
R. C. MILLS,
G. W. GARDNER,
A. HOVEY.

Laymen.

J. W. CONVERSE,
G. W. CHIPMAN,
JOSHUA LINCOLN,
J. M. S. WILLIAMS.

Corresponding Secretaries.

Rev. J. G. WARREN, D. D.,

Rev. JOHN N. MURDOCK, D. D.

Treasurer.

F. A. SMITH.

Auditors.

GEORGE BROOKS,

W. A. BOWDLEAR.

A paper, referred by the Union to the Board on the Siam Mission, was read, and after discussion was referred to Messrs. G. Colby, I. Davis, R. Babcock, S. L. Caldwell, and W. H. Eaton, to confer with the Executive Committee and act with power so far as this Board is concerned.

Voted, That Messrs. S. L. Caldwell, I. Davis, and Wm. N. Sage be a Committee to consider the subject of public meetings as referred to this body by the Missionary Union.

Voted, That the salaries of the Corresponding Secretaries and Treasurer be, each, twenty-five hundred dollars per annum.

Adjourned.

G. S. WEBB, *Chairman*.W. H. SHAILER, *Recording Secretary*.

FIFTY-FIFTH ANNUAL REPORT.

HOME DEPARTMENT.

MR. PRESIDENT AND BRETHREN OF THE UNION :

The Executive Committee of the American Baptist Missionary Union having completed their term of service, desire to give an account of the work of which they have had the oversight, and of their action in reference to it.

The year has been marked by strange contrasts, by the display of mercy and judgment ; by many scenes which have awakened unwonted rejoicings, and by others which have excited profoundest grief. The Lord has made bare His arm in the conversion of the heathen, and thousands have been added to the mission churches. But the laborers are too few ; some are fainting, some have fallen. The interest of the churches in this country seems not to be keeping pace with the progress of the work abroad. The supplies required by the laborers in the field have been too scanty, and the reinforcements demanded by their thinning ranks, and the enlargement of the work, have not been sent forward in such force as was desirable. Burmah needs nine new families, and the missionaries to the Telooagoos are calling aloud for three additional families ; but neither the requisite number of men, nor the means to equip and send them forth, have as yet been given us. It is an occasion of sorrow and shame that the ransomed people of God are so slow in responding to the indications of Providence in reference to our missions. The choicest gifts of their rising ministry, and the first fruits of their earthly possessions, ought to be promptly consecrated to the conversion of the heathen. The Captain of our Salvation is pointing us to the way of victory. Such a Leader ought not to want followers ; such a result ought not to be cut short for lack of means.

OBITUARY.

We have been impressively reminded during the past year that though the seed is vital, and of ever springing power, the sowers may die. Some who have borne the burden and heat of the day, and some who were just entering the field, have fallen under the stroke of death. After battling with the climate of Burmah for fifteen years, and for many months with a disease incurred among its inhospitable jungles. Rev. Benjamin C. Thomas landed in New York on the 6th of June

last, in the hope that his native air might revive his wasted energies. But the hope was vain. He came too late. He lingered till the 10th of that month, and then fell on sleep. He was one of the best and most efficient of the Karen missionaries. Actuated always by a wise forecast, energetic but prudent, and of untiring perseverance, he sowed widely and was permitted to reap bountifully. It will be long before his place can be adequately supplied.

On the 5th of October last, at Tavoy, Mrs. D. B. L. Wade, wife of Rev. Jonathan Wade, D. D., closed a long and useful life, and went to her reward. Mrs. Wade went out to Burmah in 1823, and was therefore a personal witness of our missions in that country from their feeble beginnings to their present large growth. Indeed, it may be said with truth that, far as human elements mingled with that growth, she bore no mean part in contributing to it. She was a woman of sound discretion, of a genial spirit, and of a steady faith. During all her missionary life of forty-five years she was the comforter and the helper of her honored husband. Her life was eventful, though unostentatious; and her place in Evangelistic History will be among the noblest and most worthy of her sex.

Rev. Robert F. Hill, who had spent many years in Africa as a preacher of the Gospel, and who had been for a time a missionary of the Southern Board, came to the United States about two years ago to procure assistance in his efforts to evangelize the people of that country. He was accepted as a missionary of the Union; but while making preparations to return to his post, he fell under the power of disease and died in the city of Philadelphia last September. He sustained an excellent reputation, and his death is deplored as a loss to Africa.

In October last, Mrs. Goddard, wife of Rev. J. R. Goddard, of the Eastern China Mission, died just as she was passing the threshold of missionary life. Mrs. G. was a lovely Christian, and large expectations were cherished of her intelligence and zeal in her chosen life-work.

While thus mourning the departure of four beloved missionaries of the Union, we have also been called to deplore the loss of two of our most honored and trusted supporters in this country. The honorable Nehemiah Boynton, who was nine years the Treasurer of the Union, and who, since he resigned that office, was a member of the Executive Committee, died at his residence in Boston on the 24th of November last. He died in the midst of his years and of his usefulness. Of sound judgment, equable temper, steady courage, and unswerving integrity, his counsel and coöperation in the work of the Union were beyond all price. He assumed the Treasurership of the Union in a time of darkness and trial, and by his steadiness, prudence, and sagacity contributed to relieve the Treasury of embarrassment, and to establish its credit on a broader and more satisfactory basis. We never can cease to cherish the memory of his worth; and his name will henceforth be an incentive to all that is pure and elevating in Christian consecration to evangelical ends.

And yet another of our venerable and trusted friends has been taken from our militant ranks to join the host of the blood-washed in heaven. The honorable James H. Duncan, a life-long supporter of missions,

died at his residence in Haverhill, Mass., on the 8th of February last, after a brief illness, deeply regretted by all lovers of good men. Mr. Duncan had occupied important stations in civil life, and honored them. He was many successive years a member of our Board of Managers, and often its Chairman. In many ways he had been prominent in the counsels of the Union, always evincing deep interest in its work, and solicitude for its prosperity. He died full of years and of honors, and ripe for heaven.

These are gone, but not lost. Their spirit outlasts their mortal presence, and the remembrance of what they did for the Master should prove a perpetual incentive to love and good works. We gratefully record their names on the imperishable roll of our Christian worthies, that the generations following may imitate their virtues, and emulate their deeds.

THE MISSIONARY ROOMS.

The members of the Executive Committee elected at the last meeting of the Board of Managers accepted their positions, with the exception of Rev. William Lamson, D. D., and Hon. S. G. Bowdlear, who declined. Hon. Heman Lincoln, by reason of his growing infirmity, has been unable to attend any meeting of the Committee during the year. It is sad to be obliged to accept the fact that the active participation of this eminent servant of God in our work, is at an end. Rev. Alvah Hovey, D. D., was elected in the place of Dr. Lamson, and Joshua Lincoln, Esq., in the place of Mr. Bowdlear, and J. W. Converse, Esq., was chosen to supply the vacancy occasioned by the death of Mr. Boynton. The Committee organized soon after the annual meeting of the Union, by electing Rev. Baron Stow, D. D., Chairman, and Rev. Robert C. Mills, D. D., Recording Secretary.

PERIODICALS.

The circulation of the *Missionary Magazine* is about 4,000 copies. The receipts for the year ending December 31, 1868, were \$3,282.20; and the cost of publication was \$2,914.81, leaving a balance in favor of the *Magazine* of \$367.39. This periodical has always considerably more than paid the cost of publication, while the *Macedonian* has for many years been published at a loss. The balance against the two periodicals on the 31st day of December, 1866, was \$2,657.30. When we entered into partnership with the Home Mission Society for the publication of the *Macedonian*, in 1867, this balance was charged to the *Magazine* account, and the yearly profits of the *Magazine* have been applied to its discharge. The balance had thus become reduced, on the 31st of December last, to \$1,972.32. The Union having received a bequest from the estate of Miss Eliza B. Stewart, late of New York, of the whole expense of publishing the *Macedonian* for one year, a portion of it was applied to the extinction of this old balance.

The Macedonian and Record has been going on under the arrangement above referred to, and has reached a circulation of fifty thousand. It is not a source of direct profit to the two Societies, but it is believed to be an efficient auxiliary to the cause of Missions, both Home and Foreign. The total cost of publication last year was \$6,992.42, and

the total receipts were \$5,470.92, leaving a balance against the account on the 31st of December last, of \$1,521.50. Each Society paid a moiety of this deficit, and balanced the books. The little paper goes on a wide mission, from Halifax and St. John to San Francisco. By the liberality of an esteemed brother, formerly a pastor in the British Maritime Provinces, but more recently a missionary to California, five hundred copies of the paper are circulated in California, and an equal number in the Provinces of New Brunswick and Nova Scotia. Already the copies sent to the Provinces have awakened such an interest as to call for an additional number. If it were practicable to raise the price of the paper, and make the receipts equal to the cost of publication, it would be a desirable consummation. But to do this, it is feared, would defeat the chief design of the publication, which is to reach the people and diffuse missionary intelligence. One thing is pretty well established, and that is, that in the localities where its circulation is largest, the interest in missions is highest and most practical.

RECEIPTS AND EXPENDITURES.

The total receipts into the Treasury for the year ending March 31, 1869, were \$196,897.57, while the total expenditure, including the amount paid towards the debt of last year, was \$210,273.80, leaving a balance against the Union of \$13,376.23.

The total amount of \$196,897.57 is distributed as follows: From Donations, \$168,363.05; from Legacies, \$17,986.68; and from other sources, \$10,547.84. The receipts from Donations and Legacies came from the following sources: Maine, \$4,559.52; New Hampshire, \$3,072.84; Vermont, \$3,482.60; Massachusetts, \$51,449.03; Rhode Island, \$4,733.96; Connecticut, \$5,973.58; New York, \$42,976.72; New Jersey, \$8,117.68; Pennsylvania, \$18,058.07; Delaware, \$400.97; District of Columbia, \$755.70; Ohio, \$8,053.05; West Virginia, \$223.68; Indiana, \$2,408.56; Michigan, \$5,098.64; Illinois, \$12,023.87; Missouri, \$1,066.55; Canada, \$3,047.74; Wisconsin, \$2,047.58; Minnesota, \$756.70; Iowa, \$2,517.32; Kansas, \$32.95; Nebraska, \$43.65; Oregon, \$18.75; California, \$1,273.81; Tennessee, \$9; North Carolina, \$100; Virginia, \$28.75; Arkansas, \$1; Colorado, \$4; Nova Scotia, \$865.48; Assam, \$838.95; Burmah, \$25; Ongole, India, \$20; China, \$866.68; France, \$457.37; Germany, \$187.30.

A Table of the gross receipts of the Union for ten years will show that a reasonable advance has been made in our financial condition. In 1859-60 the gross receipts (including the \$36,000 specially contributed for the debt of 1846), were \$132,426.22. The receipts for the nine successive years have been:—

1860-61.....	\$84,333.93	1865-66.....	\$169,792.59
1861-62.....	85,192.26	1866-67.....	189,844.25
1862-63.....	103,956.96	1867-68.....	191,637.58
1863-64.....	135,012.61	1868-69.....	196,897.57
1864-65 (the jubilee year).....	152,685.00		

This statement embraces our gross receipts during each of the years designated. These receipts are often swollen by unusual legacies, sales of property in foreign lands, and other sources; items which are scarcely reliable as a basis of calculation. But if we take the donations of churches and individuals for the same period, it will be seen that, while

there was some fluctuation during the first three years of the decade, there has been a steady and gratifying increase during the remaining seven years. The percentage of increase is scarcely in the ratio of our numerical increase, nor does it keep pace with the growing wealth of our people. But when we remember the large amounts raised for educational and other home purposes, we are gratified that the increase is as much as it is.

1859-60.....	\$75,036.50	1864-65.....	\$120,249.02
1860-61.....	71,854.30	1865-66.....	124,617.18
1861-62.....	68,617.97	1866-67.....	142,661.26
1862-63.....	81,378.21	1867-68.....	156,985.61
1863-64.....	109,519.74	1868-69.....	168,363.06

ESTIMATES.

The Committee have taken a careful survey of the whole field of your operations, and according to the best light they can obtain they estimate that to pay the balance of the debt, to place four new families in the mission field, besides sending back those who will be ready to return during the next summer and autumn; to provide for the salaries of the missionaries, and give each one a reasonable sum for the general work of the missions, and to meet the other demands on the Treasury during the current year, we shall need not less than \$235,000. This is a larger sum than the Committee have ever asked before; larger by twenty-five thousand dollars than we have ever realized during any single year. But it is not too large for the exigencies of our growing work, nor beyond the ability of our people.

COLLECTION DISTRICTS.

No change has been made in the boundaries of the various Districts since the last Annual Report. The only change in the arrangements of these Districts is the retirement of Rev. G. H. Brigham from the Middle District, on account of ill health. The question of the division or the re-arrangement of the Western District will have to be considered before long. As constituted at present it is impossible even for two secretaries to reach any considerable portion of it. The general results of the year in each of the Collection Districts may be summarily stated.

THE NEW ENGLAND DISTRICT, comprising the six New England States, is steadily increasing from year to year in the amount of its contributions and, we may reasonably hope, in missionary zeal also. The donations of the last year were \$8,432.56 in excess of the year preceding, having reached the sum of \$62,650.51. The legacies for the year were \$10,621; making an aggregate of \$73,271.51, or \$14,403.53 more than last year.

THE CENTRAL DISTRICT, comprising New York and Eastern New Jersey, remains in charge of Rev. Orrin Dodge, assisted by Rev. J. B. Pixley. The donations of the District during the year just closed, were \$43,583.73, and the legacies \$4,864.41; making an aggregate of \$48,448.14. These aggregates are exclusive of Canada, which is accounted for by itself in a subsequent part of this Report. Thirty more churches than those which contributed last year are represented on the books of the Agency, making the whole number this year 520.

THE SOUTHERN DISTRICT, comprising Pennsylvania, Delaware, and the District of Columbia, remains in charge of Rev. J. V. Ambler, who has pursued his work with industry and good judgment. The amount received from the District was, Donations, \$20,571.39; Legacies, \$1,289.61; Total, \$21,861. Rev. Dr. Kincaid has rendered Mr. Ambler important assistance during the year. Mr. Ambler acknowledges the sympathy and coöperation of many of the pastors, but attributes the large number of non-contributing churches to the apathy or neglect of their teachers and guides.

THE MIDDLE DISTRICT, composed of Ohio, Indiana, and West Virginia, was under the charge of Rev. G. H. Brigham, who, though suffering from ill-health, has rendered quite efficient service. We regret to be compelled to state that in consequence of his continued ill health Mr. Brigham has felt constrained to retire from the charge of the District. The Committee hope soon to have an efficient man in his place, and that results of the present year may at least be equal to the last. The whole amount realized from the District last year was \$10,685.29, a slight falling off from the previous year.

THE WESTERN DISTRICT, comprising Michigan, Wisconsin, Illinois, Missouri, Iowa, Minnesota, Kansas, Nebraska, etc., etc., has continued under the charge of Rev. S. M. Osgood and Rev. C. F. Tolman, District Secretaries. These brethren performed faithful service, making long journeys, attending public meetings, sending out letters and circulars, and visiting churches, and the result is that, exclusive of California, the increase from the previous year is between \$3,000 and \$4,000. The total receipts were \$23,980.40.

The day is not distant when this District must be divided. The territory which it covers is destined to become the source from which a large portion of our supplies, both of money and men, are to come.

CALIFORNIA is this year brought forward as a somewhat prominent contributor. Rev. W. M. Lisle spent a few months there on his return from Bangkok, and his visit seems to have awakened a good degree of missionary interest. The amount forwarded to our Treasurer from the State was \$1,273.81. Something considerable besides this amount was received for the Eastern China Mission, but it is reported as having gone direct to China.

CANADA WEST, the present Province of Ontario, has heretofore been nominally included in the Central District, under the care of Mr. Dodge. Nothing, however, had ever been done there in the way of systematic efforts to raise money for Foreign Missions, till the autumn of 1866, when the Home Secretary, responding to the invitation of leading brethren in the Province, attended the Convention which met that year at Beamsville. The result of his conference with the brethren of the Convention was the appointment of a Provisional Committee, a Secretary and Treasurer, who were charged with the business of raising funds for Foreign Missions. It was understood at the time that a young man, then a student in the Canadian Institution at Woodstock, would soon make application for appointment as a missionary of the Union. In the

spring of 1867, Mr. A. V. Timpany the young man referred to, appeared before the Executive Committee and received an appointment, being designated to the Telooquo Mission. No pledges were exacted of our Canadian brethren as a condition of this appointment, but it was understood that they should render such aid as they might be able towards the outfit and support of the new missionary. Mr. Timpany spent most of the time between his appointment and departure for his distant field of labor, visiting the churches of Ontario and Quebec, under the direction of Rev. William Stewart and T. S. Shenston, Esq., of Brantford, Secretary and Treasurer of the Provisional Board, the people everywhere responding to the appeal made to them with liberal offerings to the cause of missions. The modest assurances of our brethren in reference to the support of Mr. Timpany, have been more than realized ; for instead of paying a part of the necessary amount, they have supplied the means for his entire outfit, passage, and salary up to this time. During the year ending March 31, 1867, the amount contributed from Canada for missions to the heathen, was \$84.26. The next year, besides providing an ample outfit for Mr. Timpany, they paid into our Treasury \$2,496.22, and during the year just closed they have sent us \$3,047.74. It will be seen from another part of this Report that our brethren are still ready to give to this cause what is more precious than gold, and that another of their sons has been accepted as a missionary of the Union, and designated to the Telooquos.

The Missionary Board of New Brunswick, Nova Scotia, and Prince Edward's Island, have for several years been sending funds to our missionaries in Burmah, for the support of native preachers. We have rejoiced in what our brethren of the Maritime Provinces have thus done for the salvation of the heathen, and we have been desirous to recognize their liberality in a proper form, in our Annual Reports and otherwise. But as the money was sent forward without any notice to us, except such as we might glean from their published reports or from the statements furnished us, from time to time, by the missionaries under whose direction these funds were expended, it has been impossible for us to make the acknowledgment except in an incidental way. It was thought that, inasmuch as that Board was sending funds to be used in our missions, and, as far as these funds were concerned, acting solely through our missionaries, it was desirable that, like other coöperating Societies — the American Tract Society and the American and Foreign Bible Society, for instance — they should remit their appropriations through our Treasury. There was no wish to make them auxiliary to us, but a simple desire that they should recognize us as a coöperative organization. Accordingly the Home Secretary attended the last meeting of the Provincial Convention in the city of St. John, N. B., and laid this subject before the Board. That body entertained the suggestions of the Home Secretary kindly, and immediately passed a vote, which as he understood it, directed its Treasurer to remit all funds intended to be used in our missions and under the direction of our missionaries through our Treasurer. One remittance was made early in the last autumn in accordance with the above-mentioned vote, which will be found duly credited in our account. But owing to some misunderstanding the arrangement has since fallen through.

FOREIGN DEPARTMENT.

GENERAL SURVEY.

A glance at the wide field of your operations, discloses many important changes in the working force, since the last annual report was made up. Many of the laborers, enfeebled by toil or prostrated by disease, have sought their native land for rest and recuperation. The list is unusually long, including such names as Rev. Miles Bronson and wife, of the Mission to the Assamese, Rev. E. B. Cross, Rev. Benjamin C. Thomas and wife, of the Mission to the Karens, Rev. M. H. Bixby, of the Mission to the Shans, Rev. A. R. R. Crawley and wife, Rev. A. T. Rose, of the Mission to the Burmans, and Rev. W. M. Lisle and wife, of the Chinese Mission of Bangkok. These all reached our shores in safety, and all except one are still among us in improving health, while most are strong in the purpose of resuming their work abroad at no distant day. Indeed, many of them hope to be again among their "own people" within a twelve month.

Rev. E. W. Clark and wife, accompanied by Mrs. Simons, sailed from Boston, by bark Pearl, the latter part of October, for Calcutta direct, and, after a comfortable voyage, reached the latter port early in March, whence the Clarks proceeded to Sibsagor, and Mrs. Simons to join her husband at Prome, Burmah. Rev. S. B. Partridge and wife have joined the Chinese Mission of Bangkok, leaving us in October, and arriving out in January, by the California and Pacific steamers. In April, Rev. James M. Haswell and wife set out for Burmah by "the overland route." His general health had much improved. Mr. Theodore Truvé and wife proceeded to their field of labor at Gottenburg, Sweden, soon after the annual meeting. Mrs. Harris also has joined her husband in Burmah.

The remarkable exemption from death noticed at the last anniversary, was destined to be speedily interrupted. The news of the fall of Rev. B. C. Thomas reached you soon after arriving at your homes, and this was followed by the intelligence that Rev. Robert F. Hill was no more among the living. The former died in New York city, June 10th, four days after his arrival there, and the latter in Philadelphia, on the 16th of July, both in the peace and assurance of faith. At Tavoy, Burmah, on the 5th of October last, Mrs. Deborah B. L. Wade, wife of Rev. Jonathan Wade, D. D., closed her long and useful career, and about the same time, October 1st, at Ningpo, China, the young and devoted wife of Rev. J. R. Goddard passed away from earth.

Within the year, two valued laborers have retired from the service of the Union, Rev. Robert Telford, of the Southern China Mission, and Rev. Frederick A. Douglass, of the Mission to the Telooagoos. Mr.

Telford sent in his resignation in July, and Mr. Douglass forwarded his in February, both of which have been accepted by the Committee.

The following named brethren have been added to the list of missionaries since your last meeting: Rev. Robert F. Hill, of Liberia, West Africa; Mr. Stephen B. Rand, of Holyoke, Mass., late of the Rochester Theological Seminary; Rev. John McLaurin, pastor of the Baptist church, Stratford, Ontario, Canada; Rev. Melvin Jameson, pastor of the First Baptist Church, Alton, Illinois; all by appointment, and Rev. J. R. Haswell, of Frederica, Delaware, by reappointment. Messrs. Rand, Jameson, and Haswell, it is expected will join the missions in Burmah, and Mr. McLaurin the Mission to the Telooogoos. Others might be brought forward, did the funds placed by the churches at the disposal of the Committee warrant them in adding to the list. In many places a new spirit of consecration is springing into life.

Notwithstanding the changes narrated above, some of them mournful, many of them calculated to impress the mind with a sense of the difficulties inseparable from your undertaking, the past year must be set down as one of marked prosperity. Perhaps never before have the fruits of the Spirit been more manifest, and never was there more in the results achieved to stimulate the faith and prayers of the people of God. The records of the work of grace among the Telooogoos in the Madras Presidency and the Garos in Assam have been read with gladness and amazement by thousands, and are worthy to be placed side by side with the brightest pages of your history. Even in Burmah, where the working force has been most painfully impaired, the results have been cheering. The members of the Convention assembled at Bassein in November last, after referring to the manner in which their ranks had been thinned, go on to say, "Notwithstanding the unprecedented diminution in our numbers, the work in general wears an encouraging look. During the past year many heathen have been converted to Christ. Revivals of religion have occurred at several points. Large and remote territories, hitherto unexplored by Christian teachers, have been traversed by members and agents of this Convention. Perhaps, more information has been collected from distant parts, and more work done, directly preparatory to an advance into the regions beyond, during the year now closed, than in the entire ten years previous." To this testimony the Executive Committee take pleasure in adding that, so far as they have the means of forming a judgment, the missionaries as a body have manifested a spirit of earnestness, self-denial, and persistency which they have seldom seen equalled and never surpassed. Their hearts seem to us to have been kindled anew with fire from the altar above, and they have evidently watched for souls as those that must give account. And the Committee have been specially gratified to notice that not one among those who have been temporarily driven back from "the front" is disposed to withdraw from the ranks of the army; not one, who is not eager to be as speedily as possible at the post of sacrifice and service. They are worthy of the support and coöperation of the friends of Missions, the world over.

GENERAL SUMMARY.

The number of missions connected with the Missionary Union is 13, — that in Africa having been added during the year. In the Asiatic Missions are 19 stations where American missionaries reside, — an increase of one over last year. Connected with them are 328 out-stations and 315 churches, with a total membership of 15,974, of whom 1,296 were baptized during the year embraced in this report.

The whole number of American laborers connected with the Asiatic missions, including those under appointment, is 101, — an increase of 8 over the number reported last year, — of whom 47 are males and 54 females. The number of native preachers, teachers, and colporteurs reported is 423, of whom 74 are ordained ministers.

By counting in those churches in Burmah not immediately under the supervision of the missionaries of the Union, we have 427 out-stations, 414 churches, 1,529 baptisms, 20,193 members, 512 native helpers, of whom 80 are ordained ministers.

The statistical tables from Germany give the total of churches, 96 ; baptized 1,567 ; members, 17,088 ; ministers and colporteurs, 250. The statistics from France and Sweden being added, the total stands, 304 churches, about 380 preachers and colporteurs, 2,245 baptized, 25,426 members.

Combining the Asiatic and European Missions, we have the following figures : 729 churches, 3,774 baptized, 45,619 members.

Number of pupils of all grades in the schools of Burmah, 4,711. Amount of contributions by the native churches for religious and educational purposes, Rs. 40,959, = \$26,995.68, — more than three times as much per member to carry forward the work as our people average in their foreign missionary contributions.

ASIATIC MISSIONS.

BURMAH.

The Burmah Baptist Missionary Convention assembled for its third anniversary at Bassein on Saturday, October 31st, 1868. A large number of delegates and friends were in attendance, in all, 759. Of these, 11 were American missionaries, 32 native ordained preachers, 61 native unordained preachers, and 155 native lay delegates, — making 259 members of the Convention proper. The order of business was essentially the same as that given in our last annual report, and continued through four full days, to the evening of Wednesday. Much time every day was given to preaching and devotional exercises in different languages, — the native preachers taking a full share with their American brethren. All passed off harmoniously, and the members seemed impressed with the important part this agency is destined to take in the evangelization of Burmah. A movement was inaugurated to open communication with brethren in other parts of Asia, and a resolution was adopted electing the missionaries of the Union in Madras, Assam, Siam, and China, corresponding members of the body.

The report made to the Convention by the Standing Committee, after alluding, in fitting terms, to the life and labors of Mr. Thomas and Mrs. Wade, and noticing the many and important changes which the previous year had effected in the working force, goes on to narrate in detail the plans which had been devised and set in motion to secure the one chief end of the organization, — the spread of the gospel among the tribes of Burmah and adjacent regions. A just tribute is awarded to the enterprise and zeal evinced in the explorations of brethren Rose, Cushing, and Norris; nor do the heroic efforts of the Karen preachers who penetrated into Siam at several points, east and northeast of Maulmain and Tavoy, fail of a grateful recognition. Large space in the document is given to details from the pens of these co-laborers, and any one who reads, cannot fail to be convinced that a movement has commenced, which, if worthily followed up, will carry the bread of life to multitudes of famishing souls. A large portion of the available funds of the Convention, amounting to something like Rs. 2,000, was appropriated for native helpers under the care of brethren Harris, Norris, Bunker, Bixby, E. O. Stevens, and others, also, to meet in part the expenses of the Female Burmese Boarding-school established by Miss Haswell at Maulmain, — all very worthy objects. It is plain, however, to see, that “the regions beyond,” the great Karen field open to these Christian labors in Siam, is the topic of absorbing interest. We cannot forbear to give in full, that part of the report touching this subject.

“We have thus presented a brief account of the labors performed by agents of this Convention during the past year, and also an imperfect sketch of tours which look to an extension of its field into more remote regions. It will be seen that it has been a year of increased activity. Considering the very limited means at the disposal of the Committee, none will fail to acknowledge that much has been accomplished. None can fail to see that our native brethren are coming up more and more to the work. In the not distant future, we may hope that with the blessing of God, they will come to feel not only the missionary spirit working within them, — that they have already in a measure which would put to the blush many Christian communities in more favored lands, — but more and deeper than that, the settled conviction that the Master places upon them the duty of evangelizing their native land and the neighboring lands, and the settled purpose to perform the duty in His strength.

“In connection with the general subject of the proper field of this Convention, we venture to make a few suggestions: —

“1. It will be remembered by all who united in the formation of this Convention that a principal object had in view, was to ‘strengthen and unite the churches already formed in mutual love and the Christian faith,’ and to do this in part, by ‘calling forth and combining the prayers and efforts of all the native Christians’ for a common object, more general and comprehensive than the home fields which are cultivated by the several churches and associations, — to give them, in other words, a general Society, which shall demonstrate to them the power which is developed in united effort, and do for them what our great national societies are doing in so many ways for the denomination at home.

"2. To this end the constitution expressly states that it shall be the object of this Convention to 'extend the work of evangelization to all regions within our reach which do not receive the gospel from other agencies.' While it is perfectly legitimate for the Convention to supplement the labors of the more local bodies, when our aid is desired, it seems to us that the *peculiar* province of this Society lies in what these Karen and Burman Christians would regard as foreign lands, — 'the regions beyond.'

"3. The wild tribes in British territory, as the Kyens in the northwest, or the Geckhos and Bghai Karens in the northeast, may perhaps be so regarded; but we know of no field more inviting, or more peculiarly appropriate for a society like this than the Karen country in Siam. Upper Burmah is equally destitute and would be equally appropriate, but from whence are the native assistants to come? The Sgau Karens, unlike the Nagas, the Garos, the Mikirs and other petty tribes of Assam, are a great people, with a well-defined language, and characteristics everywhere the same, stretching from the Bay of Bengal on the west through the territories drained by five great rivers, the Irrawadi, the Sitang, the Salwen, the Meklong, and on beyond the Meinam, how far we do not know, — a kind of wild nationality pervading the whole people, though everywhere in nominal subjection to other races, — sole possessors of the mountain ranges, and wherever secure of protection, as in British Burmah, debouching in large numbers into the plains. Year by year, we are getting a larger and better trained body of Karen preachers. We have the Bible, and a very respectable body of religious and educational literature all ready to our hands. We have the experience of forty years in dealing with this most interesting people. Why should we not hasten to give them the gospel? Their Christianized brethren, baffled again and again, are eager enough to do their share in the work.

"4. At the same time, repeated trial has as yet failed to show that really valuable and permanent results are likely to follow from sending native laborers into foreign territory unattended by the Missionary. A little light may gleam upon a few souls, sufficient certainly in the plenitude of Divine grace to save them, but like all half-way measures for the conversion of men, more likely to result only in the enhancement of their guilt and condemnation in the day of judgment. We and the churches in America owe it to ourselves and to the heathen, to adopt in all our gospel enterprises that plan which is most likely to prove successful, and to follow it up with the most thorough-going use of all the means which God has placed in our power.

"5. This does not imply inefficiency or a want of zeal in our native brethren. Siam is a heathen despotism. The lives and property of natives are held cheap, not only by the king himself, but by his representatives in every frontier town. The Christian religion, we understand, is not tolerated in fact, whatever may be the law, outside of Bangkok itself and the vicinity. At the same time the government stands in awe of foreign nations, so that an Englishman or American, provided with a royal pass, could go anywhere and preach with impunity, while a poor Karen, unsupported by the foreign teacher, would be liable to obstructions and indignities at every step of his course.

"6. The Karen people to whom they go, are living in constant fear of their Siamese rulers, and dare not receive teachers, although they have shown repeatedly a desire to do so. The presence of an American missionary living in Siam itself, acquainted with their language and habits, and ready to protect them in a measure from persecution, would give them confidence and hope.

"7. It is extremely desirable then in our view, that missionaries be sent to occupy such centres as *Camboorie* in the south, nearly east from Tavoy, for Pwos and Sgaus; *Yahaing* in the centre, due east from Maulmain; and *Zimmay* in the north, nearly east from Shwaygyeen. It is of course impossible, as it is plainly undesirable for this body to undertake the support of American missionaries and mission stations. If sent at all, they must be sent by the A. B. M. Union.

"8. If this were done, a foreign missionary field of unknown extent would be opened to the native churches of British Burmah. Let it be understood from the outset that the work is theirs, — that missionaries look to them for the supply of native preachers *and for the support of those preachers* until such time as self-supporting churches should be raised up. Let there be constant intercourse kept up, back and forth, between the old and new fields, and who can tell what reciprocal benefits would flow to giver and receiver alike? Bound together by the closest ties, — one organic life pervading the whole, — part emulating part in liberality and Christian offices, — we should have a spectacle which the world has not yet seen in heathen lands. Angels and men might well rejoice together.

"9. We are not however to cease our efforts until such time as white missionaries shall be sent to that field. So long as native brethren are willing to go and do as well as they can, let them be sent, most assuredly. Their labor will not be in vain in the Lord. Meanwhile let us, as a body of missionaries, cry unto the Lord of the harvest, and use all of our influence with the friends and supporters of missions in America, to send forth more laborers into this great field, until the old stations shall be again fully manned, and our cords lengthened to embrace the kingdoms on the east and north.

"The enemies of Christ and a pure gospel are more active than ever. Buddhist Phonyees are zealously engaged in discipling the nat-worshippers of the mountains. French Catholic priests, brothers and nuns, and Italian Jesuits are coming in larger numbers, establishing their stations in the heart of the country, away from English commercial and government towns. Already from their advanced posts in Burmah proper, they shake hands with Abbé Huc and his co-laborers in the interior of China. The work of English education is open to all who will engage in it; but who is so blind that he does not see that the school is sure to become an engine of proselytism? If we would preserve this field from ritualism and Roman Catholicism, we must pre-occupy the ground with the gospel in all its Divine simplicity. Let us remember that death too never sleeps. Hell still yawns to receive the lost souls of the heathen. Let us labor and pray with more earnestness during the year to come, if it please the Divine Goodness to spare us. Let us lay broad plans and attempt great things, — expecting great things from God. Let our souls cry continually with John Knox, 'God, give us Burmah, or we die!'"

MISSION TO THE BURMANS.

TAVOY. — Rev. J. F. NORRIS, in temporary charge. One church, one Anglo-Burmese day-school, one native teacher.

MAULMAIN. — R. B. HANCOCK, in temporary charge. Miss S. E. HASWELL, school-teacher. On the way to the field, Rev. J. M. HASWELL, D. D., and wife. Under appointment, Rev. J. R. HASWELL and wife. Two native churches, one English. Five outstations; seven native preachers, one ordained. Three day-schools, one female boarding-school.

RANGOON. — Rev. E. A. STEVENS, D. D., and wife, Rev. Dr. WADE, Mrs. ROSE, Mrs. INGALLS, Miss R. H. ADAMS. In this country, Rev. A. T. ROSE, Mrs. KNAPP. Three native churches, one English; eight outstations; thirteen native preachers, two ordained. Two Bible women. Two vernacular day-schools.

HENTHADA. — In this country, Rev. A. R. R. CRAWLEY and wife. Three churches, two outstations, six native preachers.

PROME. — Rev. THOMAS SIMONS and wife, Rev. E. O. STEVENS and wife. In this country, Rev. E. KINCAID D. D., and wife. Three churches, two outstations, twelve native preachers, six of whom are ordained. Eight schools.

BASSEIN. — Rev. J. L. DOUGLASS and wife. Three churches, two outstations, six native preachers, one school.

TAVOY.

The one memorable event of the year, connected with the Burman work at this station, is the removal by death of Mrs. Wade, after a long, laborious, and useful career, on the fifth of October last, in the 68th year of her age. She had been for some time in feeble health, waiting the summons to depart. "Her last days were full of the peace and joy of heaven." On the evening of the day of her departure she was buried at Tavoy, the place where she wished her mortal remains to rest,—the place where a large part of her more active missionary life had been spent. This event rendered necessary the removal of Dr. Wade to some station where he could find the sympathy and assistance he needed; and accordingly, with the assistance of Mr. Norris, he found his way first to Maulmain, and thence to Rangoon, where the hospitable abode of Mr. and Mrs. Bennett gave him a cordial reception. A recent letter from his own pen reports him in feeble health, not expecting to "abide long in this tabernacle," but anxious still to do something for the glory of the Master and the salvation of the heathen. All your hearts will go out in prayer for him.

The church is still very small and feeble. No accessions to it have been reported, and, so far as we are informed, none have been removed by death or other cause. All told, the members are but five. Mr. Norris, lately taking the care of the Karen churches, is anxious to do what he can for these few sheep.

During most of the mission year, the Anglo-Burmese school was kept up under the general supervision of Mrs. Wade, while her husband gave, in the absence of a Karen missionary, most of his strength to that department. This school is reported to have had sixty pupils, and is still continued by a native teacher.

Statistics. — One church, five members; one Anglo-Burmese school, sixty pupils.

MAULMAIN.

During the entire period included in this report, the station remained in charge of Mr. Norris, assisted, a part of the year, by Mr. Hancock, and all the year by Miss S. E. Haswell. On Mr. Norris's removal to Tavoy in December, the general oversight devolved on Mr. Hancock. In the early part of the year Mr. Norris resided among the Burmese in

Maulmain proper, and the remaining portion on the Karen compound at "Newton." We give in his own words a summary statement of work done and results secured, as presented by him at the Burmah Baptist Missionary Convention, held at Bassein in November last.

Maulmain church. — "House-to-house preaching has been continued in the city, and the preaching meetings at Mopoon and Dine Woon Quin have been well sustained. Some fruit has already been gathered from the dense heathen masses in which these meetings are held.

"Sabbath-schools have been in operation both at Mopoon and Dine Woon Quin. The Burmese church in the town has been thrown more upon its own resources, and with good results. This old church should now not only stand alone, but also do much aggressive work for the Master among the heathen. It will, with only a little oversight of the right kind. It has now an efficient Sabbath-school. There has been a decided improvement in the observance of family worship.

Amherst church. — "The church at Amherst remains in a healthy condition. Its pastor is a man of much faithfulness and maturity of character. The day-school and Sabbath-school are well sustained. The past two years have shown that, though the gospel seed has lain dormant there for a quarter of a century, yet it could not die.

New outstations. — "We have undertaken to form two new outstations on the great Government road leading from Maulmain to Amherst. At a large town called Modon, fourteen miles from the city, a mission compound has been purchased, and one of the younger preachers will soon take up his abode there. He will be assisted by a school-teacher. The school has already been begun.

"At a large and thrifty Taling town, called Komaw Wet, midway between Maulmain and Amherst, a tract of land has been purchased, and a school and chapel-building is in process of erection. Here another of the younger preachers will be stationed, assisted by a school teacher. The larger portion of the inhabitants of this place have rejected idolatry altogether, and they have given such attention to our preaching as has never perhaps been met with in a heathen Taling or Burmese town. They seem to be prepared of God to receive Christian teaching.

"We see no reason to be discouraged in laboring for the Burmese and Talings. In proportion to the religious influences actually brought to bear upon them, are not the results as favorable as among any other idolatrous people?

Schools. — "The Dine Woon Quin Burmese boys' school and the Mortons lane day-school have been united. Funds have been secured for the school thus formed and a house prepared for the head-master at a heavy expense. The present prospects of the school are very good. The head-master is an Englishman, a faithful, growing man, and very useful in mission work outside the school as well as in it.

"The Burmese day-school for girls has prospered, and support has lately been secured for it from Government. We are glad to find that the importance of female education is fully appreciated by the able Director of Public Instruction. The establishment of schools for girls, of either a lower or higher grade, will meet his cordial approval and coöperation.

"The missionary has been led to feel deeply the importance of jungle

schools. A larger number have been in operation than in former years, some of which have met with very encouraging success."

Burmese Female Boarding-school. — This school, under the care of Miss S. E. Haswell as principal, was commenced in November, 1867. Only the salary of Miss H. is drawn from the general funds of the Union, the support of the pupils and other incidental expenses being derived from other sources, — in part from the treasury of the Burmah Baptist Missionary Convention. The parents of the children are required to sign an agreement to allow their children to remain three years or refund the money expended on them. Five of the ten with whom the school commenced were removed before the end of April, and the money for their support returned. This money has been used for children not otherwise provided for. Other pupils took the places of those leaving, and in May the number had increased to twenty, which, as we understand, is fixed for the limit. The progress of the children has been very satisfactory, though until May they studied under great disadvantages, owing to the want of books. In January of 1868 they began to manifest considerable interest in the study of the Bible; five have been hopefully converted; four have united with the church. For some months during the last winter Miss H. suffered from too constant application, and her health gave way, threatening for a time serious consequences. Later reports are more favorable.

Statistics. — Burman churches, 2; baptized, 5; died, 3; whole number, 187. Pupils in school, 290. Contributions for religious purposes, Rs. 1,084. Contributions for school purposes, Rs. 1,400. Ordained preachers, 1; unordained, 6. English church, 1; present membership about 20; contributions, Rs. 1,198.

RANGOON.

Dr. Stevens remains in charge of this station, burdened with incessant care and labor. Mt. Rose contracted a fever while on his trip to the north in the winter of 1868, which accompanied him to Rangoon and became his constant companion, threatening the worst of results. Later in the season he embarked for England, leaving his family behind; and at the end of five and a half months reached Falmouth.

The event of special interest in the history of the church was the removal by death of Ko En, the aged and beloved pastor, a man whose name has long been familiar to the friends of missions. He died as he lived, trusting for salvation alone in the merits of the Crucified One. His place has been supplied for the time by Moung Yangen, a brother of tried character and approved piety, for some time past preaching at Henthada, though not pastor there. It is expected that he will become permanent pastor.

Outstations. — Preachers have been stationed at different points in the town as heretofore; also at Kemendine, Pasoondoung, Twantay, and Pegu. No conversions have occurred at the remoter places, the increase of the church by baptisms being derived from Rangoon itself and the villages of Mengaladong and Meeloung-gong.

Schools. — One day-school for girls, vernacular, has been discontinued, the pupils having been drawn away by the teachers of English and fancy work in a school near by, sustained by another society. The

other school at Kemendine has increased in the number of pupils. One girl of ten years, snatched away by cholera, left behind pleasing evidence of piety. This school has numbered from twenty to thirty scholars. The Sunday-school near Godwin's Road has numbered about forty scholars, children and adults.

Training Preachers.— During three months in the rains Dr. Stevens had the native preachers gathered together for instruction in the Scriptures and for the preparation of plans of sermons, in which exercises they manifested a deep interest.

The *Native Missionary Society* contributed a part of its funds for the support of the acting pastor of the church, and the remainder to support the assistant stationed at Pegu.

The English Church and congregation have continued their customary missionary contributions, six Burmese preachers and one Burmese Bible woman having been supported by them. The church has received a few additions from the Teloo goo and Tamil attendants at the service kept up for them at the English chapel. Dr. Stevens is pastor of this church. He has been assisted in preaching by Dr. Binney, once or twice a month the year through, also occasionally by other members of the mission. Mr. Bennett has continued to superintend the Sunday-school, which has numbered in all fifty pupils.

Statistics.— Burmese church, 1; baptized, 14; received by letter, 1; restored, 2; excluded, 4; died, 5; whole number, 214. Preachers ordained, 2; unordained, 11. Bible women, 2; girls' school, 1; pupils in school, male and female, 63. Contributions for religious and benevolent purposes, Rs. 690-0-6. English church, 1; members, 43. Sunday-school, 1; scholars, 50. Contributions, including those of the Missionary Society, Rs. \$25.00.

THONGZAI AND LETPADAN.

The last report simply announced the arrival of Mrs. Ingalls and Miss Adams at Rangoon, near the close of 1867. Early the following month, January, 1868, they repaired to Thongzai, and met a cordial greeting from all the people, both heathen and Christian. During the brief absence of Mrs. Ingalls many changes had occurred. Ten of the members of the church had died, among them some of the most promising native preachers. Others had gone astray, and all showed the need of one whose presence should be a guide and inspiration. "As the church came together confessing their sins, the Lord was with them, and there were tears and words of deep penitence." The chapel, which the disciples had undertaken to build in place of the one some time since destroyed by fire, was found to be nearly completed, wanting only the doors and windows to make it fit for use. In one place, where a two days' meeting was held, quite a revival sprung up; two believers were baptized; everywhere was expressed a strong desire for schools, — in one place a heathen man offering to build a large timber school-house, provided a school could be established there; while in another sixty names were offered, with the assurance that sixty more would be added, if a school should be started.

This excursion was made for the purpose of enabling Mrs. Ingalls to determine on the comparative claims of Kemendine Za Zee on the Irra-

wadi, above Rangoon, and her old home in the jungle, as the future scene of her labors. The friends at Rangoon, for many reasons, were anxious to retain her near them ; but a sight of Thongzai and its wants decided her to take up the work where she had left it.

What she has attempted, and with what measure of success, you have been able to learn, in part, from the pages of the *Magazine*. The jungle has been penetrated in different directions ; new villages sought out ; a zayat opened here ; a school-house built there ; one preacher stationed at this point, and another at that. Long journeys have been made by boat, the gospel preached and tracts distributed at many towns on the banks of the rivers. A goodly number have believed and been baptized by the ordained preachers. In the absence of a Burman missionary from Henthada, she felt constrained to visit that place and spend seven weeks in "comforting the feeble-minded, supporting the weak," and encouraging the faithful to new zeal and devotion.

Miss Adams, even before she could speak the language with anything like fluency, found herself in charge of a school of thirty pupils, which soon grew to seventy, and to this was soon added a class in singing, twice a week. Under date of June 30th, she wrote, —

"We are very happy in our home ; and though a home in the jungle is destitute of many of the comforts of a home in the town, yet the advantages for work are so much greater that I much prefer it. Here we feel that every moment of our time is taken up with the people. This is my chief source of happiness. I feel all weak and ignorant in approaching this work, but I trust not my own strength."

We observe that the Burmah Convention minutes for the year ending with October last, give the following —

Statistics. — Churches, 2 ; baptized, 27 ; excluded, 3 ; died, 10 ; whole number, 116. Pupils in school, 107 ; ordained preachers, 2 ; unordained, 2.

HENTHADA.

Mr. Douglass remained in charge of this station to the end of February, when he returned to his old field in Bassein. Of the blessing of God on his labors, up to the time of his departure, he has kindly forwarded the following statement : —

"Returning from the meeting of the Convention held in Maulmain, we arrived in Henthada, Nov. 28th, 1867, and a few days after started on a tour up the Irrawadi river. We visited all the large towns on the river between Henthada and the Prome district, a distance of eighty miles. A number of the towns on the river are large, containing from one to nine thousand inhabitants, and are important points of influence and trade with the interior. We distributed in these towns tens of thousands of pages of Scripture and tracts, and daily, for a number of weeks, preached to large companies, from morning until evening, reasoning with the multitudes who gathered about us, and entreating them to believe in Christ. Soon after our return from this trip to the north, we made another in the southwestern part of the district, and visited Ping soung nan, Zaloon, and other towns on the river.

"When on these jungle tours. we found in several places large num-

bers who had previously heard of the true God and of Christ the Saviour, had received and read tracts and portions of the Scriptures, and had obtained sufficient light to see the vanity and sin of idolatry. Some of these, in conversation, freely avowed their belief in the living God, their trust in Jesus as the true prophet and Saviour. On many of these people who have so long walked in darkness and dwelt in the land of the shadow of death, the light has sufficiently dawned to reveal the ghastly, degrading character of heathenism. The pagodas and kyoungs are neglected, and are falling to decay. May we not hope that the fulfillment of the prophecy draweth nigh, and that the church of God will heed the call: 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side; then thou shalt see and flow together, and thy heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.'

"With the churches at Henthada, Zaloon and Ping soung nan, the first week of the year was a week of prayer. The prayer, 'Restore unto me the joy of thy salvation, and uphold me with thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee,' was often repeated, was heard and answered. The Christian graces of all were quickened and enlarged. The native preachers, with renewed vigor and life, began to labor from house to house. In a little time a wide-spread religious inquiry was clearly manifest, and within two months thirteen Burmans were baptized. As br. Crawley decided to return with his family to America, on the 26th of February I made over to br. Smith, of the Karen department, the superintendence of the Burman work, and returned to my old field in Bassein. Though br. Smith's time has been wholly devoted to the work among the Karens, the Burman preachers and disciples have been counseled and guided by Mrs. Smith, who has a good use of the Burmese language, and has taken a hearty and efficient interest in the work among that people. The work of grace has gone on, and, since we left, six more have been baptized in the town of Henthada, making nineteen in all within the year."

We all hope and devoutly pray that br. Crawley's absence from the field may be but for a season, and that he may yet gather an abundant harvest from the seed sown through long years in that district.

With the help of facts furnished by Mr. Douglass, and of those given the previous year, we make up the following —

Statistics: — Churches, 8; baptized, 19; whole number of members, 75. Native preachers, 6.

PROME.

The report of this station comes to us in two parts, — that relating to the churches and preachers, and that relating to schools, — Mr. Simons having had the care of the latter, and Mr. Stevens, the care of the for-

mer. The general features of the work have remained as during the previous year, except that Mr. Stevens has bestowed a large part of his time and strength on the erection of a chapel in town, to take the place of one some time since destroyed by fire. As no funds for this purpose have been appropriated from the treasury of the Union, he has been obliged to rely on the contributions of "friends in America, in India, and in Rangoon, as well as some of the English-speaking residents of Prome." The brick-work was commenced in July, when the means at command were very inadequate. Up to the end of September, from the sources above named, more than twelve hundred rupees had come to hand, and the undertaking was assuming a more encouraging aspect.

In the early part of the year a primary vernacular school, for the children of church members, was opened on the mission premises, to be taught by a Christian Burman woman, the chief object being to give instruction "in strict accordance with Christian usages." Once a week Mrs. Stevens gathers the little girls in a sewing class, and frequently examines both boys and girls in their studies.

The Bible Class, during the rainy season, for the study of the Scriptures with the native assistants, has been kept up, and "much more application and genuine study" on the part of some members was evinced, than the previous year, though, on account of the prevalence of fevers in that region, the attendance was smaller.

The Khyens, in some villages west of the Irrawadi, have manifested a desire to learn to read Burmese, and to meet this wish, a Khyen disciple, supported by the Burmah Convention, has spent some weeks in teaching them, and with encouraging results.

On February 9th, 1868, twenty members of the Enma church were set off as the Pongdai church. The pastors of both these churches, in reviewing the past, are very hopeful for the time to come. The Karen churches of the Henthada district have an eye on their own people in the Prome district, and are sending missionaries into that quarter. In some places signs of an awakening appear. Five have made profession of their faith by baptism, while others await the ordinance.

Schools.— There are nine schools in the Prome mission, having one hundred and fifty-eight scholars. All these are learning the elementary parts of education in their vernacular, excepting twenty-four boys, who attend the Burmese Prome Mission School, and are taught in the English language as well as their own. Those taught in the Burman primary school number ninety-two,— fifty-three boys and thirty-nine girls. Three of these schools are in Prome, one at Enma, one at Pongdai; one Karen, at Taling Gong, and one Karen at Kanseh. In both the Karen schools are twenty-nine scholars. On the western side of the river, in a village a few miles in the interior towards the Yoma mountains, fourteen Khyens, all males, are taught.

Mr. Simons refers with favor to the effort to teach the females of Burmah, who have fewer advantages for instruction than the males, and commends the movement of Christian women in this country, to send out well qualified female instructors. "Make the education of the women of a country what it should be, and the prospect for the well being of its inhabitants will be great."

Statistics.— Churches, 3; baptized, 18; excluded, 16; suspended,

10; restored, 5; received by letter, 8; dismissed by letter, 46¹; died, 6; present number, 183. Pupils in school, 158. Contributed for religious purposes, Rs. 515-12-3; for school purposes, Rs. 48-9. Native preachers, 12, of whom 6 are ordained.

BASSEIN.

As briefly stated in another connection, Mr. Crawley and family left in the early part of the year for America, after which his place was supplied by Mr. Douglass. We are happy to continue here a narrative of labors, a part of which is given in connection with the Henthada station.

"Arriving in Bassein the 3d of March, we found the dwelling-house, chapel, and school-house all infested with white ants and almost roofless, so that for one month we did little else but carpenter and cooly work, in an effort to make the buildings habitable. On the first Monday in April, we commenced a school for the instruction of the native preachers and such boys as would come in as day pupils. At the opening it was our intention to limit the number to forty; but within ten days that number had been received; and such was the urgency of parents, and such the prospect of usefulness, that we concluded to admit others, and in a little time we had eighty-seven names on the list, and sixty-five pupils in average attendance. This school was kept up six months, Geography, History, Arithmetic, and Astronomy being taught daily, while every pupil spent one hour each day in the study and recitation of a Scripture lesson, and all attended the Sunday-school, committing to memory and reciting the portion of Scripture assigned from Sabbath to Sabbath. Recently three of these boys have been baptized, and we hope that in the hearts of others a work of grace has been commenced. The school was dismissed at the close of the rains, as a large part of the dry season must be spent abroad in jungle work; and, since we could make no provision for them, a few of the boys have gone into the Roman Catholic school. We expect in April or May, at the commencement of the rains, to open again the school, and gather back most, if not all, our old pupils, and receive a few in addition, hoping by another year to have teachers sufficiently qualified to keep the school in session during the dry season, and from some source to obtain funds for their support. By this method of instruction, we hope that not only a large number of the most promising and influential youth will be led to Christ, but through the children we shall gain an influence over the parents. A short time since, two men, of more than ordinary education, whose sons were in the school, were baptized and received into the church. Every Sabbath the parents of some of the pupils are present at the Sabbath-school and chapel services. Lately I have baptized twelve, some of them parents, who, with four baptized a few months ago, and two restored, make an addition of eighteen to the Burman churches of this district within the year 1868. These, we hope, are the first fruits of an abundant harvest yet to be gathered in. A larger number of heathen have the past month attended the Sunday-school and chapel services than we have been accustomed to see. Some of

¹ The large number dismissed by letter is accounted for by the fact that the European members, soldiers in the British army, were transferred from Thayet to another part of India.

these and others in villages around Bassein that we have visited recently, manifest a desire to know what they must do to be saved."

Statistics. — Churches, 3; baptized, 16; restored, 2; which, with 83 reported last year, make up a total of 101 members. 87 scholars in school, and 6 native preachers.

Summary. — Churches, including two English, 17; baptized, 99; total membership, 881. Native preachers, of whom eleven are ordained, 48. Scholars in schools of all grades, 765.

MISSION TO THE KARENS.

TAVOY. — Rev. J. F. NORRIS and wife. Twenty-one outstations; twenty-one churches; nine hundred and seventy-eight members. One hundred and eighty-eight pupils in school. Twenty-three native preachers, of whom thirteen are ordained.

MAULMAIN. — Rev. N. HARRIS and wife. Fifteen churches; eight hundred and twenty-eight members. Two hundred and thirty pupils in school. Sixteen preachers, of whom seven are ordained.

SHWAYGYEEN. — — — — — Fifteen churches; eight hundred and seventy-two members. One hundred and thirty-six pupils in school. Twelve preachers, of whom one only is ordained.

TOUNGOO. — Rev. A. BUNKER and wife, Rev. I. D. COLBURN and wife. In this country, Rev. E. B. CROSS and wife. Seventy-two churches: two thousand eight hundred twenty-two members. Four hundred and eighteen pupils in school. Sixty-two preachers, of whom seven are ordained.

RANGOON (*Poo Karen*). — Rev. D. L. BRAYTON and wife. Fourteen churches; three hundred and sixty-four members. Sixty-three pupils in school. Twenty-eight preachers, of whom three are ordained.

HENTHADA. — — — — — Sixty-four churches; sixteen hundred and eighty-five members. Three hundred and fifteen pupils in school. Sixty-nine preachers, of whom nine are ordained.

BASSEIN (*Sgau Karen*). — Rev. C. H. CARPENTER and wife, Miss I. WATSON. Fifty-eight churches; five thousand eight hundred and eighty-three members. Eight hundred and ninety-two pupils in school. Fifty-one preachers, of whom thirteen are ordained.

(*Poo Karen*). — Rev. H. L. VAN METER and wife. Eighteen churches; seven hundred and fifty-seven members. Two hundred pupils in school. Fifty-two preachers, of whom six are ordained.

TAVOY.

In the very beginning of the cold season Mr. Colburn was compelled by declining health to leave this station and repair with his family to Toungoo, where he has passed the year. At last dates he was slowly gaining, and, in the hope that he might be able to live and labor in that more elevated and consequently dryer region of country, the Committee have transferred him for the time being to that station. In the summer, the Committee invited Mr. Norris to remove, at his convenience, to Tavoy, and take the oversight of the Karen work, the strength of Dr. Wade being no longer adequate to the task. Accordingly he left Maulmain in December, and now occupies the house made vacant by the removal of Dr. Wade to Rangoon. To Mr. Norris we are indebted for materials to make up the following brief statement.

The Association of churches was held at the usual season, in the south part of the district, Sau Quala being present and taking a prominent part in the services. He also visited most of the churches in the dry season and subsequently returned to Tavoy, where he assisted Dr. Wade in opening and for a time carrying on a small school of young men. He also assisted Dr. Wade in conducting Sunday and week-day worship both in Karen and Burmese. The school closed earlier than usual, on account of the unworthy conduct of Sau Quala.

In the minutes of the Burmah Baptist Convention we find the following —

Statistics. — Churches, 21; baptized, 56; excluded, 69; restored, 34; died, 54; present number, 978. Pupils in school, 188. Contributions for religious purposes, Rs. 542; for school purposes, 150. Native preachers, 24, of whom 13 are ordained.

MAULMAIN.

During the period under review, this station remained in charge of Mr. Norris. It has been the wish of the Committee that Mr. Harris should transfer his home from Shwaygyeen to this place, and have the care of both stations till another should be found to take part of the burden. This arrangement was supposed to be agreeable to Mrs. Harris, who, before leaving us last year, expressed a preference for Maulmain on account of its superior healthfulness.

We here reproduce Mr. Norris' report in the main as he gave it to the Burmah Convention in November last.

"If we dare to give a true picture of the state of affairs, we must venture to bring out some dark shadings, however unwelcome.

"Self-reliance never learned, lack of missionary spirit, want of interest or effort in education, the age, ignorance, and worldliness of native preachers, a sad, strange hiatus in the supply of these, the generation which should be found in the strength and prime of life for some reason being nearly wanting,—all these have produced and are producing their legitimate results. And the missionary's heart is saddened, as he sees some churches, once large in numbers and influence, now having a name to live, but dead. Their children are untaught, uncontrolled, following after idolatrous practices, and returning to heathenism with the rapid flight of time. Within the church itself, drunkenness, gambling, and licentiousness, are rendering the body of Christ dishonorable in the eyes of even the heathen.

"We turn from this part of the picture with a single reflection: these churches should not be left without a missionary until one or two lessons at least are better learned by them,—self-reliance in their own discipline and support, and the value of education.

"On the other hand, there are churches, not a few, well-ordered and at work for the Master. Much faithful labor has been performed by the native preachers during the year. Some of them have shared danger and hardship with the missionary, with a spirit which has endeared them as brethren in Christ, who are ready to endure hardness in the same manner as did the great Apostle to the Gentiles.

"The field is full of hope. Several of our young men will this year graduate from that invaluable institution, the Rangoon Theological Seminary, and more are there in process of training, and there is much dormant talent on the field which might be dug up and turned into effective work.

"Much jungle labor has been performed during the year. Most of the Christian villages, and nearly all of the more important heathen towns and villages, have been visited once or more. One trip has been made beyond the British border through the Shan States, as far as Zim-may, the capital of Northern Siam. The missionary was attended by a

few faithful Karen assistants, and the gospel was preached to many who had never before seen a missionary or heard the name of the Saviour.

"Karens are numerous all over the mountains of Siam and the Shan States dependent on Bangkok, and there is reason to believe that *the great mass of the Karen people* may yet be found to exist still further east.

"Our Karen brethren should be *led*, not sent, eastward, in force and speedily. The field is white; the Buddhist priesthood with terrible rapidity is reaping it. For us to delay is to commit this comparatively accessible people to long ages of idol-worship. We were well received by the Karens of Northern Siam, and with remarkable kindness by the Shans, or northern Siamese. We were glad to find two American missionaries with their families establishing themselves at Zimmay, and beginning their work under many favorable auspices. The kindness we received at the hands of these dear brethren will linger among the most refreshing memories of our life."

Mr. Norris also makes the following reference to the English church and congregation at Maulmain.

"Preaching in English has been continued, with the exception of a few Sabbaths. When the missionary is not present, the service is now quite well sustained by the people themselves. The Sabbath-school is doing well, and the adult Bible class, established by the missionary last year, is now able to go on alone, and has already been productive of much good."

Statistics. — Churches, 15; baptized, 86; excluded, 10; restored, 3; died, 14; members, 828. Pupils in school, 230. Contributions for religious purposes, Rs. 886; for school purposes, 66. Preachers, 16, of whom 7 are ordained.

SHWAYGYEEN.

We are indebted to Mr. Harris for the facts given below in reference to the good work in this field.

Churches. — The churches number the same as last year, and are generally in a hopeful state. One of the native preachers spent nearly all the rainy season in a place of newly awakened interest, and it is hoped some fruit will be gathered unto everlasting life. The pastors of the churches have sustained a good reputation.

Schools. — It is to be regretted that so little interest is felt among the churches as to the importance of educating their children. A more vigorous effort is contemplated, to have a school in every Christian village, so that all the children may be taught to read. To save expense, Pah-man proposed to have a school in the jungle for some of the scholars who were expected to come to the Normal School in town. Consequently this school was smaller than the previous year, numbering only about twenty-five pupils.

Mr. Harris expresses the opinion that, instead of dividing his time between two such important fields as Maulmain and Shwaygyeen, it would be wiser to confine him to the latter, and add a second man for the Burmans, who are very numerous in that region, — a judgment of the case which will commend itself to all who have any correct knowledge of the facts. It is only the present distress that renders the existing arrangement tolerable.

Statistics. — Churches, 15 ; baptized, 89, of whom 1 is a Burman; excluded, 16 ; restored, 12 ; present number, 872. Scholars in school, 136. Contributions of the churches, Rs. 304-14-5. Native preachers, 12, of whom 1 only is ordained.

TOUNGGOO.

Mr. Cross, for many years connected with this mission, is at present in this country. Mr. Colburn, who visited the station for sanitary purposes in the early part of the year, is associated in labors with Mr. Bunker, and may remain there for some time to come. We condense from Mr. Bunker's report.

The field as a whole shows sufficient advance to inspire hope, though there is a sad lack of efficient reapers, many churches without teachers, and most of the teachers now at work greatly deficient in zeal and education. Clouds, ominous of evil, hang about the future of the mission. The greatest need of all is the effectual working of the Holy Spirit. The working force in the field and the general plan of operations remain the same as last year.

The Normal School in town, though not so large as last year, on account of cholera in both town and jungle, has had uninterrupted prosperity from the beginning to the close of the term. The desertion of pupils in term time, which Mr. Cross labored hard to suppress, has at last disappeared. The students have shown a commendable zeal in the performance of their allotted tasks, and a contented spirit throughout the term. The whole number in attendance was about seventy ; a good degree of religious interest prevailed, and five pupils received baptism.

Jungle Schools, as a rule, have made but little advance on last year. In some villages new and prosperous schools have been opened ; in others, old schools have failed wholly or in part on account of prevailing diseases ; while others have been of but little advantage, owing to the indifference of the people to education. It is a question of moment how a proper interest in schools can be awakened. Several have been supported *among the Bghais*, either wholly or in part, by the Burmah Convention. The labors of two of them, located in destitute places, God graciously blessed, and much good has resulted. Some villages which had forsaken the worship of God, rebuilt their chapels, and a healthful influence was diffused throughout the district. It is hoped this effort will be continued.

The Red Karen tribes are still distracted by a petty warfare ; but it is hoped that fighting is near an end. Native preachers have visited the chiefs of both factions, and in all cases met a cordial reception. Mr. Bunker adds, " It seems very desirable that two men of strong heart and good report should be sent at once to occupy these fields for Christ, before a bondage, worse in many respects than heathenism, shall fall on this interesting people." At last accounts, he had set out in company with Mr. Vinton to explore the field, in the hope of establishing some preachers there.

Preaching in English has also been continued through the year at the town chapel. Much interest has been manifested during the whole season, and it is confidently hoped that not a few have found Him,

"who taketh away" sin and giveth peace. Seven have been received into the church by baptism since the departure of Mr. Bixby for America. Others are inquiring.

Statistics. — Paku Association — Churches, 50; baptized, 182; whole number of members, 1,085. Pupils in school, 260. Preachers, 44, of whom 4 are ordained. Contributions for all purposes, Rs. 697-9-9. Mopgha and Bghai Association — Churches, 22; baptized, 158; whole number of members, 1,017. Scholars in school, 158. Preachers, 18, of whom 3 are ordained. Contributions for all purposes, Rs. 438.

RANGOON. (*Pwo Karens.*)

The health of Mr. Brayton has on the whole been better than it was the previous year, though his strength is still limited, and no one can tell how long he will be able to hold the field.

Missionary Spirit awakened. — In his report he speaks of the good effects of the Burmah Baptist Missionary Convention on the Pwo Christians under his care. "By attending the meetings of the Convention, visiting, talking, and praying with brethren and sisters from distant fields, hearing reports, etc., their minds are expanded, their field of vision enlarged, and hence their sympathies, prayers, and efforts are drawn out for others beyond the sphere of their own neighborhood. They have become much interested in the mission of Rev. Sa Shwaine, one of their own number, to Siam, and have resolved to pay into the treasury of the Burmah Baptist Missionary Convention annually at least a sufficient amount for his support.

New Church organized. — The new interest reported last year at Za-nee-douk, on the China-Buckeer, has ripened into a church of seventeen members, all of whom were in heathenism two years before. At once the church called a pastor, who accepted promptly the call, and during the rains labored with success as a preacher and school-teacher. At last dates several were waiting an opportunity to be baptized.

The Home Mission Society have had eighteen preachers in the field, some of them the whole year, and others only a part, according to circumstances. At one or two points considerable interest was awakened, and the faith of the young preacher gathers strength.

Schools. — Education moves steadily on. In some village schools the interest seems to be waning, while in others there is a decided increase; and, on the whole, there is cause for encouragement. In reference to the town school, Mr. Brayton reports, "Our school in town has been one of deep interest. It has numbered fifty pupils, and a larger number than usual of substantial, interesting young men. Their progress in study has been encouraging, and their moral conduct, such as would put to shame some schools of much higher pretensions." On the first of October the school was formally dismissed, and many of the older pupils went out as itinerating preachers, while some twenty of the younger ones remained for study.

Statistics. — Churches, 14; baptized, 46; received by letter, 10; dismissed, 6; excluded, 14; restored, 2; died, 4; present number, 364. Preachers, 28, of whom 3 are ordained. Contribution to Home Mission Society, Rs. 421-3; school in town, 326; B. B. M. Convention, 211-14; total, 959-1.

Schools. — Jungle schools, 7; pupils, 70. Irregular schools, 255 pupils. Normal School, 50 pupils; total, 375.

HENTHADA.

During the entire period under review, this station remained in the care of Mr. Smith.

State of the Churches. — In his report, after characterizing in general terms the state of the churches, he goes on to say, "The three great wants of the field, whether regard is had to the increase of the Saviour's kingdom, or to the establishing of what is already in existence, are felt to be, first, a holy, hearty ministry; secondly, an educated ministry, able to correct error, to explain the word of God, and to "approve the things that are most excellent;" thirdly, a good understanding of the sphere, the nature, the object, and the extent of church discipline. A mere mention of these wants will suggest briefly the present condition of a large portion of the field."

"At the same time too large or general an inference is to be deprecated. On the whole, progress is perceptible. Only five were reported in the last Associational Minutes as excluded, against *twelve* restored and sixty-four baptized. The jungle primary schools show an advance upon the last year, both in numbers and efficiency. The number of newspapers taken and paid for is largely increased, and the contributions of the churches for the support of the ministry and extension of the Saviour's kingdom, somewhat augmented.

"*The Normal School* in town has been sustained as usual, but with a much larger attendance than last year. The largest number present at any one time was a little upwards of fifty, of whom eight were females. The school was continued through the month of September, at which time two young men of considerable promise left, to enter the Theological Seminary in Rangoon. Towards the close of the term, six of the pupils applied for baptism, of whom four were accepted."

"*The new edition of the entire Scriptures* has been gratefully received. Every chapel and native assistant has been gratuitously supplied with a copy, and more than Rs. 100 have been received from the sale of yet other copies among the lay members."

"*The decease* of their former missionary, Rev. Mr. Thomas, has been universally and deeply felt, and multitudes, in view of his departure, might appropriately adopt the language of the prophet Elisha, in circumstances not altogether dissimilar, — 'My father, my father, the chariot of Israel and the horsemen thereof.' May the Lord grant to send many more such laborers into this part of His vineyard."

Statistics. — Churches, 64; baptized, 64; excluded, 5; restored, 12; died, 20; present number, 1,685. Contributions for religious purposes, Rs. 2,824; for school purposes, 1,662. Preachers, 69, of whom 9 are ordained. Pupils in Normal School, 52.

BASSEIN.

Pwo Department. — This department remains, as for many years past, under the care of Mr. Van Meter. From his last report, we glean the following facts: —

"For the past two years, he has given himself, with more than usual

directness and constancy, to the conversion of the heathen. In the Bassein district are supposed to be some 40,000 Pwo Karens, of whom about one thousand are now professed disciples of Jesus, though not all church members. In his efforts to reach these masses with the bread of life, Mr. Van Meter has been very active and very busy, giving almost the entire time to jungle labor at all seasons of the year, going out, in all, thirty-two times, and making eighty distinct visits, travelling for the purpose two thousand three hundred and forty-one miles, preaching from three to five times a day, making five hundred religious exercises."

Referring to the Associational meeting for 1868, he writes, "The annual meeting of the Pwo Karens in 1868 was the most delightful of the kind ever held among them in the Bassein District. The interest went on increasing from first to last; there was no flagging, no lost time. The attendance was nearly, if not quite, one thousand,—twice the number of that of any previous year. Much of the time was given to preaching, conference, and prayer. The report of the amount of work done for the heathen by preachers and others was surprising and encouraging. So many were the places visited and interesting facts related, that two evening sessions, continued to a late hour, were not sufficient to hear all the reports."

State of the Churches. — One new church has been constituted, making the whole number eighteen, and with one or two exceptions, all are making progress, only two being destitute of pastors, and one without a chapel. Members are found in more than fifty villages, while inquirers and such as are pledged to the cause of Christ are found in several others, giving promise of new churches soon to arise.

Native Preachers. — Of these, the whole number is fifty-two; six are ordained. One of the ordained men died during the year, while two others were set apart to the sacred work at the annual meeting, one being the oldest man, and the other the youngest man among the pastors,—the latter, very successful and the pastor at present of three churches.

Schools. — Schools are established in twelve villages, with about two hundred pupils. Twenty young men, teachers and preachers, were caught in town by Mr. Van Meter during the rains. With Mrs. Van Meter restored to him, after an absence of three years in this country, and strengthened by the presence of Miss Higby, to assist in a school for girls, Mr. V. looks forward in hope to the future of the mission.

Statistics. — Churches, 18; baptized, 75; whole number, 782. Pupils in school, 200. Preachers, 52, of whom 6 are ordained. Contributions, Rs. 2,600.

Sgau Department. — As already noticed, this department of the Karen work at Bassein has suffered severely in the death of Mr. Thomas. At a subsequent date Mr. Scott, of the Free Mission Society, felt it his duty to retire from the field, and from that time the supervision of the schools and in fact of the whole work, including churches and preachers, devolved largely on Mr. Douglass, of the Burmese department.

In his annual report, after referring to his return from Henthada to

Bassein and to his labors in the Burmese department, he thus speaks of his connection with the Karen work.

"The above summary shows but in part what our work has been since we returned to Bassein. Br. Scott, on account of the failure of his wife's health, and no prospect of her being able to return to Burmah, decided to join her in the United States. In accordance with instructions which he had received from the Society, in case he should return, he decided to sell all the property in Bassein belonging to the Free Mission Society, and transfer the superintendence of the mission to other hands. At the urgent solicitation of the Sgau Karen pastors and br. Scott, I took oversight of the property, apparatus, funds, &c., pertaining to the Sgau Karen Industrial Institute. This school was established, and for a number of years most vigorously and successfully conducted by br. Beecher; and after he left, by br. Scott. For the past six years it has annually received one thousand five hundred rupees of 'grant in aid' from the English Government. The Sgau Karen churches have annually furnished for the school about four thousand rupees, and there have been constantly in the school two and three native teachers, and from eighty to one hundred and forty pupils."

"As most of the eighty-seven pupils in our Burmese school were day pupils, and we had no care of their board or government except during school hours, and as the one hundred and five pupils in the Karen school all boarded and lodged on the mission grounds, that we might have them constantly under our watch-care, we moved the early part of July into the house erected by br. Beecher. From that time until the first of November, my wife gave her entire time to the instruction of the Karen girls in the school. Miss De Wolfe also heard some of the classes recite in their English studies. For four months after we took the oversight of the Karen school, I taught and lectured in the two schools six hours each day. I also superintended the Sabbath-school, preached in Burmese on the Sabbath, preached in the Karen chapel on Wednesday, preached to the Burmese church on Friday evenings, and gave instruction in singing or conducted a religious meeting every other evening in the week. Following this routine, you may judge how much time I have had for writing letters or furnishing articles for the periodicals."

"Our work has been very pleasant. The Karen pastors, teachers, and pupils, have given us every aid and every mark of affection that we could possibly desire, and before the school term closed, we received a long communication signed by all the teachers and the leading pastors, entreating us to remain permanently in charge of the school and the educational department of the mission. At the meeting of the Convention held here the first week in November, arrangements were completed for br. and sister Carpenter to remove from the Karen Theological Seminary in Rangoon to Bassein, and take charge of the school, and also of the entire Sgau Department of the mission."

"Soon after the meeting of the Convention, we returned to our old house, and are now able to devote our entire time to the work among the Karens. Additional laborers are much needed; but with the present working force we expect the blessing of God and progress in all departments."

Statistics. — Churches, 58; baptized, 281; excluded, 36; restored, 31; died, 66; whole number, 5,883. Pupils in school, 892. Contributions for religious purposes, Rs. 8,946; for school purposes, 3,918. Preachers, 51, of whom 13 are ordained.

The foregoing statistics furnish the following summary of the Karen churches connected with the Missionary Union.

Summary. — Churches, 277; baptized, 937; excluded, 150; restored, 34; died, 158; whole number, 14,184. Pupils in school, 2,491. Contributions for religious and educational purposes, Rs. 23,993 (\$10,-305.45). Preachers, 313, of whom 59 are ordained.

THEOLOGICAL SEMINARY FOR THE KARENS.

RANGOON. — Rev. J. G. BINNEY, D. D., and Rev. D. A. W. SMITH, associate teachers, assisted by Mrs. BINNEY and Mrs. SMITH.

The exigencies of the service in other parts of the Karen Mission have made necessary important changes in the Seminary; — changes which, under other circumstances, the Committee would have contemplated with extreme reluctance. The death of Mr. Thomas, of the Bassein Sgau Karen department, left a vacancy at that station, and no sooner had the Committee performed the rites of sepulture for their lamented brother, than they began to devise ways for filling that vacancy. On the instant, plans which seemed wise suggested themselves to many minds; these could not be set in motion until interested parties on the field were consulted; and accordingly, letters of suggestion and inquiry were dispatched to such brethren as Douglass, Van Meter, Binney, Carpenter, Stevens, and Smith. It was not till near the end of October that responses arrived, and these were happily of such a nature as to make plain the action to be taken. The case was an urgent one. A special meeting of the Committee was called on the 26th day of that month. A decision was soon reached, and the Atlantic Cable was for the first time used as a medium of communicating with your mission. The dispatch ran thus —

“Carpenter transferred to Bassein, and Smith to Rangoon.”

This message was addressed to the Treasurer of the missions in Burmah, Dr. Stevens. It reached Rangoon on the third day from Boston, and was sent at once to Bassein, where the Burmah Baptist Missionary Convention was earnestly discussing the very subject to which it related. It ministered instant relief, and brought diverse opinions into harmony. All said, it was of the Lord.

The arrangement thus indicated, has since been perfected, Mr. Carpenter removing his family to Bassein in December, and Mr. Smith transferring his residence to Rangoon in the end of February. The Karen churches of Henthada are left in sadness and sorrow. The pastors have sent an imploring cry to the Committee for a teacher to take the place occupied so well, first by teacher Thomas and afterwards by teacher Smith. You cannot let them cry in vain.

The school has been conducted in all essential particulars as in former years and with similar results. In the absence of the usual detailed account, we copy a summary statement from Dr. Binney's pen, printed in the minutes of the Burmah Convention.

“In reporting the progress of the Institution during the past year,

though there is nothing new to present, it gives me pleasure to say that the year has been one full of mercies, and we trust one in which we know there has been some progress.

"We have averaged about eighty pupils, and they have conducted themselves, I think, with as much propriety as is usually found in our best Institutions at home. They have been industrious, and, we trust, prosecuted their studies with a good degree of success.

"The usual curriculum has guided us, with the exception of Algebra, for the time omitted, owing to the overcrowded course of study.

"The religious state of the Institution has been very encouraging, not only as regards the personal character and condition of the pupils, but also as regards the view taken by them of their relation to a lost world, and of the duty that may devolve on them in behalf of those who have not yet had the gospel light."

MISSION PRESS AND DEPOSITORY.

REV. CEPHAS BENNETT, Superintendent, aided by MRS. BENNETT, as Proof-reader.

In the early part of the year, Mr. Hancock, at his own motion, retired from the printing office to Maulmain, and engaged in general missionary service. For some months past he has, by appointment of the Committee, exercised a general supervision of the Burman work, in the absence of Mr. Haswell in this country, and of Mr. Norris at Tavoy, whither he removed in December, to take charge of the Karen Mission of that province.

The following Tables show the books and tracts issued from the Depository to the several stations during the year ending with September, 1868, — tables worthy of a more careful inspection and analysis than such tables commonly receive.

STATEMENT OF BOOKS AND TRACTS ISSUED FROM THE DEPOSITORY OF THE MISSION PRESS, FROM OCTOBER 1st, 1867, TO
SEPTEMBER 30th, 1868.

TITLE OF BOOKS.	Language.	Form.	Edition.	Maulmain.	Shwaygyeen.	Toungoo.	Bassein.	Henthada.	Prome.	Rangoon.	Tavoy.	Total of books.	No. of pages in each book.	Total of pages.	Remaining in Depository.
SCRIPTURES.															
Holy Bible.....	Burmese.....	4to.....	2d.....	23.....	.....	.....	.....	14.....	7.....	100.....	.....	144.....	1,900.....	172,800.....	2,019.....
Holy Bible.....	Sgan.....	8vo.....	2d.....	176.....	23.....	827.....	144.....	146.....	21.....	124.....	182.....	1,093.....	1,098.....	1,189,184.....	2,454.....
New Testament.....	".....	".....	5th.....	50.....	50.....	105.....	51.....	.....	.....	57.....	120.....	334.....	572.....	191,048.....	1,423.....
New Testament.....	Burmese.....	".....	4th.....	38.....	.....	.....	.....	50.....	.....	79.....	.....	870.....	612.....	165,240.....	.....
Life of Christ.....	".....	".....	3d.....	60.....	.....	240.....	40.....	40.....	435.....	490.....	.....	1,305.....	210.....	171,350.....	4,459.....
Digest of Scripture.....	".....	".....	9d.....	80.....	.....	140.....	.....	.....	650.....	121.....	.....	991.....	174.....	172,434.....	9,009.....
Psalms and Proverbs.....	Sgan.....	".....	9d.....	.....	.....	100.....	.....	.....	.....	100.....	.....	100.....	318.....	31,800.....	1,270.....
Acts of the Apostles.....	Burmese.....	".....	1st.....	15.....	.....	45.....	.....	.....	.....	75.....	.....	135.....	84.....	11,340.....	.....
Genesis and Exodus.....	".....	".....	1st.....	.....	.....	35.....	20.....	.....	.....	64.....	.....	119.....	196.....	23,234.....	901.....
				390.....	73.....	1,048.....	256.....	250.....	1,113.....	1,110.....	252.....	4,491.....	4,454.....	2,231,290.....	.....
TRACTS.															
Ten Commandments.....	Burmese.....	12mo.....	5th.....	250.....	.....	50.....	.....	.....	.....	600.....	.....	900.....	24.....	21,600.....	.....
The Awakener.....	".....	".....	7th.....	.....	.....	700.....	.....	.....	1,900.....	500.....	.....	3,100.....	24.....	74,400.....	.....
The Atonement.....	".....	".....	5th.....	.....	.....	50.....	.....	.....	.....	100.....	.....	150.....	24.....	3,600.....	.....
Bound vol. Tracts.....	".....	".....	5th.....	25.....	.....	125.....	.....	.....	175.....	85.....	20.....	430.....	276.....	117,680.....	.....
Heaven and Hell.....	".....	".....	5th.....	600.....	.....	100.....	.....	100.....	100.....	1,900.....	.....	2,700.....	24.....	64,800.....	.....
How do we know there is a God?.....	".....	".....	6th.....	.....	.....	50.....	.....	.....	1,150.....	.....	.....	1,800.....	24.....	43,200.....	.....
Tree of Life.....	".....	".....	5th.....	.....	.....	100.....	.....	.....	.....	100.....	.....	200.....	24.....	4,800.....	.....
Glad Tidings.....	".....	".....	5th.....	300.....	200.....	250.....	.....	200.....	2,000.....	1,600.....	.....	6,800.....	24.....	163,200.....	.....
Astronomy and Geography.....	".....	".....	5th.....	80.....	.....	100.....	.....	.....	.....	125.....	.....	275.....	24.....	6,600.....	.....
Chronology.....	".....	".....	5th.....	125.....	.....	.....	.....	.....	.....	210.....	.....	335.....	60.....	20,100.....	.....
Book on the Soul.....	".....	".....	2d.....	.....	.....	.....	.....	.....	50.....	60.....	.....	116.....	154.....	17,864.....	.....
Children's Tracts.....	".....	".....	1st.....	.....	.....	15.....	10.....	.....	.....	25.....	.....	60.....	258.....	12,900.....	.....
The First Theft.....	".....	".....	2d.....	1,000.....	.....	100.....	.....	.....	1,100.....	.....	.....	2,200.....	12.....	26,400.....	.....
Man Lost and Found.....	".....	".....	1st.....	650.....	.....	50.....	155.....	180.....	.....	805.....	.....	1,770.....	48.....	84,960.....	.....
Two Fishers of Men.....	".....	".....	2d.....	500.....	.....	100.....	.....	.....	.....	500.....	.....	1,100.....	12.....	13,200.....	.....
The Catechism.....	".....	".....	2d.....	900.....	.....	1,000.....	.....	600.....	2,860.....	7,700.....	.....	13,000.....	4.....	52,340.....	.....
Catechism with Scriptural Answers.....	".....	".....	3d.....	.....	.....	.....	.....	.....	.....	.....	.....	100.....	48.....	4,800.....	.....
The Elders.....	Sgan.....	".....	3d.....	.....	.....	100.....	.....	.....	.....	25.....	.....	150.....	60.....	9,000.....	.....
Abbot's Catechism.....	".....	".....	4th.....	.....	.....	56.....	100.....	.....	14.....	.....	.....	170.....	48.....	8,160.....	.....

STATEMENT OF BOOKS AND TRACTS ISSUED FROM THE DEPOSITORY OF THE MISSION PRESS, FROM OCTOBER 1st, 1887, TO
SEPTEMBER, 30th, 1888. (Continued.)

TITLE OF BOOKS.																
Language.		Form.	Edition.	Maulmain.	Shwaygyeen.	Toungoo.	Bassein.	Hentada.	Prome.	Kangoon.	Tavoy.	Total of books.	No. of pages in each book.	Total of pages.	Remaining in Depository.	
TRACTS (Continued).																
	Sgan	12mo	1st				16					16	560	8,960		
Barth's History	"	"	7th	1,300		425	100		20	10	130	685	160	109,600		
Mrs. Wade's Catechism	"	"	1st	300	300	1,000	500	1,000	100	1,100	200	5,200	12	62,400		
Proper Use of the Bible.	"	"	"	800	200	1,000	1,000	200		800	400	3,700	32	118,400		
The Contrast	"	"	"	200	200	500	225	500	600	600		2,025	44	89,100		
The Soul's Difficulties.	"	"	"	600	20	1,200	1,230	690	500	637	545	4,822	24	115,728		
Family Worship.	"	"	"	500	200	2,000		1,200	100	900	300	4,500	24	108,000		
A Lion in the Way	"	"	"		400	300	1,800	1,200		700	450	4,850	24	116,400		
Onesiphorus	"	"	"			800	2,000	200		400		2,900	12	34,800		
Church Improvement.	"	"	"	350		1,500	800	1,000		200		3,850	30	138,600		
Necessity of Revivals	"	"	"	400	900	550		200		1,550		2,900	12	34,800		
The Sabbath.	Burmese.	"	"					200				3,000	12	36,000		
The Catechism	Shan	"	"			3,000						3,000	12	36,000		
The Call.	"	"	"			5,000						5,000	12	60,000		
Hymn Book	Sgan	"	3d	52	64	225	428	32	14	137	276	1,229	520	689,080		
Hymn Book	Pwo	16mo	"					24		404		428	448	180,088		
Mrs. Thomas' Geography	Sgan	12mo	1st	8,482	1,484	20,147	8,464	6,476	7,368	24,729	2,321	80,751	3,354	2,662,860		

...RANGOON, FROM
868.

Copies.	Pages.	Total Pages.
100	446	446,000
100	520	5,200,000
100	174	1,740,000
100	176	176,000
100	96	96,000
100	132	132,000
100	24	120,000
100	24	120,000
100	12	12,000
100	176	176,000
100	24	24,000
100	24	240,000
100	12	60,000
100	12	36,000
100	132	396,000
100	48	480,000
100	32	160,000
100	12	60,000
100	128	128,000
100	64	96,000
100	4	40,000
100	12	36,000
100	24	240,000
100	24	120,000
100	36	180,000
100	44	132,000
100	8	80,000
100	12	60,000
700	2,384	10,678,000

...at Society.

...the amount of printed
...an issued during the
...amount of printed matter
...School-books.

...een printed. This is

...T, Superintendent.

MISSION TO THE SHANS.

TOUNGOO.—REV. J. N. CUSHING and wife. MRS. BIXBY and Miss GAGE. In this country, Rev. M. H. BIXBY.

The fears expressed in the last report, in reference to Mr. Bixby's health, were only too well founded. His maladies were such as to forbid a longer residence in Burmah without extreme hazard. He left in May, and reached this country in July.

His departure devolved additional care and labor on Mrs. Bixby and Miss Gage, who have gone forward as best they could, with the school and other connected duties of the station. Under date of Nov. 11, Mrs. Bixby wrote,—

"I presume Mr. Bixby has told you how pleasantly we have been able to go on with our mission work in his absence. We are something like a family of children at home when the parents are away, all striving to do our best. I have been surprised to see how faithfully and zealously the native Christians have endeavored to carry on the work in the teacher's absence. While the rains were heavy, I had the assistants all in town, and had them in a Bible class every day. We began at the Epistle to the Hebrews, and went through the remainder of the New Testament. The careful daily study of the epistle was, I think, of great benefit to them in their own personal Christian character. I am sure it led some of them to a very careful self-examination as to whether they had any right to be teachers of the word of God. We did not linger long in the Revelation, but we read it, for 'blessed is he that readeth the words of this prophecy,' and we were blessed. They were content to wait for the further unfolding of that which is still inexplicable, but their hearts were encouraged and strengthened by the repeated glorious assurance that of every kindred and people and tongue, there should be some who should be gathered with the redeemed. Their oriental imaginations were delighted with the gorgeous pictures of the New Jerusalem, and heaven seems more a reality, more a state to be desired than before.

"Those who live and labor on the mountains, went back the last of September, while those who live in town are preaching in the neighborhood and in the jungle villages around. They report some in several villages who are willing to listen and receive books. In other places they are driven away, sometimes with stones.

"Our school is steadily increasing in interest and in numbers. It is strictly a vernacular school. The *Bible in Burmese* is our principal text book. Mrs. Judson's Catechism,—a most excellent compendium of the Christian religion,—has the second place. After these, the sciences are taught as we have opportunity. We are not anxious to make mathematicians, astronomers, or philosophers, but we do want the consciences of this people enlightened: we do want their minds imbued with Scripture truth, and their hearts renewed by Divine grace, and to this we strive to make everything tend.

"Miss Gage has charge of and directs all the internal arrangements of the school. She has four natives,—two young men and two young women, all Shans,—who assist her in teaching, besides studying their

own lessons. The school numbers fifty-six, forty-two being in daily attendance. A part of the building in which the school-room is situated, is appropriated to strangers who stop for a day or two and then are gone. Almost every day there are some parents of the pupils, or strangers from distant villages, who enter the school-room and listen an hour or two with great interest. Miss Gage always improves such opportunities to have a portion of Scripture read and explained by one of the assistants, hymns sung, and prayer offered. In this way many hear the truth who would not otherwise. We are very hopeful that the blessing of God will rest upon these efforts. This is seed-sowing. We feel how utterly useless all our efforts are without the presence and aid of the Holy Spirit."

It will be observed that the *Burmese language* is the medium by which the labors above narrated are carried forward, while the mission is put down as a mission to the Shans. It is proper to explain that many of the Shans come in contact with the Burmans; are, in fact, mixed up more or less with them in daily life, and hence they understand and use the Burmese language. When Mr. Bixby commenced his work among them, having previously acquired the use of the Burmese language, it was but natural, we might almost say inevitable, that he should make use of that medium of communication; and, having once entered on such a path, it was as natural that he should continue in it, and that the operations of the mission, so far as himself and immediate helpers were concerned, should be confined chiefly to that channel. Not a little was done in the study of the Shan language, but the Burmese has been and is the prevailing medium of communication,—a feature of the work claimed to be the more desirable on account of the number and diversity of tribes, or fragments of tribes, thrown together on the adjacent mountains, not to mention the very important fact that in the valley of the Sitang the Burmans themselves are the prevailing element in the population. It was and still is Mr. Bixby's intention to make use of the Shan language, whenever the scene of his operations can be fixed in the heart of the Shan country.

When Mr. Cushing went out, it was deemed wise by the Committee that he should find his way at once and directly to the knowledge and use of the Shan language, and he was directed so to do. He has followed the instructions of the Committee, and given himself with great singleness of aim, and with remarkable success, to the accomplishment of that end. All his plans look to making known the gospel to the Shan people in their own language, whether spoken, written, or printed; and he is animated with the expectation of setting up, at a day not distant, the standard of the cross at Moné or some other central point.

In his report, after referring at some length to his visit to the Shan States, in the winter of 1867-8, Mr. Cushing goes on to narrate the course of events after returning to the station. We transcribe:—

"Early in March, a school of nine Shan boys was gathered under the care of Mrs. Cushing. This school continued until the middle of June, when Mrs. Cushing's health failed, and she was obliged to seek medical aid in Rangoon. All the boys were from heathen families. They learned much concerning Christ and salvation. Truth was imparted to them which can never be forgotten, though they may not obey

"A man has been employed to assist in teaching and as a colporteur. While the school was in session, he had little opportunity for itinerating but he accompanied me to Rangoon in July, and has repeatedly visited most of the Shan villages in the vicinity of that city, talking with the people and distributing tracts. His visits stirred up a spirit of inquiry in a few persons who came to the missionary for conversation. He is a man of very ordinary abilities, but earnest in his desire to make known the truth.

"We need more native help to carry on the work with any advantage. Our only resource is to pray the Lord of the harvest to raise up laborers.

"Some tracts have been translated during the year. Two, the 'Catechism' and the 'Call,' have been printed, and a third, the 'Catechism and View of the Christian Religion,' is passing through the press. The Shans have long possessed a literature of their own. Their books are numerous, not only in kyoungs, but also among the more intelligent class of the people. The majority of the men are able to read more or less rapidly. We rejoice, therefore, that in rendering the truth accessible to them by means of the printed page, an important channel for the introduction of the gospel among them has been opened. For the first time in Burmah, a tract has been printed in their language and we trust that hereafter these voiceless messengers may increase and visit multitudes who cannot hear the living preacher.

"It would be a cause of joy to know that many had become disciples of Christ during the year. While several have been somewhat interested in the truth, and made many inquiries concerning it, only one gives cause to hope that it has taken root in his heart. About six months ago he gave up offering to priests and worshipping at the pagodas. He has been a constant attendant on all religious meetings, and deeply interested in studying the Scriptures. Some time ago he declared that he believed Christ was the true Saviour, the only One who can forgive sin. Since then he has frequently spoken of his trust in Christ, and boldly proclaimed it to his heathen friends."

In the absence of fresh returns, we put down the statistics as they stood last year:—

Statistics.—Churches, 5; whole number, 134. Preachers, 11.

MISSION TO THE ASSAMESE.

SIBSAGOR.—Rev. WILLIAM WARD and wife, Rev. EDWARD W. CLARK and wife.

NOWGONG.—Rev. EDWARD PATSON SCOTT and wife. In this country, Rev. MILES BROSSON and wife and daughter.

GOWAHATI.—Rev. MILTON B. COMFORT and wife.

GOWALPARRA.—Rev. IRA J. STODDARD and wife.

Since the last report Mr. and Mrs. Bronson have arrived in this country, where they expect to remain only for a brief period. Already plans for their return have been matured, and they expect to set out in the autumn, accompanied by their daughter, Miss Maria Bronson Cates, who has received an appointment as assistant missionary to her father. She will be engaged in teaching, Bible reading, and similar labors.

Rev. Edward W. Clark and wife sailed from Boston, October 20th, and reached Calcutta in February. He was designated to the Sibsagor

station, and was expecting to have the superintendence of the printing office, in connection with general missionary work.

The action which resulted in opening a new station at Gowalpara, was initiated prior to the last anniversary; but the name was not entered on the list of stations in the last report. There are now four stations in connection with the mission to the Assamese.

SIBSAGOR.

For more than a year past Mr. Ward has suffered from the debilitating influence of the climate, resulting in a chronic affection, which at times has quite prostrated him, and compelled him to suspend labor. Once or twice it has seemed as if he would be constrained to leave his post, and seek refreshing and strength in a more bracing atmosphere. By dint of a strong purpose he has held on to the station, and kept all the wheels in motion. Before this hour, it is hoped Mr. Clark has relieved him of a part of his burden.

The year, taken as a whole, has been encouraging. Marked indications of the Spirit's power have been seen, and several conversions have occurred. Among the new members are persons of fair promise, and the character of the church for stability and spirituality seems improving. The soil is barren, but God is able to make it bear good fruit. We have need of patience.

A *day-school*, numbering from 20 to 25 scholars, all children of native Christians, has been kept up.

Preaching, with tours in the cold season, by the native preachers Kulebor and Modhu, has been continued. They find many listeners, but as yet none seem to have been brought by their instrumentality to confess Christ. The leavening process is going on.

At the station, the *regular Chapel services* are kept up, Mr. Ward preaching in the forenoon, a Sunday-school, superintended by himself and Mrs. Ward, being held at midday, and a prayer-meeting in the evening. A prayer-meeting is usually held in the evening of Wednesday, sometimes oftener. The congregation on the Sabbath numbers about 50, though there are about 100, old and young, under the direct influence of the mission.

The Press has been kept in operation, and the results of job-work have been better than in the previous year. The Orunodoi has been edited with care, causing no small amount of labor. The paper is respected and much sought after by those who have hitherto read it, the subscription list remaining much as last year. The lowness of the price and the reliability of the matter have thus far prevented all natives from attempting to circulate a paper of their own. Were this stopped, a native paper, with heathen prejudices, would immediately take its place. This paper does not pay its own expenses; but it sheds forth a clear and certain light.

The Translation of the Old Testament has been carried forward, as the poor health of Mr. Ward and his many cares would allow. The Book of Genesis is completed, and 2,000 copies printed as far as the 47th chapter. It is the plan to continue the book (12mo) to the 20th chapter of Exodus, and have it bound for general circulation. This makes a book that has been found very useful by other missionaries in India. Several tracts have been printed during the year.

STATEMENT OF WORKS PRINTED.

Orunodoi (quarto)	101,380	pages
First Arithmetic (12mo)	86,000	"
Tracts — The True Way (12mo)	48,000	"
“ The Pundit and Preacher (12mo)	120,000	"
First Catechism (16mo)	32,000	"
English Primer “	64,000	"
Scripture Catechism “	32,000	"
Hymns (18mo)	36,000	"
Sunday-school Hymns “	28,800	"
Translation of Genesis (12mo)	456,000	"
Total,	1,014,180	"

Statistics of the Church. — Baptized, 8; excluded, 3; died, 1; present number, 21 natives; Europeans, 3; total, 24.

NOWGONG.

In making up his report for the year, Mr. Scott holds the following language: “The year has not been utterly fruitless to present view, and we trust that when the full record shall be unrolled and the sum total of results revealed, we, with many others, shall remember the year 1868 with an eternal joy. The removal of br. and sister Bronson from the field in the early part of the year, left a *large place* vacant and deeply felt by all connected with the mission, and also by a large heathen community extending for many miles in every direction. Heathen men, often from a distance of several days’ journey, are continually visiting our bungalow, and bearing the same unanimous testimony to the faithfulness and effectiveness of their labors in Assam. They are *actively* at work here, though they may be in America. The seed of the husbandman, once sown, fails not to spring and grow up and ripen, because now and then he lays by his weary body to rest.”

“In the church records I find the following changes, namely:

“ Added by baptism,	8
Excluded,	4
Present number,	31

“Of those baptized, six were from our Hill-tribe school. Some of them promise much for the future. But it becomes us ever to keep in mind that in an atmosphere burdened with the miasms of moral poison, the spiritual life is beset on every side by a powerful and malignant foe. Each day of faithful living by one of these poor, weak disciples is scarcely less a miracle of grace than was the first awakening to new life. It is impossible to gauge or to understand the pressure brought to bear upon every convert from heathenism to Christianity, both to prevent such conversion and to destroy its integrity, if effected. Let everlasting honors crown our Redeemer, so mighty to save His chosen ones from their sins.”

Among those excluded from the church were two whose fall occasioned peculiar grief, both on account of the position they occupied, and the apparently good character for a long time maintained by them. One was the Mikir chief, who was first of his people to profess faith in Christ. The other was one of the ablest among the Assamese native preachers. They both went down by the same process; first, elated by

promotion, then self-confident, venturing step by step into doubtful practices, landing at length in open sin and denying the Lord who bought them. Though now "lost to every good influence," the heart of the missionary goes out after them with prayer, and not wholly without faith in the grace of God for their recovery.

Mr. Scott, in his report, refers at some length to the school for young men, and the peculiar forms of temptation which just now assail this class of persons. This statement is full of matter for reflection.

"In our school are several young men who are just now 'halting between two opinions.' If the truth shall prevail in their hearts as it does already in their convictions; they will be valuable acquisitions to the cause of their Redeemer. But here again a new and dangerous foe to Christianity is springing out of the darkness of heathenism. You can hardly imagine my surprise, when not long since a very intelligent young Hindu put into my hand a tract, 'Rev. Theodore Parker's Defence of Unitarianism and General Views of Christ and Scripture Inspiration.' I know this young man to be a member of the 'Brahmo Somaj,' a new deistical sect in India. As he handed me this tract he remarked, 'Here you will learn our creed; and, being from your own country and of your religion, the author's words will be read with the least possible prejudice. Our religion is Christianity without Christ; Hinduism without Krishnu; Mohammedanism without Mohammed; one God without a second, equal or vicegerent; a Spirit, infinite in every perfect attribute, and therefore His worship is purely spiritual, all outward forms being optional with the worshipper. Temperance, chastity, brotherly love, fidelity in word and deed, and a supreme regard for Deity and His law as revealed by intuition, form the cardinal points of their creed, which is composed of selections from the Bible, Koran, and Shaster; each alike being regarded as only the production of very wise and good men, who sometimes wrote wisely, but often unwisely. The practical *morality* found in this sect is far above that of either Hindu or Mussulman, as in religious rites and observances it falls below them. In breaking away from caste and the multitude of heathen superstitions, it is a long step towards Christianity; but in fact falls *far, very far*, short of it. This sect is spreading rapidly over India. There is now a young and flourishing society here in Nowgong, composed chiefly of the more intelligent class of Hindu young men. As a natural consequence, strong influences are brought to bear on that class of youth, both in Government and mission schools. It forms a very inviting half-way house of entertainment for those who, seeing the absurdity of heathenism, have started out in search of 'the way, and the truth, and the life.' Just escaped from the foolish and oppressive ceremonies of Hinduism, their galled necks recoil from entering under another yoke; for they have never felt how 'easy' the 'yoke' and how 'light the burden' of Christ. Seeing by the wayside this new citadel, surrounded by green pastures and shady lawns, over it floating the banner inscribed in bold tracings, 'One God without a second or equal,' while here and there on the stones of the walls are seen the names of 'Christ,' 'Paul,' 'Theodore Parker,' 'Ram Mohun Roy,' 'Krishnu,' 'Mohammed,'—all being held as great teachers, Mr. Parker from Christianity and Ram Mohun Roy from Hinduism being the two great

modern saviors, meeting on common ground, not destroying any but harmonizing all religions, bringing out of them all, as from a crucible, *one pure religion* which is destined to be *universal*. The members of this society, so far as I have become acquainted with them, are intelligent, apparently thoroughly sincere; certainly they are thoroughly earnest in spreading their doctrines with a zeal worthy of a better cause.

"Thus the Great Enemy is busy, drilling and marshaling his forces, clad as nearly as possible in the uniform of the soldiers of the *Cross*. But for the offense of the *Cross*, how many would be Christians who are Christ's *bitterest enemies*. Christian brother or sister, whoever thou mayest be, canst thou longer sit still in thy house? 'Arise, the Master is come, and calleth for thee. Thy brother lieth fearfully dead in the loathsome grave. Take ye away the stone.' If you are not amid the smoke and strife of the battle-field, you have a deep interest in the progress of the battle and the welfare of your comrades, which will bring you often and earnestly to the mercy-seat; and, brethren, while there, bear in mind that hard by is the Lord's treasury, the Commissary General's office, just by the way as you enter in and as you come out."

School. — Mr. Scott reported a good state of feeling in nearly every scholar. "As each one can bear it, we are endeavoring to unfold to them the saving doctrines of the *Cross*."

Native Preachers. — Sonaram C. Thomas and Besai Joseph Corey are holding on steadily and persistently at No Noi among the Assamese; also among the villages of the Mikirs, Kosaris and Lalungs in the jungles stretching away towards the mountains. Old Adiram, the colporteur, is said to be feeble. During most of the rains he sat on a mat in the verandah of the mission house, receiving, instructing, exhorting, entreating, or warning such as came, while the missionary was otherwise engaged. During the months of December and January, there was a vacation in the school, which time some of the pupils spent in teaching; others as Bible-readers and colporteurs. Most of the cold season Mr. Scott was hoping to spend in the jungle, while his wife would "stay by the stuff." In closing his report Mr. Scott, speaking for himself and wife, observes: "Our hearts were never more cheerful and hopeful, not so much from any peculiar aspect in our work, as from our being able to *rest all* in Him who neither fails Himself nor suffers His servants to fail so long as faithful to His orders. What most we need is that *converting power of the Holy Spirit*. Hundreds may be found *convinced* of the *folly* of idolatry and of the *truth* of Christianity; some quite indifferent, seemingly, to the whole matter; others anxiously turning in every direction, if some way of escape may not be found save by the *Cross*. In short they are in that most critical situation, *convinced, convicted*, but not *converted*. Pray for them and for us, and for the converting presence of the Holy Spirit, working mightily in our midst."

Statistics of the Church. — Added by baptism, 8; excluded, 4; present number, 31.

GOWAHATI.

Since the departure of Mr. Stoddard, early in the mission year, to Gowalpara, Mr. Comfort has had sole charge of this station. He has continued the study of the language, preached in English once a Sabbath during the cold season, watched over the little flock to the best of his ability, and directed the labors of the native assistant. In the months of February and March, 1868, three were baptized, which increased the church to eleven members. Kandura, the native assistant, has continued to preach in the chapel, distribute tracts, and hold religious conversation with the people of the station and visitors from the surrounding country. Though the visible fruit has been limited, our brother pursues his work with a cheerful courage, as appears by the following portion of his report: "Of one thing we may be sure, God's work will not fail. Of another thing we may be equally confident, that if God has sent us here to have some humble share in carrying forward His work, we may be hopeful in discouragements, cheerful amidst trials, always rejoicing that God can make us instruments of good to a benighted people, never growing weary in well doing, forasmuch as we know that our labor shall not be in vain in the Lord."

Statistics of the Church. — Reported last year, 8; baptized, 3; present number, 11.

GOWALPARA.

Our last report left Mr. Stoddard, with his family, well settled in his home at this new station, October, 1867, and ready to enter upon his work among the Garos. No sooner did the news of his coming reach the jungle, than a goodly number of these people came in to greet their new teacher. Among the visitors were Ramkhe and Rungkhu, previously mentioned as teachers and colporteurs, — the latter of whom he retained to assist him in acquiring a knowledge of the language. Before many days had elapsed, some eight or ten were gathered in a school under the care of Mrs. Stoddard, the Assamese and Bengali becoming the medium of communication. To this were added meetings for religious instruction and prayer, in which the natives took an earnest part. For further particulars, we refer you to the pages of the *Magazine* for May of last year. A single extract from that account, setting forth the character of this mountain tribe, as viewed by the English officials, must suffice for this connection.

"I had," says Mr. Stoddard, "the pleasure of an interview with the Lieut. Governor of Bengal, as he was making his tour of inspection through Assam last September. He had but recently sanctioned a 'grant-in-aid' for our Garo schools. He expressed himself gratified with an interview with one who was willing to attempt the reformation of 'those blood-thirsty savages,' as he termed them. He hoped the mission would succeed, in a tone that indicated profound unbelief. He referred to the efforts of Government in their behalf for the last hundred years or more, to the fact that they had been for the last quarter of a century at least entirely surrounded by British territory; the Kosaris, their immediate neighbors and kin, had long since given themselves up

peaceably to Government rule. Surely the Garos were the most desperate and incorrigible, to say the least."

In the following months of February and March, accompanied by Mr. Bronson, Mr. Stoddard set out on a tour of exploration among these people, touching first a point southeast of Gowalpara, and thence swinging around to the west and southwest, following along on the border of their territory, and stopping at several market-places on the days when they came down from their fastnesses for purposes of traffic with the inhabitants of the plains. In this way he learned much of their character, habits, territorial position, and religious superstitions not before reported, and it is deemed eminently fitting to introduce here a large part of the letter written after his return to the station. It is proper to say, that, on account of failing health, Mr. Bronson was compelled to relinquish a part of the projected tour, and leave his companion to complete it alone. The letter is dated March 13th, 1868.

"I have just returned from a tour of five weeks in the Garo field. Br. Bronson was with me three weeks, when a severe attack of fever compelled him to return to the station. Those weeks form the most interesting portion of my missionary life.

"A simple statement of facts as they appeared to us on the field could not fail to do good to every pious soul. The display of God's grace in Christ Jesus to a people ignorant, lost, savage! What pen can accurately describe scenes witnessed by such a people in their first conceptions of God incarnate, loving sinners!

"Br. Bronson and I left Gowalpara early in February. Marching south by east one day, or twenty-four miles, brings us to Damra. Here is our Garo Normal School, — at present fifteen Normal pupils, besides about as many other lads. Government aids this school by a grant of 50 rupees a month. We have secured a beautiful lot for school and chapel on the banks of a mountain stream that enters the large river above Gowalpara, and is navigable by large boats in the rains. There is no Garo village just at Damra, but the place is wisely selected for school and missionary purposes.

"*Garo Fairs.* — A weekly *hat* (fair, market) is held here. We attended one, and saw over 1,000 Garos, — mostly from the hills, and some from the interior, three and four days' journey. These *hats* are a great and peculiar institution in this country.

"We had the privilege of repeating the name of the Lord Jesus Christ as the Saviour of sinners to hundreds who heard this Wonderful Name for the first time.

"Damra is important also, as being central to other *hats* visited by Garos. Look east to Rungjali and Lama *hats*, then west to Teera and Nibari *hats*, all within an easy march or a march and a half of Damra, — all visited by Garos, and three of the five *hats* are very largely attended, viz.: Nibari, Damra, and Rungjoli. Again, Damra may prove a healthy point for a missionary family, at least a good portion of the year. Though advised by all English residents not to try the experiment, we feel inclined to do so a few months, commencing with the next cold season.

"*Village in the Plains.* — Two hours by ponies brought us to Amjonga. It is a purely Garo village in the plains, and we could speak without an

interpreter, as the people understood Assamese. Precious is the memory of our two or three days' visit here. Here we found the parents of Rudram, whose mother brought him to us soon after our arrival in Gowalpara, and who had to hasten back because her husband was lame and bitterly persecuted for having recently confessed Christ. I baptized the household, — father, mother, and only child. Here also we found the parents of Naran, mentioned in a previous letter, who asked prayers for his friends who had lately confessed Christ, and were being persecuted and threatened for having left the sacrificing to devils.

"This man had erected in his beautiful grove temporary buildings for our accommodation. Here in his garden the gospel was preached to his towns-people. In his house thirteen confessed faith in Christ and were baptized in a mountain stream near by. Here also, the Lord's Supper was celebrated for the first time in this heathen village. How solemn and unspeakably delightful were all these scenes. Tongue or pen cannot describe them. Here I saw, as never before, how easy a thing to 'believe and be saved.' Simple, confiding faith in Christ saves the soul.

"A simple, or weak-minded man (esteemed two thirds foolish by his friends) asked for baptism. He was asked, 'Why do you desire this?' He said, 'I don't know Hindu worship, though I have seen much of it. I know very little of Garo sacrifices, though I have been all my life in the midst of them. I am esteemed too foolish to know these things; but I know I am a sinner. I hear Christ is the friend of sinners. I hear He died to save such. I believe, I love, I wish to follow Him.' My heart melted, burst with joy as I baptized that man, whose dark face shone with delight and satisfaction.

"*Change wrought by the Gospel.* — Leaving this new interest, we rode southeast two hours, up between the hills, to the Christian village of Rajarimala. The entire population, cleanly clad and with smiling faces, met us at the entrance of the town. It was a goodly sight — men, women, and children, a Christian village in this wild place! Only a day's march from this point into the hills, and the people are savages, — so we are informed, — where they take a man's head with the same delight with which we would that of a mad dog. Yes, and the large majority of this village have but recently come down from the hills to join this new faith. Some four years ago Omed and Ramkhe were sent out by their own request to preach Christ to their countrymen. They went from village to village in the hills. They soon found it would not be safe to make a home in the hills at present. Some are inclined to believe the new doctrine and forsake devil offerings. This the more enraged others. Hence Omed selected this beautiful little place in the valley at the base of the hills for Christ. It was then a dense jungle, inhabited by wild beasts, as tigers, bears, and elephants. He showed me the little grass hut still standing, where he and his brave wife, also a Christian, lived two years while the 'good news' was finding its way to the hearts of a few. Nearly one year almost entirely alone in this dreadful place because of the beasts and savages! At the end of two years several families from the hills had joined them. The heathen became more and more enraged, threatened hard things, at last fixed a day, set in order their spears and sharpened bamboos for a bloody

descent upon this little community of the 'new faith.' But the Lord interposed. The elements were against them: Their purposes were frustrated. At the end of three years br. Bronson made his first visit, baptized, and constituted a church of forty Garos, established schools, ordained a preacher, etc.

"We spent a week here, holding meetings twice a day, morning and evening, for religious instruction. The half of each day was spent with the teachers and preachers, in correcting and revising the books just prepared by Mr. Bronson in their language. One is a catechism and the other a primer, in the reading lessons of which there is much religious truth.

"*Debasement of Heathenism.*—One chief perplexity was in fixing upon terms for God, heaven, hell, sin, and other words. After hours and days thus spent in hard search and inquiry, we were overwhelmed with the solemn thought:—Here is a people so lost that they have no word for God, the Creator of all things! no word for sin, only as we would say, bad man, bad horse, bad dog! no words or ideas of heaven or hell, above the tradition that after death the mind remains some six days in a delightful tank within the Garo hills, during which time it hatches out into a living creature again! 'Who is the Creator?' 'We don't know. A female gave birth to the sun, moon, etc. Another gave birth to water, another to vegetation,' and so on. 'But who gave birth to those females?' 'We have no knowledge.' Garo theology! We shall know more of this people by and by.

"No marvel that a people of such ignorance and tradition place a small value upon human life!

"*Baptism of Garos.*—Several had asked Omed for baptism; but, anticipating our visit, he had requested them to wait. During the week of our stay, twenty-five men were examined and baptized. A baptismal scene, always interesting to the Christian, how much more this, to me! On either side of the narrow valley where the village stands is a mountain stream. A dam had been thrown across one about twenty rods from the chapel, which formed the baptistery. The sun shone bright and clear between the high hills upon that quiet day and scene. The entire village lined the banks of the stream, clad in their clean white garments. Here and there were groups of wild and almost naked Garos from the hills on their way to a market in the plains. They paused to witness the scene. Omed, the pastor, being unwell, the ordinance was performed by Mr. Bronson and myself, baptizing each every other one. As we passed in and out of this Jordan, engaged in this delightful work, we sang in the Assamese hymns such as,—

'There is beyond the sky;'

'We'll try to prove faithful;'

'What poor, despised company.'

"In the evening of this day we observed the Lord's Supper. It was witnessed for the first time by the most of the seventy-two Garo Christians present. One year ago only three baptized Garos—now, eighty-one, in all! A native awakening from ignorance and darkness most profound! O the wondrous power of simple faith in Jesus as the Saviour of sinners—as my Saviour! Look at this company around

the Lord's Table, seated upon mats on the ground — *seventy-two* Garos! Fifty at least, including all the females present, witness for the first time this Supper. As I pass the elements, assisted by Omed, what silence reigns! Nothing but my heart is heard to beat, and the sobs of one or two women as I approach them with these wonderful emblems. Possible! — that hearts so ignorant and dark only yesterday, as it were, — can now be thus melted at the first sight of these symbols of a Body, broken, bruised, for us! 'Let there be light, and there was light.' Thus instantly can the grace of Christ change the heart of a savage to a saint. To God then be all the praise, now and forever, world without end. Amen.

"But I am keeping the reader too long at Rajarimala, as Mr. Bronson has already written of these things. I must hasten to another place.

"*Schools and Preaching.* — On the eighteenth of February, we left the Christian village amidst many tears, and returned to Damra, where we spent several days preaching and looking after the interests of the Normal School. The pupils are assisting in putting up a building for a chapel and school. We have schools also at Rajarimala, Rungjoli and Amjonga, which are supported by government grants-in-aid.

"On the 22d, leaving Damra we marched west to Jara, only four hours' ride, and attended the weekly *hat* here on the 24th. It was not so largely attended as that at Damra, though we had a good opportunity to talk to hundreds of Garos. They listened to the name of Jesus Christ with apparent interest and astonishment. One old man, very talkative, said, 'We Garos have no souls. When a man dies, that is the end of him. Hence we have no need of your religion.'

"Three hours' ride on the 25th brought us over a spur of the hills to Nibari *hat*. This is one of the largest Garo *hats*. From far into the hills the Garos come to this place to trade; we saw many hundreds at least. They look more wild and savage than any we had met before. We observed also that every man was armed with spear or sword, which is not the case in places further east.

"Leaving this place, we were obliged to go north to Baligana *hat*, as the bridle path across a narrow hill was impassable for our baggage elephant. Baligana is only three hours from Gowalpara. The market here is very small. Still I hope to start a school among the Garos near here. In this village lives Ramsing, who was baptized at Rajarimala. He has been police constable for many years, in the employ of the government. He reads and writes the Assamese well. Thus God is raising up men for His work among the Garos. Already we have in the Garo church eight men who were educated years ago in the government Garo Normal School then at Gowalpara, but for some reason given up long ago. Here is material already prepared to our hand.

"At Luckimpoor we spent a night. Here also is a *hat* under the control of a wealthy nabob. A few Garos living mostly in the plains attend.

"*Burmese Colonists.* — At Bengalkhata I found a large community of Burmese. They had spent most of their lives in Upper Assam, but were colonized in this place during the late Sepoy rebellion, to assist government against any attack or trouble among the Garos. They spoke Assamese well, and listened to the truth with great attention, and

said if I would send them a teacher, they and their children would receive the light and take the religion of Jesus Christ. I became much interested in that community of foreigners, but do not yet know what I can do for them.

"Four days from this place brought me to Tura station. It is situated on the side of the mountain Tura, some 1,500 feet above the sea, which seems to be about the height of the range of hills inhabited by the Garos. I was received kindly by Lieut. Williamson, the Assistant Commissioner in charge of the hills. Hitherto he has been well-treated by the hill-people. Their looks are rather against them, and I observed that the men always went armed — that as I passed through the fields they were cultivating, the men (women also work out of doors) all had a sword or spear stuck in the ground near by.

"The object of this Commission of government seems to be an experiment to tame the savages, and thus put a stop, if possible, to their annual raids into the plains after Bengali heads as offerings to their tormentors, — the whatever it may be that causes pain, sickness, trouble, and death.

"After a year or two we may find an opening into the hills near Tura. I shall open a school and send a preacher in that direction the first opportunity. At present we have our hands full on the north side, and in the vicinity of Gowalpara.

"I returned home from Tura in six days by the 'outside' route. This leads through an open, cultivated country near the large river. Mount Tura is the highest in all the Garo range, — some 4,500 feet. From the top, the lower range on all sides is in sight. The view extends from the East to the Khassia range. West and south, all the plain of Bengal is before us; while north, we see the Bhootan hills, and the eye rests with fixed delight upon the pure and eternal snow of the Himalayas.

"*Gowalpara as a Missionary Station.* — To return to Gowalpara, — if a missionary must have his head-quarters at a civil station in this province, — and that seems to be the united opinion, — then for our work among the Garos, Gowalpara is admirably located, — six weekly *hats* (Garo *hats* in part), each of which can be reached in one day from this place. If the missionary can live at Damra a part or all the year, so much the better. His position would then be as central as possible, until an opening is actually made into the hills."

In June we find Mr. Stoddard in the field again with all his family. On the 22d he wrote, "Here we are at Damra, the whole family, in the month of June, the country all flooded. We have no suitable house for living in long at a time, and we don't know as it would be practicable to stay here through the rains, even in the best of a house; but we trust good will be done by spending a few weeks here now and then, and we can drop down to Gowalpara in one day by boat. I speak of this to show what is practicable from Gowalpara that would not be from Gowahati without great expense."

Under date of August 8th, he wrote again of his visit to Damra in June, and gave the following very interesting particulars of his labors and their results.

"I wrote last on the 22d June from Damra. We returned to the

station on the 3d of July. Came by boat in less than a day, as the streams were swollen and the current rapid.

"During the last ten days, Omed and several of the assistants were with me. We had daily exercises together in reading and expounding the Scriptures. We took for one exercise br. Ward's recent excellent translation of Genesis. As we came to the account of the flood, the Garo brethren gave me their account of the flood. It was quite short. They said they supposed some things had been forgotten, holding it so many hundreds of years in mind without books.

"There was a flood — they don't know why. The waters covered everything. One man and one woman, hand in hand, reached the highest peak of the highest mountain. When the waters came near, they climbed to the top of a very tall tree which the floods did not quite overflow. By this couple, who were Garos, the earth was re-peopled.

"*More Garos baptized.* — On the last Sunday in June, Omed and I baptized twelve in this new Jordan, the Dudh, which bounds one side of our school grounds. Five were young men from the Normal School, who had heard much of the Christian religion; four were the men spoken of in my last, from a new village some two hours from Damra; three were from Amjonga. One, a woman whose husband I baptized last February, came eight miles, bringing on her back a large child, and fording streams to her armpits. She seemed quite happy in obeying Christ, and I trust will be a great help to her husband, from whom I heard the best accounts. He was too ill to come with her.

"On Monday morning I had the pleasure of baptizing a middle-aged man who lives near Damra. He had been a sepoy, was associated with Omed at Gowahati, was well known to the assistants as a man of good report, and all seemed to welcome him gladly. An interesting case. He seems to be much respected. The news of his baptism spread rapidly through his village, and before night a man of the village came to inquire if all the people might not come and hear about this new doctrine. 'Most certainly,' said I; 'come one, come all; for this object am I here.' The village is about one mile from Damra, but the fields are so flooded that I cannot get there on my pony.

"The next day was very wet; still several came, but I was taken quite ill in the mean time and could see no one. We hastened home, and thus closed our June visit at Damra. We have gathered the first fruits at this important point, and consecrated another mountain-stream to Christ.

"*Additional Applicants.* — Could we have remained longer, others would have asked to join us. A letter just in from the teacher at Damra says, 'The Garos come in frequently to hear the Assamese Testament read. Six or eight desire baptism.'

"Also from another point, towards Gowahati, at Rongjoli, our school-teacher writes, 'Two Garo young men in school ask for baptism, through the instructions I have been able to give them. I seek to go to the Christian village, that br. Omed may see and baptize if he thinks proper.' I rejoice with great trembling. O for grace, for the Holy Spirit, to direct.

"*New Helpers raised up.* — I must here make a brief reference to my letter of last November which appeared in the *May Magazine*, for the encouragement of those who are giving and praying for the Garos.

"All the young men named in that 'prayer-meeting' as seeking Christ, I have had the pleasure of baptizing; also, Naran's parents, for whom he asked prayers; also, Rudram and his parents, and a goodly number of others in the same village. So where two unbaptized believers, only a few months since, bore all the abuse of a heathen village for Christ's sake, some sixteen baptized Christians now contend for the truth in that place.

"May the number of disciples be greatly increased in this beautiful, but very wicked, village of Amjonga. The opposition here has at last entirely broken up our school. A village that should send a hundred children to school will send none, for fear of Christianity. This village is quite out in the plains, and strongly Hinduized, though all are Garos."

From the most reliable data at hand, we put down the following: —

Statistics of the Garo Churches. — Members reported last year, 48; baptized, 51; present number, 96.

General Statistics of the Mission. — Churches, 4; baptized, 70; present number, 172.

MISSION TO THE TELOOGOS.

NELLORE. — Rev. LYMAN JEWETT and wife, Rev. A. V. TIMPANY and wife.

ONGOLE. — Rev. JOHN E. CLOUGH and wife.

NATIVE ASSISTANTS. — Connected with Mr. Jewett, *Canakiah*, ordained evangelist; *Narasimha*, preacher; *Gumpa* and *Verniah*, colporteurs; *Lydia*, Bible reader. Connected with Mr. Clough, *Ezra*, *Rungiah*, *Luchmiah*, *Pariah*, *Kondiah*, *Obaloo*, *Venagadoo*, *Rendushe*, *Kotiah*, and *Reid Gooramiah*, ten in all, including preachers, school-teachers, and colporteurs.

OUTSTATIONS. — Connected with Nellore, *Cavoor* and *Alloor*. Connected with Ongole, *Ramapatam* and others.

In February last, Mr. Douglass, of this mission, having accepted the pastorate of the Baptist church at Piqua, Ohio, sent in his resignation as a missionary of the Union, which was accepted by the Committee.

Mr. Timpany and family reached Madras, after a long passage, on the 16th of April, 1868, "in the midst of the hot season." On the fourth of May they set out for Nellore, and on the ninth were welcomed to the mission-house by Mr. and Mrs. Jewett and the native Christians. All knelt and gave thanks to the God of missions.

Mr. Timpany makes record of the fact that "anniversary week" was spent as a week of prayer, one day being set apart for fasting, and the burden of supplication being that the Head of the Church would "convert men who should become teachers and catechists," — a prayer since answered in a signal manner.

The summer and autumn were spent in the study of the language, in which encouraging progress was made. At a later period, in company with Mrs. Timpany, he visited the Ongole station and had the privilege of witnessing the work of grace going forward in that place and the adjacent villages. He regards himself as highly favored in entering the field at a moment so auspicious, and is looking forward, with joyful anticipations, to the harvest soon to be gathered in. He hopes soon to take up the work with vigor, and, if deemed best, open a new and independent station either at Alloor or Ramapatam.

NELLORE.

Taken as a whole, the year has been one of marked advance. Among the cheering signs, Mr. Jewett notes the constant increase in the monthly contributions of the church, — those of 1868 being more than double the amount of the previous year, Rs. 101 against Rs. 44. Another good sign is the persevering zeal with which “the colporteurs have made their long journeys, carrying their packages of Scriptures and tracts on their backs, and only emerging from the depths of heathenism to hand in their monthly reports, spend the communion Sabbath, and then set off on a new campaign.”

Another cheering sign is the turning of a goodly number to the Lord. The ordinance of baptism was administered twice in February, once in each of the months of March, April, May, October, November, and twice in December. On the last occasion eleven were baptized, and in all, twenty-six, seventeen males, nine females.

As in some previous years, instances of defection have occurred, some of them of a painful kind, trying the faith and patience of the missionary. Not all has been “light in the Lord.” Still, in looking back over the whole, our brother was enabled to make this record: “On the whole, we who have been on the ground, and seen the failures and successes in this terrible contest, and felt it all to the quick, believe the year 1868 to have been richer in the fruits that will remain than any previous year.”

Outstations. — One of those reported as opened last year, Caratoor, has been given up on account of the defection of the teacher, a loss soon to be retrieved, it is hoped. At Cavor, four have been baptized, including the assistant teacher and three pupils in the school. Alloor, fourteen miles north of Cavor, and four miles from the sea, is the centre of a large tract of country, and fast growing up into a mission station; all that is wanting is a missionary. One of the native preachers and his wife have labored there the last six months with marked success. Seven persons, one of them their little blind daughter, have been converted and baptized, five of them being pupils in the school. Three miles east of Alloor Narrayadu and his wife live, and at this point are now found eleven native Christians, — the nucleus of a church.

Colporteurs. — These have distributed 1,900 Scripture portions and over 2,000 tracts in 302 villages. All these publications, except small tracts, have been sold, the proceeds amounting to Rs. 66-14-1, not far from \$30. The colporteurs have also done good service in visiting members of the church in their remote homes, surrounded with heathenism.

Education. — On this subject, Mr. Jewett records again his convictions in the following remarks: “We are satisfied that Christianity cannot maintain its ground and make aggression on the gigantic system of Hinduism without education. What is the dearest heritage of our American churches but an open Bible? How can we say we give the Telooos an open Bible, unless we teach them to read? To procure money, build school-houses, qualify teachers, and create a desire for education, this is work essentially necessary in order to give to this people the heritage so dear to us and our fathers. The education of

females is of the first importance in order to a true civilization of the masses ; as important, in fact, as a foundation to a building.

"Mrs. Jewett has made special efforts in the line of educating females, but with only partial success.

"In the Nellore school there have been fourteen girls ; at Cavour, six ; at Alloor, two ; at In-a-madagudo, four ; in all, twenty-six."

The report closes as follows : "Those who know what heathenism is, and especially what Hinduism is, must feel that each conversion is a miracle, and the persistent continuance in well doing of each convert a miracle. Our disappointments are many and frequent, but we are thankful that the Saviour of lost men has permitted us to give twenty years of the best part of our lives to this cause, the greatest of all causes, and the most sure of ultimate success. A new era in the history of this mission begins with the arrival of br. and sister Timpany. We feel the warm hearts of Baptists in the Dominion of Canada beating in unison with our own. We thank God and take courage."

Statistics. — Churches, 1 ; baptized, 26 ; added by experience, 1 ; restored, 2 ; excluded, 11 ; present number, 81. Contributions, by native church and congregation, Rs. 101-8-4 ; by L. Jewett and family, 41 ; by friends of missions in the country, 546-4-0 ; sale of articles prepared by S. S. children, 112-13-1.

ONGOLE.

The year 1868, in its relation to this station, was one of prosperity more marked, if possible, than that of 1867. A good view of labor and results will be obtained by the subjoined extracts from Mr. Clough's annual statement.

"As is our custom, we kept the week of prayer at the commencement of the year, and soon after started for the regions beyond. I went to Pandelah, a town of four or five thousand inhabitants, two days' march from Ongole, and there commenced work. I soon began to feel the signs of disease, but thinking they would pass away, continued preaching as usual. After a few days I found myself surrounded by quite a company of inquirers, after salvation, from Dondolaroo and other villages, many of whom have since become true believers.

"While in the midst of this good work I was suddenly taken worse, and with a great deal of difficulty was able to make my way home. For a month I was very sick with the jungle fever. As soon as I was able to leave my cot and take a few steps, I set out, with my family — myself by palankeen — for Nellore, and after four days reached the place in safety. I need not say we were warmly received by br. and sister Jewett.

"We remained in Nellore eighteen days, and then, turning our steps northward, reached home the first of April, not very strong, yet able to commence work, which was continued with increasing strength, till the middle of August. This time was filled up in preaching at different points within five miles of the mission house, directing assistants, instructing inquirers, encouraging Christians, and detecting deceivers.

"Since the fifteenth of August I have made six tours, visited most of the thirty-three villages where our native Christians live, and many more ; have been out in all, to the first of January, about seventy days,

and had a glorious time. God was with us and great good has been done.

"You are informed from what class the converts at present come, namely, the Mardagie caste, shoemakers, tanners, etc., socially and morally at the bottom round of the ladder. Compared with many others, these have but few prejudices to overcome. And yet, despised as they are, they play a very important part in Hindu society. Many of them, perhaps one fifth part, are land-owners and small farmers. It is evident to me that the Mardagies are given to Christ, and that the time is near when thousands of them will believe to the saving of the soul. To see how they drink in the words about Jesus would do you good. While preaching to these poor people, many times have the words of the Master come to my mind — 'Say not ye, there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest.'"

Then follows a detailed account of labors at different localities, more suited to the pages of the *Magazine* than to this report. No one who reads can for a moment doubt the extent and genuineness of the work.

Native Assistants. — Of these Mr. Clough has had in all ten, engaged in different capacities and different departments of labor, two of them only a part of the year. All are represented as faithful and hardworking men, and all except the school-teachers spend their time in passing from village to village, preaching Christ and offering to their countrymen Scripture portions and tracts. Once each month they all come into the station, make report of their work, spend the Sabbath, rest a day or two, and then go again to their fields of labor. This general plan is departed from in cases where the services of one or more are needed at the station to converse with inquirers. It is believed that nearly if not quite one thousand villages have been visited by the missionary and his assistants.

Schools. — On this subject we cannot do better than transcribe Mr. Clough's own words. They are very suggestive and may well be pondered by all:—

"When I wrote my report for 1867, I had, besides a vernacular, an Anglo-vernacular school, and intended to make the English department a permanent institution. But soon after I sent off my report, I adopted an entirely different plan. I dismissed my English teacher and banished all English books, and determined to be, with God's help, a missionary of only one idea, and make everything bend to that. That one idea is, to raise up teachers, colporteurs, and preachers, men of God, for the Teloogeois. From the first of May, from eight to twelve have been in the Normal School; in the day-school thirty-five have, on an average, been in attendance, and we aim to make it a feeder to the Normal School. Mrs. Clough has taught two hours a day most of the year, and when I was absent, the whole charge of affairs at the station devolved on her."

Chapel services on the Sabbath have been conducted as the previous year, except that Mr. Clough has done more of the preaching, and that for two reasons. 1. Because he loves to preach. 2. Because he thinks he can preach more for the instruction and edification of the hearers than can the native preachers. All need to be built up in the holy faith.

Statistics. — The following table of known results is furnished:— Number of villages visited, 1,000; Scripture portions sold, 1,525; tracts sold, 2,140; people baptized, 76; people excluded, 3; church members, 148; asking baptism, 100; probably worthy of baptism, 50.

Statistics of the Mission. — Churches, 2; baptized, 102: added by experience, 1; restored, 2; excluded, 14; present number, 229.

CHINESE MISSION OF BANGKOK.

BANGKOK. — Rev. WM. DEAN, D. D., and wife; Rev. SYLVESTER B. PARTRIDGE and wife; Miss A. M. FIELDER, Miss F. A. DEAN.

In this country, Rev. W. M. LISLE, and wife.

OUTSTATIONS. — *Ban pla soi, Leng kia chu, and Petch a bu ri.*

Important changes have occurred in this mission since the last report was made up. One mission family has left the field, and another has entered it.

Mr. Lisle had scarcely commenced the study of the language, when disease in a form peculiar to the torrid zone commenced its fearful ravages, and followed its victim with a constancy and a pertinacity that no force of will and no skill of physicians could withstand. The end of five months from his arrival found him so prostrated that, in the judgment of persons best informed, a continuance of even a few weeks longer would prove fatal, and nothing remained but the painful alternative of certain and almost immediate death, or flight to some colder part of the world. All voices united in urging his departure, and, yielding to what seemed the last hope, he set out for Hong Kong by ship, with almost no plan as to what course he should take, if so fortunate as to reach that point alive. Arrived at Hong Kong, and still at death's door, nothing offered so promising a way of escape as an immediate passage by steamer through the North Pacific Ocean to San Francisco; and under the advice of friends, he at once set away. It gives us great pleasure to add, that the voyage arrested the progress of disease, and turned the feet of our brother back again towards life and useful activity. After spending six months on the Pacific coast, rendering acceptable service to one of the churches planted there, he resumed his journey, and with his family, reached Providence, Rhode Island, the first of April. Such breaking up of plans, laid in accordance with the best devisings of your Committee, such trials and disappointments, such apparent loss of time and strength and money have not been unknown heretofore in the course of your operations. It is not a wholly new experience to which you have been summoned, nor is it without its lessons of wisdom, if you will but learn them. It has doubtless its place in the great dispensation of Divine control and discipline, the full meaning of which we may better understand hereafter. It bids us flee to the everlasting arms, and wait for the revelations of eternity. No repetition can make it familiar, much less agreeable and pleasant; and if this last instance coming under your notice seems fearful and repulsive to you, men of long years and varied experience, how dreadful must it have been to our young brother and his wife, so summarily cut off from their life purpose, and driven back in defeat to the friends and scenes of their childhood. You will each have a tear of pity for them.

Mr. and Mrs. Partridge, present at your last anniversary, sailed from New York in October, and proceeding by way of the Isthmus and California, reached Hong Kong on board the Pacific Mail Steamer "Japan," early in December. A month's detention at this point afforded an opportunity to see something of the people, and also of missionary operations both at Hong Kong and Canton; after which they proceeded by ship to Bangkok, where a most cordial welcome awaited them.

In the early part of the year, — immediately, indeed, on the arrival of Mr. Lisle, — Dr. Dean and wife retired to Singapore for a season of relaxation and rest, the first remission of labor since reëntering the field. The expiration of three months found them at their old post, and their wonted routine of duties, ready for another assault on the powers of darkness.

Notwithstanding these interruptions, the work of the mission has gone steadily on, and the year 1868 must be set down as one of rich blessing. Not so many converts have been gathered as during the previous year; but those before baptized have been formed into churches at the several points of their residence, and instructed in the doctrines and duties of Christianity. Some new forms of trial have been met and manfully withstood, and we may hope that strength has been gathered for future aggressive movements.

Churches constituted — Chapels opened. — In the month of June a chapel was dedicated and a church of ten members organized at Leng kia chu; and in July another chapel was dedicated and a church of thirty-four members organized at Ban pla soi, — thus leaving the number of members in the church at Bangkok thirty-one. Referring to these pleasing events, Dr. Dean observed, — "God has been very good to us, and to Him be all the glory. His power is needed to preserve these churches of His own planting, and give progress and perpetuity to His own work, and manifest forth His glory, after this beginning of miracles among this people." The chapels were built in part by the offerings of the native Christians, and in part by special contributions from this country.

Pastor ordained. — At the time the church was organized at Ban pla soi, a Chinese pastor was also ordained and deacons elected, the first instance in which a native has been invested with the office and duties of pastor since the mission was commenced.

Dr. Dean's assistants, Miss Fielde and his daughter, have both been very busy. Besides the study of the language and occasional visits to the outstations, as in the previous year, Miss Fielde has kept up a daily service, assisted by a native helper, at the Wat-ko chapel. In this way she makes herself familiar with the language, and hopes to sow some seed which shall bring forth fruit to life eternal. Miss Dean has gone out with an attendant from day to day, visiting the people in their houses, reading and opening the Scriptures, inspired with the hope that some truth may drop into some mind and find a sure lodgment there. These painstaking workers cannot toil in vain.

Statistics. — At the end of 1867, the Bangkok church numbered in all, including members at the outstations, 53. In June and July, when the Ban pla soi and Leng kia chu churches were organized, the total membership had increased to 75, — showing that 22 had been baptized since the beginning of the year. A complete statement of baptisms for the year has not come to hand.

SIAM MISSION.

BANGKOK. — Rev. SAMUEL J. SMITH, and wife.

No formal report of the operations of this mission has come to hand, and the Committee have no details to spread before you.

For many years past it must have been apparent to careful observers that the reports indicated no very satisfactory results of labor. Of progress, there has been but little, if any, that could be recognized: and more than once have the Executive Committee been on the point of asking you to direct the suspension of operations. When, however, the time for decisive action arrived, they have always till now found reason for postponement; and so the Siam Mission has retained a place on this record. From the very beginning the undertaking has been beset with difficulties, — a variety of causes, some of which were apparent and demonstrative, others subtle and secret in their influence, conspiring to render the best plans abortive, and the most active agencies unsuccessful. Much time, care, and patience, not to speak of money, have been bestowed, in the hope of wearing out and overcoming these obstacles; all, however, to little purpose.

The result of all is a conviction on the minds of the Committee that it is the dictate of wisdom, not to formally abandon the field, but rather to suspend operations. The general ground on which this conviction rests is found in the slight impression the mission has made upon individuals and the mass of the population. To go on longer as you have been doing, seems like an unprofitable use of funds; while to enlarge operations by increasing the working force, does not appear to be duty at a time when other fields much more inviting absorb a larger amount of means than you furnish. Some definite instructions from the Union will be appreciated by the Committee.

For a more detailed statement, the Committee refer the Union to the records of their own doings, and to the correspondence with the missionaries, — all of which the Foreign Secretary will be happy to furnish.

SOUTHERN CHINA MISSION.

SWATOW (Kak chie). — Rev. J. W. JOHNSON and wife, Rev. Wm. ASHMORE and wife.

OUTSTATIONS. — Under Mr. JOHNSON's supervision, *Tie-Chiu-Hu*, *Tang Leng* and *Chang Lin*, *Tai-han-po*, *Kak-chie*, and *Hong kong*. Under Mr. ASHMORE's supervision, *Swatow*, *Ta Iu*, *Kiet Iue*, and *Am Po*.

NATIVE ASSISTANTS. — Connected with Mr. JOHNSON, *A Sun*, *A Es* and *A Tui*, both a part of the year, *A To*, *Tie Pe*, *Chung chi*, and *Po sau*. Connected with Mr. ASHMORE, *Hu Sia Sxy*, *Chang Lim*, *Kai Bun*, *Chiang Ngwan*, *Heng Pe*, *Iong Kiam*.

No new features have characterized the workings of this mission during the past year. Everything has moved forward prosperously, in accordance with plans previously arranged, except occasional interruptions from ill health. Both Mr. and Mrs. Johnson have suffered in this way. More or less opposition continues to be manifested at some of the stations, though on the whole it is thought to be abating. A considerable number have been baptized during the year, and the missionaries continue their efforts with good heart. Rev. Mr. Telford, for some years past residing in this country, in July last sent in his resignation to the Executive Committee, and the same was accepted.

MR. ASHMORE'S DEPARTMENT.

It was Mr. Ashmore's intention to open this year a new station at Teng Hai, a city containing 150,000 inhabitants, and the residence of the sub-prefect of Swatow port of entry. Want of funds compelled him to defer, but not abandon, the accomplishment of this purpose.

Of the six persons whose names are on the list of assistants, four have been engaged wholly in the work; the others only conditionally so. One is feeble and accomplishes but little; another performs the duties of an assistant in connection with other labors, being associated with the daily preaching and teaching services at the chapel in Swatow. This man, Iong kiam, is spoken of as possessing a strongly marked character, with defects which constantly need pruning, and yet is one of the most effective expounders of truth in the whole number of assistants. As a public speaker he excels, while wanting in that steadiness of purpose which characterizes some others.

The number baptized during the year is 13, of whom four were foreigners; one an American sea-captain, two sailors from an English ship, and one a colored man, long time a member of the Wesleyan body, but now convinced of the necessity of being baptized on a profession of his own faith. The piety of this brother is most decided; his experience as a Christian marked and deep. He is, moreover, a preacher, and has a name as a street preacher along the wharves of London. In his preaching he is said to evince natural abilities of a superior order.

Referring to the number baptized, Mr. Ashmore says, "You will think this a small number. So do I. I wish I could tell of hundreds turning to the Lord, and I hope you will yet hear such things from Swatow. Meanwhile I must give expression to my thankfulness that God has been pleased to bless us that much. So far as the mere matter of work is concerned, I never have had a more satisfactory year since I have been in the field. That is, I never had so much freedom and satisfaction in preaching to the heathen. It has been made a special object, by precept and example, to keep the assistants pinned down in their preaching to a few cardinal truths connected with the crucifixion, the resurrection, and eternal judgment. When alone we read and expound many other things in the Scriptures; but before their heathen countrymen they are urged to ring the changes on those few truths. Over and over again, one Sunday after another, one day after another, constant repetition makes them more expert in handling these topics, and it is with those sledge-hammers that the rock must be broken. The various sermons and parts of sermons in the Acts of the Apostles, especially those addressed to heathen audiences, have been singled out and preached multitudes of times. Now I cannot think all this will be lost. Nobody, apparently, believes our report, and yet I think we all have more heart to batter away than ever before. I feel so myself, and I have been impressed with the same thing in the assistants. They certainly show an increasing boldness. The less we seem to get ahead, the bolder they become."

The Swatow Station. — "At Swatow the opportunities for getting

hearers have been better than in any previous year. Twenty and thirty come at a time, and they listen. They scoff, sometimes, and dispute; but they listen. They get angry and start off out of the door muttering, but they will often stop outside and listen awhile longer. And so we are not discouraged, if we do not see great results. This we know, that the few truths alluded to are arrows out of Christ's own quiver. They are barbed, too, and they stick. We know who forged those arrows, and we know what they have done elsewhere. Hard as the Chinese heart is, it is no harder than that of others that have been brought down."

The Purpose for the Coming Year. — "We have been talking a little about the new mission year upon which we have just entered, and we feel of one mind, to sow a larger amount of seed than we have yet done. We shall keep in the narrow track already defined. We have been getting up some skirmishing weapons; that is to say, some very short outline sermons, consisting of an appropriate text, with half a dozen or a dozen sentences at most by way of explanation and application, printed in large type on a single page. So that if a man looks at it but for a moment, he will get the drift of it."

About Results. — "I do not presume *we* shall see many converted. We have no control over that. I do not know positively whether God will grant us even one convert. But we feel the desire to sow an abundant quantity of seed, in the confident belief that we shall be doing something towards a harvest at some time or other."

The disposition on the part of the natives to disturb the laborers at the outstations is reported to be less than in former years. They seem to have made up their minds that they cannot drive out the missionaries, and therefore have desisted from attempts in that direction.

MR. JOHNSON'S DEPARTMENT.

The number of churches remains as last year, — two, though it is thought that another church should soon be formed at Kak Chie, or Swatow. The Lord's Supper has occasionally been observed at Tathan-po, where several members reside.

Tang Leng and Chang Lim. — Much the larger of the two churches is located in this vicinity, and here the gospel seems to have taken deeper root than in any other locality. Still, opposition has not ceased entirely. In his letter Mr. Johnson has made frequent allusion to this subject. In his annual statement he observes: "The troubles alluded to in my letter of May 25th, on account of which both the baptism and the observance of the Lord's Supper had to be deferred, were only temporary. On our representation of the matter to the local authorities, they arrested two of the ringleaders and threatened them. They also issued a placard, warning the people against interfering with the chapel, and there has been no annoyance since. The baptism and communion in June passed off quietly, as have the subsequent ones."

Steady Progress of the Truth. — "It is the marked progress of the truth throughout all that region, I have no doubt, that has caused the uneasiness and irritation that have been manifested. The church there from the beginning has been faithful and zealous in 'holding forth the word of life.' The members are for the most part from among the

poor of the people ; a majority are females, many of them widows and advanced in life, yet they are felt to be a power in the community, and in all the region round, their 'faith towards God is spread abroad.'"

Labors of the Pastor. — "A Sun, the pastor, has been in feeble health, and unable to do much itinerating work. One of the young men, Cheng-chi or Po san, has been with him a good part of the time, laboring in the surrounding villages, and important places further up the coast, from which region two converts have been baptized. There are other hopeful cases, and we shall soon have a station in one of those places."

Statistics of the Church. — "The church at Tang Leng was organized with 28 members. It now has 40, — 10 having been baptized the last year. Over nineteen dollars have been contributed towards defraying chapel expenses and building a baptistery. As heretofore, the pastor has been supported by the Bristo Place Baptist Church, Edinburgh, Scotland."

Tie Chiu Hu. — The second church, a small body, is located at this point. At the time of its constitution, A Ee, one of the oldest native assistants, was ordained and placed in charge of it. The field is a most difficult and trying one, and it is not strange that the truth makes its way slowly. Of this locality Mr. Johnson writes: "I informed you in March of the unsatisfactory state of things at the Hu city, in connection with A Ee and his family. He soon after removed, with his family, from the city, and withdrew from the work of the mission. I trust he may yet see his conduct in its true light, and return to his work with fresh zeal and devotion. He, however, yet gives no evidence of a desire to do so. This occurring so soon after the organization of the church and the pastor's ordination, has been to us cause of much sorrow. We needed perhaps, especially at this juncture, to have more forcibly impressed upon our minds our own ignorance and helplessness, and to realize that *all our springs are in God*. In Immanuel, God with us, is alone our hope and help. He can, and I believe He will make all that has transpired contribute to the surer foundation and healthier prosperity of His church in that great city. A To and Tie pe have labored there since A Ee left, and report latterly an increased attendance at the chapel and several hopeful inquirers."

Statistics of the Church. — Baptized, 1 ; died, 1 ; excluded, 1 ; withdrawn, 2 ; present number, 6.

Tat Han po. — This is one of the oldest stations connected with the mission. Indeed we think it the very first opened on the main-land.

"The chapel services," reports Mr. Johnson, "at this place have been better attended than heretofore, especially in the early part of the year. Latterly there has been a good deal of falling off, and also a good deal of opposition has shown itself, something unusual for Tat Han po. This opposition is, however, more encouraging than the terrible indifference and deadness that have prevailed there."

"More preaching has been done in the adjacent villages, and more visiting from house to house than in former years. So-cha, the female assistant who has been so successful in Tang Leng and Cheng Lim, has been employed the past year to labor here, and Mrs. Johnson has several times visited the place, spending three or four days at a time, and in

company with So-cha has visited a large number of families and held meetings with the women in different localities, as well as in the chapel. As a general thing, families and females can only be reached in this way. Much of the precious truth of the gospel has thus been communicated to many who could never have been reached by the ordinary means of grace. It cannot be in vain. The covenant of grace is an everlasting covenant.

"Po san has labored most of the year at this station, assisted occasionally by *Tie-pe* and *Chang-chi*."

Statistics of the Station. — Three women from this station and a pupil in Mrs. Johnson's school, a daughter of one of the members, making four in all, have been baptized. Properly belonging to the station, but not all constant residents, are nineteen church members, 9 males and 10 females.

Kak-chie. — This, it will be remembered, is a small place on the bay or river, opposite the city of Swatow. At this point the mission houses are located, and here the missionaries reside. As yet no church has been organized here, though one is in contemplation.

"The attendance in the chapel," writes Mr. Johnson, "has been much the same as last year. Sometimes a goodly number assemble to hear the truth, and then again but few besides the members of the church who live here and in our own households. Many however hear the gospel, who otherwise would never hear it; for the chapel is on a thoroughfare, and those who cannot be induced to step in and listen, learn nevertheless of the observance of the Lord's day, and of Divine worship, from which we may hope for good."

Statistics of the Station. — Baptized, 3, all scholars in Mrs. Johnson's school; total members, 13.

Hong Kong. — "Since the chapel at this point, occupied by A Tui the first six months of the year, was given up, he and his son have used the building as a boarding-house for Tie-chiu people, and he reports that he has kept up a regular Lord's day service, which has been well attended. He also reports two or three applicants for baptism."

Statistics of the Station. — Died, 1; total members, 9.

Summary of Statistics. — Churches, 2; baptized, 30; total members, 107.

EASTERN CHINA MISSION.

NINGPO. — Rev. MILES J. KNOWLTON and wife, Rev. J. R. GODDARD.

OUTSTATIONS. — Around Ningpo, *Jih-z-kong*, *Wuu-ku-den*, *Mao-ka-zao*, and *Tee-mung-giao*.

On the island of Chusan, *Ting-hai*, *Siao-saw*, and *Red Bridge*.

NATIVE ASSISTANTS. — *Dzing Chi-wong*, *Tsing Jing-yiau*, *Ling Ze-hyi*, *Ti Ling-dju*, *Hong Lao-sau*, *Pun Veng-ugoh*, *Dziao Yin-djun*, and *Dzin Zang-fong*.

HANGCHOW. — Rev. CARL T. KREYER and wife.

OUTSTATIONS. — *Sang-bah*, *Kwang-teh*, *Teh-tsing*.

NATIVE ASSISTANTS. — In all, six under instruction, some of them actively engaged in mission service.

SHOU-HING. — Rev. HORACE JENKINS and wife.

OUTSTATION. — *Kinghua*.

NATIVE ASSISTANTS. — One at *Shou-hing*, and one a part of the year at *Kinghua*.

Mr. Goddard reached Ningpo the last of June, and entered at once upon the study of the language. The health of his wife, which had been much impaired during the voyage, improved somewhat on reaching a place of repose, and inspired the hope that a few months would

restore to her the usual degree of vigor, — a hope destined to be disappointed. Three months in the field terminated her missionary service, and “she quietly passed away about twenty minutes of ten, in the evening of October 1st.”

Under the effects of this stunning bereavement our brother wrote : “Why the Lord has thus afflicted me, I cannot trust myself to inquire. I can only say to my sad, questioning heart, ‘Be still : shall not the Judge of all the earth do right ?’ May these sad dispensations of Providence, these chastenings of the Lord, work in me the peaceable fruits of righteousness, and prepare me the better to perform His will.”

Subsequent letters show that He who “will not break the bruised reed,” was pleased to minister refreshing and strength to His servant, and inspire him with a good purpose for his chosen work. The language of the people among whom he was born, and which was in fact “his mother tongue,” was rapidly coming back to him, and he was expecting soon to “begin the work of proclaiming the unsearchable riches of Christ.” He had made an exploring tour of seventy miles to the northwest, and was on the point of setting out for the Island of Chusan, with the view of comforting the disciples and administering the Lord’s Supper. The Executive Committee, after a careful survey of the field, have designated him to the Ningpo station of the Eastern China Mission, to coöperate in any and all ways with Mr. Knowlton. The friends of missions will not fail to follow with their prayers one who, at the threshold of active life, has been called to such stern trials.

SHOU-HING.

The effort made by Mr. Jenkins to establish himself permanently at King-hwâ has been relinquished with reluctance on the part of both himself and the Committee. Those who have read the *Magazine* the last two years know how earnestly the contest has been carried on ; with what persistence the missionary pursued his object against the combined influence of the priesthood, government officials, and the upper classes of the people ; how the disciples themselves, smitten with fear, “forsook him and fled ;” and how at different times, when victory seemed within reach, it glided swiftly away. The trial demonstrates the fact that among all influential classes there is a deadly aversion to the introduction of Christianity, and that subordinate officials, at points a little removed from the open ports, are reluctant to execute the treaty stipulations according to their manifest intention. In more than one instance extreme measures have been resorted to by the populace, tolerated, if not directly encouraged, by the authorities, and the missionaries of other bodies have felt the hand of persecution. Under these circumstances, Mr. Jenkins was advised to fall back to a point nearer your base of operations, and take up quarters at Shou-hing. Early in February the Committee voted to establish a station at that point, and requested him to remove his family there so soon as a suitable house could be secured and fitted up. The plan for the present is to rent a native house for a term of years, and, by alterations at a moderate expense, render it suitable for occupancy by an American family, — the same as adopted at Hangchow. Whether these advance stations can be permanently held, and made centres of evangelization, as seems to

your Committee and to the missionaries so eminently desirable, remains to be seen. Something will depend on the turn things take with the government and the people of that empire. Much will depend on the disposition of our churches, and the degree of promptness with which they furnish the needed men and the means to sustain them. Much more will depend on the favor of a wise and gracious God, whose Kingdom ruleth over all.

Foreseeing that his wishes in reference to Kinghwa might not at present be realized, Mr. Jenkins, in the early part of the year, stationed a native preacher at Shou-hing, and has several times visited the place himself, making observations, and sowing the seed of the Kingdom as he found opportunity. By a recent eye-witness the city is described as being "larger in extent and population than Ningpo; standing in a vast plain full of villages and intersected in every direction by canals, affording easy access to every part of it. A missionary located there could reach out in every direction for thirty miles, and establish outstations at important points as fast as he had native assistants to station and means to sustain them. At the same time he would be on the line midway between Ningpo and Hangchow, and could be supported or give support in either direction."

Statistics of Kinghwa Church. — Baptized, 1; died, 1; present number, 21.

HANGCHOW.

The work at this important station, under the supervision of Mr. Kreyer, has been carried forward much as in the previous year. It has been fourfold, preaching to promiscuous crowds in the chapel or the streets, instructing the members of the church, teaching a day-school, and training assistants and colporteurs.

The chapel in the Great Wells Street has been kept open. Many have heard here the fact of sin and redemption from sin, though but few have thus far been chosen ones to obey the call of mercy. Some future missionary may, when the Spirit is poured out from on high, reap the fruit of the seed now sown in tears. In this connection our brother expresses himself in the following words, — "I cannot yet see that the signs of the times portend such an event. The Spirit of God can do great things, and it is our duty to expect great things; but we too must act wisely. A deeper work is necessary, in my judgment and in that of almost everybody else, that shall be the backbone to the body of Christ. Whilst I hope therefore and pray, I fear also that we are not doing by way of boarding-schools what other missionary societies are doing to give strength to their churches in the event of such a gathering in. I fear that the rapid progress of our denomination in every nominally Christian country, — and I pray that God may speed the truth, by the simple means of preaching, — may mislead the good people who do not believe in boarding-schools for China. America, Germany, Sweden, teem with Christian truth. The Baptist preacher needs only to separate the truth from the dross of ecclesiasticism, church-and-stateism, and rationalism, and his converts are all the stronger for having passed through such conditions. In China we have all these issues in various forms, unmingled by Christian truth. There is

very little knowledge in the churches in China, because hitherto they have been called from the heathenism of this country with very little instruction. They must continue to be called, and God forbid that I should ever cease to call them from the body of death. There must, however, be mixed in an element of knowledge, and it must be done at every hazard, if we do not wish Christianity to degenerate into the superstitions of this people. And this element of knowledge can be secured only by the hot-house process of boarding-schools. A pedit-Baptist church does not need this process at all; it will continue by natural propagation. A hierarchical church does not need it; the hierarchy and even the presbyterian oligarchy will take care of the outward formalities of the church. But do not expect Baptist churches to exist and continue in a country like China, unless you associate with the illiterate and scantily instructed of the church an element of intelligence and cultivated morality.

"These remarks are called forth by the impression which I have of the value of preaching to promiscuous crowds, by the hope I have that it will one day bear fruit, and by the fear I have that in the present condition of China we will not be able to keep the faith pure when once it shall pass largely into the hands of natives, unless we give them an element of living guidance.

The church at Hangchow has eight members, an addition of three by baptism since the last report. On the Lord's day there are two services, one in the basement of Mr. Kreyer's house, the other at the Great Wells Street chapel. The devotional exercises are very much after the manner prevailing in Baptist churches in this country. The didactic portion, however, is participated in by nearly all the members, and is more like a Bible-class than a preaching service with us,—the Old Testament in the morning and the New Testament in the afternoon furnishing topics of study and conversation. The members who are able, to the number of seven or eight, read each a portion, which is followed by explanations by the missionary; every opportunity being improved, "in connection with exhortation to morality or threats of punishment attending the breach of God's law, to point out the principles of Christianity." "This Bible-class method of preaching," remarks Mr. Kreyer, "is more profitable, because it induces the members of the church to look at least at the lesson to be discussed, and if they can be stimulated at all to the study of the Scripture, it is, I believe, in this way."

The day-school has been held in an out-house connected with Mr. Kreyer's residence, and has been superintended by a Chinaman named Yang-yuinbeh. He has given his forenoons to this work, and taught Christian books in the mandarin colloquial, which, with Hangchow pronunciation, is very readily understood by the children. The afternoon has been taken up with attention to native classes, taught by Mr. Kreyer's personal teacher, while he himself has frequently catechized the pupils on the principal facts of New Testament history, occasionally exercising their reasoning faculties by common arguments in favor of Christianity and against the religion existing around them. To give variety to the exercises and disabuse the minds of the children of many popular misconceptions and prejudices, astronomy and meteorology have, in turn, been subjects of discourse. The school is no ex-

pense to the Union beyond some slight fixtures in the school-room. "Let us wait and watch for the result," is the hopeful remark with which our brother concludes this part of his report.

Mr. Kreyer has had six native Christians under a course of Biblical instruction, some of them for a longer and some a shorter period, devoting two hours each day, immediately after morning worship, to this labor. During the winter months he added to this, every other evening, a Bible-class exercise. In this way they went over a large share of the Old Testament History and the Gospel Harmony. They also discussed some of the evidences of Christianity and analyzed a portion of the Christian doctrines, such as repentance and faith, — distinguishing the spurious from the genuine. Some time was also given to a consideration of the most effectual methods of presenting truth to the Chinese mind.

Connected with his labors at Hangchow, has been the oversight of the outstations, several of which have been cared for. At *Sang bah* a small house has been rented for chapel purposes. The hearers are abundant, the inquirers a few, and the baptized during the year, one, — making the present membership five.

Kwang teh is more than one hundred miles northwest from Hangchow, — opened as a station because it was easy to get a house, a most difficult thing in China to be obtained for a station, because there was at least one inquirer, because there was near by a colony of Chusan people having some knowledge of our work at Chusan, and because it was hoped that the great variety of settlers on the abandoned lands in the region might, with God's blessing, afford access to representatives from regions and provinces where Christianity is not known.

Teh Tsing is a place about twelve miles from Sang bah toward the east. A number of people there seem favorably disposed towards the gospel. One of the assistants has been preaching there in the tea shops and streets. It is only a visiting place, — no house having as yet been secured.

Mr. Kreyer reports the existence at present of a great deal of opposition to Christianity. One of the most powerful men in the Empire, T'seu Kwo fan, is said to have memorialized the Emperor, to tolerate Protestantism, Romanism, and Buddhism, under the idea that they would mutually destroy each other.

Statistics of Hangchow. — One church; 4 baptized; 13 members; 5 of whom reside at Sang bah, — an addition in the membership, of 5 since the last report.

NINGPO.

Mr. Knowlton reports a number of converts brought into the church at this station, while most of the members seem to be growing in Christian knowledge. The love of some has waxed cold. On the whole, there is progress. They have a native preacher, a recent convert, formerly a Romanist and well acquainted with Romish books, who shows much talent and zeal. The labors of the two Bible women have been carried on with usual success among persons of their own sex. They have gone forth bearing precious seed, and returned rejoicing, bringing their sheaves with them.

As in former years, Mr. Knowlton has devoted much of his time to the instruction of native teachers and preachers, having had a class of seven engaged on the history and exegesis of portions of the Old and New Testaments. "Raising up and training native preachers," he remarks, "is of the first importance. If we had a sufficient number of them, we might soon have chapels and small churches scattered throughout the Ningpo plain, with its three thousand villages and over one million of inhabitants."

Statistics of Ningpo. — One church; 2 places of worship; 15 baptized; one died; one excluded; present number, 95. Contributions of native members, \$42.

MAO KA ZAO has had no resident preacher since January, when Ti Ling-dju went to labor at Hangchow and vicinity. Regular preaching, however, has been kept up on the Sabbath by a student. Three converts have united with the Ningpo church.

JIH-Z-KONG and WAU-KA-DEN have both had resident native preachers for the whole year. As the result of their labor and those of our Bible women, five converts have been baptized. One member of the church has gone to labor as a colporteur, at Shou hing, and two others are connected with the class of Biblical students at Ningpo.

Statistics. — 1 church; 2 places of worship; 5 baptized; 2 died; present number, 42. Contributions, \$14.82.

CHUSAN. — On this island more than usual progress has been made during the year. Eleven persons have been received to the church after baptism, two of whom are literary men; one, Mr. Goddard's teacher at present; the other, studying the Scriptures with the native preacher on the island. Another member of the church is connected with the student's class at Ningpo. The members of the church chiefly reside in the country, only five being in the city of Zing hai, where the chapel is situated; hence the meetings are small. Ling ze-hyi, the native preacher for several years stationed here, has been transferred to Shou hing, under the care of Mr. Jenkins, his place being supplied by another man from Ningpo. Their last preacher is supported by Mr. Barnes, of Jamaica, Vermont.

At *Siao saw*, on the north side of the island, about one third of all the members of the Chusan church reside, and here several of the persons baptized during the year are found. The native preacher at Wau-ka-den was from this locality, and his father, mother, and one brother are all members of the church.

At *Red Bridge*, another locality on the island, a stone chapel has been erected, in large part through the agency of the members living there, — they having contributed \$35.66, in cash, and 100 days' work. A heathen man gave \$10. The native assistant, a Bible reader, at this point, is very efficient.

Statistics of Chusan. — 3 preaching places; 11 baptized; 1 died; present number, 47. Contributions, \$8.77.

A new station has been opened the present year at Teo munggiao, about 20 miles south of Ningpo. One member of the Ningpo church resides there, and there are three or four inquirers who appear decided to follow Jesus. One of the students preaches at this place every Sabbath.

Mr. Knowlton closes his report with the following references to the state of the country, the plans of the Government, and the progress made by the gospel:—

“That the progress of Christianity in China should be slow is not strange, when we consider what a sluggish people these Chinese are,—a people emphatically ‘twice dead, plucked up by the roots.’ Whether the people are to be saved or destroyed seems quite doubtful. At present, with the civil war still raging and depopulating the country, destruction makes vastly more rapid progress than salvation. The nation is rapidly being impoverished.

“The Government is making a desperate effort, by sending an embassy to Western Governments, to be foisted into the brotherhood of nations, and into an equality with civilized and Christian communities. But China is utterly unprepared to take and maintain such a position, and the attempt will be a failure, though not a total one. The sending of this embassy was a great step for her in the direction of progress, and she must go on in that direction. The thoughtful men of the country are beginning to realize their weakness as compared with Western nations, and are attempting to increase their power by cultivating the sciences and adopting the improvements of those nations. Christians should rejoice in this, for thus will the way be opened for the introduction of a pure religion.”

Recapitulation of Statistics of Ningpo Station.—7 stations and outstations; 8 places of stated worship; 3 churches; 7 native preachers; 1 Bible reader; 2 Bible women; 1 school for native preachers; 31 baptized; 4 died; 1 excluded; total number, 184; net gain, 6. Contributions by native Christians, \$65.59.

Total for the entire Mission.—3 stations; 10 outstations; 5 churches; 36 baptized; present membership, 218; net gain, 11.

Bible Operations have been carried forward the past year on essentially the same principles that have guided the missionaries from the beginning, namely, the best translations attainable, and those printed in the most economical manner. For the first they have relied on their own exertions, and it is conceded on all hands that the versions produced by Dr. Dean and Mr. Goddard are not only true to the originals of the Hebrew and Greek, but specially well suited to the capacities of the common people. Hence the common people read them gladly. For economical printing, they have relied for the most part on such agencies as they found ready to their hands among the natives, and so never have deemed it wise to ask the Committee to establish printing-presses. None such, for the Chinese language, have been established. All the missionaries have asked of their American brethren has been a liberal supply of funds, and with this they have not, to our knowledge, ever found it difficult to procure printed matter to any amount, of fair quality, and on favorable terms. How soon they may seek a change is not known.

EUROPEAN MISSIONS.

MISSION TO FRANCE.

PARIS. — Rev. Messrs. A. DEZ and V. LEPOIDS. Messrs. *Vornière* and *Vignal*, colporteurs.
 ST. SAUVEUR. — F. LEMAIRE. Mr. *Veron*, colporteur.
 LAFÈRE. — H. BOULEAU. Mr. *Ferret*, colporteur.
 CHAUNY. — A. CADOT.
 DENAIN. — Mr. VINCENT.
 LYONS. — J. B. CRÉTIN.
 ST. ETIENNE. —

The meetings in Paris have generally been well attended. Many new hearers are often present. Religious meetings have also been held weekly in four different quarters of Paris, at which there has been much to encourage. The members of the church are generally faithful and active. The attendance on the Sabbath-school has increased, and much good seed has been sown. Missionary tours have been made to Mesnil and the valley of Chevreuse, and into the environs of Fontainebleau. The two colporteurs have been faithful and done much good. One of them labored a few months at St. Sauveur. The church is coming to be better known among both Catholics and Protestants, and a large number of Catholic families have been visited. A lot of land has been obtained for a chapel, which is a matter of pressing and immediate need, and the members, notwithstanding their poverty, have given more than in former years, with reference to the fund for this purpose.

St. Sauveur has become the home of Mr. Lemaire. The Spirit has been poured out on this field, and many conversions are the result. Besides the meetings on the Sabbath, a service of some kind is held every evening in the week. The converts, though persecuted by their kindred, are steadfast. The church at Cuise is in a good state, but greatly afflicted by the removal of the pastor to St. Sauveur. There are opportunities to do good at several places in the vicinity, and Mr. Veron, the colporteur, reports at some of them encouraging meetings.

The work in connection with Lafère has had few visible results in the conversion of souls, but has been diligently carried forward and not without encouragement. Preaching at funerals has been an important means of doing good. The inferior magistrates have sometimes sought to prevent these services; but the prefects have recognized the rights of the brethren to preach and teach, and exhorted them to take no notice of the prohibitions served on them by the mayors. Mr. Ferret, the colporteur, has travelled, on an average, from fifteen to twenty leagues a week, and pursued his work with much zeal.

Mr. Boileau has occasionally visited the churches of Denain, Preseau, and d'Orchies, since the departure of Mr. Cretin to Lyons, and reports them in a good state. The removal of their former pastor was an afflictive stroke, but it has awakened and stimulated them, and thus proved to be a benefit. Mr. Vincent, a colporteur, labors statedly in Denain.

The work at Chauny and vicinity is full of hope. Prejudices are declining, and persons of a somewhat higher social standing from time to time attend the meetings, and then, reporting what they have seen and heard, induce others to follow their example. Opposition is put down. The religious life of the church is vigorous, and the members are active in doing good. Two persons became Christians during the year, but died before they had opportunity to testify their love to Christ by an open profession. The field is constantly widening, and new helpers are needed.

Mr. Cretin, in accordance with the wishes of the Executive Committee, has removed from Denain to Lyons, to take charge of the work in Southeastern France. The brethren in Lyons are few in number, but feel encouraged by having a pastor to reside among them. They feel that a convenient chapel is essential to their prosperity. Some of the members live at a distance. At St. Etienne several of the former members promise to return, and are full of life and zeal. The number of hearers in each of these localities is from thirty to forty. The clouds that have covered the heavens seem to be dispersing, and the prospect is that the work will extend.

STATISTICS OF FRENCH CHURCHES.

CHURCHES.	MINISTERS AND COLPORTEURS.	ADDED.		Restored.	Dismissed.	Withdrawn.	Excluded.	Died.	Total.	Contributions.	
		By Baptism.	By Letter.								
Paris	A. Des, V. Lepolds..... Messrs. Vignal and Vornière, colpor- teurs.....	7	2	-	-	-	4	1	80	fr.	c.
St. Sauveur.....	F. Lemaire, Mr. Veron, colporteur....	26	1	-	2	-	3	-	79	1,542	30
Laferre	H. Boileau, Mr. Ferret, colporteur....	-	-	-	1	-	-	5	92	689	-
Chauny.....	A. Cadot.....	4	2	-	-	-	-	1	79	861	60
Denain	Mr. Vincent.....	4	-	-	-	4	-	-	74	428	30
Lyons.....	J. B. Cretin.....	-	-	-	-	-	-	-	15	-	-
St. Etienne.....	.....	-	-	-	-	-	-	-	19	-	-
Totals.....	.....	41	5	-	3	4	7	7	485	4,485	85

MISSION IN GERMANY.

HAMBURG. — Rev. Messrs. J. G. ONCKEN, J. BRAUN, and C. SCHAUFFLER.

BERLIN. — Rev. G. W. LEHMANN.

COPENHAGEN. — Rev. J. KOEBNER.

The statistical tables, which are very full, furnish a general view of the progress of the work in the field connected with the mission in Ger-

many. The laborers have been faithful and earnest; the members of the churches are active in doing good; and the Lord adds His blessing. New fields open everywhere; new outstations are established, and converts are multiplied. Persecution has not entirely ceased, but the spirit of toleration broadens its domain continually; and the field occupied by this mission stretches more and more widely in every direction into the adjacent countries.

The churches are comprised under four Associations. 1. The North-western. 2. The Middle and Southern. 3. The Prussian. 4. The Danish.

A new church was organized at Cöln, on the Rhine, in October, numbering fifty-nine members. The ceremonies connected with the occasion continued through three days.

A new chapel was dedicated in Oldenburg in April of last year, and another in Constance, Switzerland, June 14.

The churches in the several German States, including Prussia and Switzerland, have made advancement as usual. Many of them have enjoyed revivals of religion, of less or greater power. The members generally have been active in all Christian works, and out of their poverty have contributed freely to sustain the gospel among themselves and to carry it to remoter points. Many of the churches are in need of more convenient places of worship, but their means are inadequate to meet the necessary expenditure. They must depend for the requisite aid upon their more prosperous brethren in this and in other countries.

Permanent provision for theological education, at some point to which young brethren could conveniently resort, would exert a very favorable influence in regard to the character and efficiency of the ministry.

The work in Denmark is making progress. During the last year 45 were added to the Baptist church in Copenhagen. Many more are not far from the kingdom of God. A promising brother is under instruction with reference to the ministry, whose labors in the gospel have been very acceptable. Similar instructions have been given to others who are acting as Sabbath-school teachers, with the hope of preparing them to address small congregations in the outstations. Mr. Koebner is preparing a hymn-book for the use of the Baptist churches.

The ordinance of baptism has been administered during the year three times in Bulgaria, in the presence of Turks, Russians, and other spectators; also once in Bosnia. The Sabbath-school in Catalni, Bulgaria, has been particularly blessed, and several of the scholars have become hopefully pious. In Bosnia, with the aid of a colporteur, about 220 copies of the Bible and 1,000 tracts have been circulated in different languages.

In Middle Russia fifty-six converts were baptized within three months. Meetings are crowded. The Word of God is preached in Kurland without molestation, and baptism is administered at noonday in the presence of hundreds of spectators. During the first five months of this year, more than a hundred were baptized. The meetings are so full that no building can contain the people, and it is necessary to resort to the open air.

The light is extending more or less in Austria, and especially in Hungary. Many Bibles and tracts are put into circulation through the agency

of colporteurs, who, as they go, preach. Meetings of the Baptists are not authorized by law ; but the government do not oppose any assemblies of the people, provided they do not propagate principles dangerous to the state. The law which made assemblies outside of the established church penal, has been annulled.

The work in Poland advances. In a manufactory employing four hundred operatives, forty-seven were awakened through the faithful appeals of one of their number, and thronged assemblies gather to hear the word of God in Polish.

At Tiflis, in Caucasia, it is reported that seven have been baptized. God has used the Baptist evangelists as a mighty power to break up the dead formality of the Lutheran churches of Germany, Sweden, Denmark, and Prussia. Perhaps He may honor the denomination equally in reviving true Christianity through our instrumentality in the Greek Church of Russia.

Mr. Oncken presents the following summary : —

“In Kurland upwards of 300 converts have been baptized within the last four months, and in Poland, 180. The prospects in Russia among my countrymen, both in the Baltic provinces and in the South, on the Moloschina, among the Maronites and Lutherans, are glorious indeed. I have at present with me a brother from the South, who is passing through a course of instruction to be initiated into the practical working of a New Testament church. He will return in May or June (D. V.), and if I possibly can, I propose to accompany him. Numbers of converts are waiting there to be baptized, and to be united into churches of Christ. I have no doubt in my own mind that these churches are destined by the Head of the church, ultimately to effect the first breach in the great Greek Church of the Russian Empire.

“In Austria, Hungary, Switzerland, and the Danubian Principalities, as far as Turkey, wide doors are thrown open before us ; but alas, we cannot obtain the little filthy lucre either from the rich English or the American Christians, to supply the brethren we might send, with food and raiment. Our poor mission churches are giving to the utmost of their ability, but are unable to meet the wants of a larger staff of missionaries. The want of simple chapels greatly retards the work. In the large city of Königsberg, where the church numbers 200 members, who reside within the walls of the city, the church has no chapel, and in May next will be ejected from the saloon they now occupy.” They have purchased an eligible building lot, but have not the means for the erection of a suitable chapel.

Mr. Oncken adds, —

“Christian liberty has been greatly increased in the countries annexed to Prussia. I have been twice to Cassel during the present year, and preached to five hundred attentive hearers in the large saloon of one of the best hotels. But many of the golden opportunities now presented to preach the good news to the perishing millions, and for which we have prayed and wrestled with our God, and endured and suffered, will be lost forever, for want of a few thousand pieces of gold annually.”

CHURCHES IN GERMANY, DENMARK, HOLLAND, SWITZERLAND, FRANCE,
POLAND, AND RUSSIA.

CHURCHES.	When Constituted.	MINISTERS, TEACHERS, AND BIBLE COLPORTERS.	Stations and Outstations.	Added by Baptism.	Added by Letter.	Restored.	Dead.	Dismissed.	Withdrawn or Excluded.	Increase.	Decrease.	Members, December, 1867.	Members, December, 1868.
GERMANY.													
Barmen.....	1862	W. Haupt.....	11	23	8	3	1	71	10	-	49	206	156
Berlin.....	1837	B. Schröder.....	64	56	54	12	8	22	66	26	-	728	754
Bernsdorf.....	1857	G. W. Lehmann & 5 others	7	-	-	-	-	-	-	-	-	40	40
Bremen.....	1846	F. Oncken.....	12	1	14	1	-	4	4	8	-	127	136
Bremerhaven.....	1863	J. H. Cording.....	7	-	6	1	-	2	12	-	7	33	31
Breslau.....	1846	B. Wilkens.....	7	11	5	2	1	3	6	8	-	137	145
Büdingen.....	1856	H. Strehle.....	10	4	6	-	-	1	7	2	-	59	61
Cassel.....	1847	G. C. Pauli.....	12	8	9	1	2	8	5	-	-	93	98
Cöln.....	1868	W. Schuff.....	9	5	64	1	1	3	1	65	-	-	65
Dirschau.....	1859	B. Meyer.....	9	32	10	5	3	6	7	31	-	230	261
Ditzum-Verlaant.....	1848	E. Scheve.....	8	3	1	-	-	2	4	2	-	42	40
Einbeck.....	1849	B. Vogel and 6 others.....	21	8	6	-	1	4	6	3	-	33	36
Elbing.....	1859	J. Dupré and 2 others.....	14	11	19	5	5	17	10	8	-	169	172
Elmhorn.....	1866	C. Kippenberg and 2 others	19	22	8	-	2	7	6	15	-	98	118
Elsdeth.....	1864	J. L. Hinrichs.....	6	1	1	-	1	3	6	-	7	60	53
Fischhausen.....	1859	H. Asmann.....	9	6	-	7	3	-	9	1	-	208	209
Frank't on the Main.....	1868	R. Feddersen and 5 others.....	9	8	48	3	1	1	3	49	-	49	49
Frohnhausen.....	1845	J. Becker.....	9	37	2	-	2	-	1	36	-	96	103
Goyden.....	1855	N. Brückmann.....	26	14	3	2	2	3	5	10	-	243	253
Grodzisko.....	1868	R. Stangnowski & 4 others	29	11	292	1	5	1	13	236	-	-	236
Grundschüttel.....	1864	F. Grimm.....	9	2	10	1	2	3	1	7	-	162	159
Halle.....	1864	W. Grimm.....	10	8	3	-	5	18	9	-	21	132	111
Haltbeck.....	1849	M. Geiseler.....	12	2	-	-	2	7	1	-	8	165	157
Hamburg & Altona.....	1824	A. Baumgärtner.....	41	34	22	7	15	23	37	-	12	778	761
Hammerstein.....	1843	F. Bohlken and 3 others.....	13	-	-	-	-	-	-	-	-	93	93
Hamswerum.....	1865	J. G. Oncken and 7 others	7	5	7	-	2	5	10	-	5	97	92
Hanover.....	1854	S. U. Janseen and 2 others	4	8	4	2	2	6	7	-	1	91	95
Heilbronn.....	1847	H. Bolzmann.....	9	-	10	-	2	1	3	4	-	140	144
Herford.....	1865	W. Burger.....	6	8	1	1	1	9	1	-	1	61	60
Hersfeld.....	1846	A. Kreutzberger.....	7	9	1	1	2	10	6	-	7	190	183
Iekachen.....	1862	E. Scheve and 2 others.....	14	39	2	3	3	7	18	16	-	337	403
Jever.....	1840	B. Beyerbach.....	10	2	-	-	1	-	-	-	-	79	80
Jhren.....	1846	G. Klempel and 3 others.....	8	16	5	1	2	7	36	-	22	238	211
Kahlberg.....	1840	A. F. Remmers.....	4	-	-	-	-	-	-	-	-	108	108
Kirchheim.....	1859	H. Williams and 2 others.....	3	16	-	-	1	2	4	9	-	15	24
Königsberg.....	1857	Mr. Kammerer.....	19	42	3	4	8	294	16	-	234	771	507
Kronskan.....	1863	H. Berniske.....	19	55	3	6	7	9	37	11	-	450	461
Landsberg.....	1862	W. Ziehl.....	41	17	10	1	2	3	23	1	-	216	217
Legnitz.....	1849	A. Penski.....	5	6	1	-	3	1	-	3	-	48	51
Memel.....	1841	W. Zeschke and 2 others.....	14	260	4	10	20	18	25	201	-	1524	1726
Möckmühl.....	1863	O. Friedemann.....	6	7	2	-	1	5	6	-	3	53	50
Neudorf.....	1865	F. Niemets.....	7	1	-	-	-	2	5	-	6	29	23
Oberkanfungen.....	1864	A. Gikrter.....	4	-	1	-	-	1	-	-	-	34	34
Oederan.....	1864	C. Meyer.....	5	2	2	-	-	-	-	-	-	27	28
Odenburg.....	1837	F. Reichle.....	9	3	8	-	1	1	3	1	-	87	88
Othfreesen and Sals- gitter.....	1840	H. Lindemann and 2 others	15	9	15	2	2	5	7	12	-	120	132
Reetz.....	1856	M. Geiseler.....	56	31	4	1	5	7	21	3	-	518	516
Reichenbach.....	1856	J. Wiehler and 2 others.....	11	21	5	-	1	4	8	13	-	137	150
Roßitten.....	1856	M. Knappe and 2 others.....	38	11	-	4	5	-	33	-	23	403	390
Rummy.....	1861	F. Schirrmann.....	-	64	11	12	4	1	44	28	-	377	406
Carried forward.....		L. Hein.....	694	915	690	99	132	606	515	623	438	10165	10697

Churches in Germany, Holland, Denmark, Switzerland, etc. continued.

CHURCHES.	When constituted.	MINISTERS, TEACHERS, AND BIBLE COLPORTERS.	Stations and Outstations.	Added by Baptism.	Added by Letter.	Baptized.	Dead.	Discharged.	Withdrawn or Discluded.	Increased.	Decreased.	Members, Dec. 31st, 1877.	Members, Dec. 31st, 1878.
Report forwarded.			694	97	69	30	12	694	12	30	12	14,177	14,177
Basle-Fribourg.	1864	L. Scheller and 2 others.	25	11	-	-	-	25	11	-	-	1,424	1,424
Basle.	1866	A. Theunicher. C. Haydt.	4	-	-	-	-	4	-	-	-	1,177	1,177
Schaffhouse.	1867	C. Peters and 5 others.	24	42	42	2	2	24	42	42	-	1,414	1,414
St. Gallen.	1866	A. F. W. Haase.	6	6	-	-	-	6	6	-	-	1,177	1,177
Solothurn.	1866	J. H. Altenstein & 3 others.	15	3	1	-	1	15	3	1	-	1,177	1,177
St. Gallen.	1869	L. Schroeder.	1	-	-	-	-	1	-	-	-	1,177	1,177
St. Gallen.	1847	H. Grothoff.	1	11	2	1	1	1	4	-	-	1,177	1,177
St. Gallen.		J. Scheller.	-	-	-	-	-	-	-	-	-	1,177	1,177
St. Gallen.	1846	W. Schultz and 2 others.	12	3	3	1	1	12	3	3	1	1,177	1,177
St. Gallen.	1849	W. West and 2 others.	14	27	3	2	3	14	27	3	2	1,177	1,177
St. Gallen.	1854	C. Schiebeck and 3 others.	12	1	4	1	-	12	1	4	1	1,177	1,177
St. Gallen.	1873	W. Klein and 2 others.	8	6	-	-	-	8	6	-	-	1,177	1,177
St. Gallen.	1865	T. Müller.	4	1	-	-	-	4	1	-	-	1,177	1,177
St. Gallen.		J. de Weert.	-	-	-	-	-	-	-	-	-	1,177	1,177
St. Gallen.	1864	C. H. Krogmann.	14	7	-	-	1	14	7	-	1	1,177	1,177
St. Gallen.		G. Androsen.	-	-	-	-	-	-	-	-	-	1,177	1,177
St. Gallen.	1845	A. Kemnitz and 4 others.	57	42	2	4	12	57	42	2	4	1,177	1,177
St. Gallen.	1866	A. F. W. Haase.	11	-	-	-	-	11	-	-	-	1,177	1,177
St. Gallen.	1848	M. Knappe.	5	-	-	-	1	5	-	-	-	1,177	1,177
St. Gallen.		R. Ebert.	-	-	-	-	-	-	-	-	-	1,177	1,177
St. Gallen.	1849	W. Müller and 4 others.	26	16	4	1	2	26	16	4	1	1,177	1,177
St. Gallen.	1844	W. v. d. Kammer.	14	2	1	-	-	14	2	1	-	1,177	1,177
St. Gallen.	1874	G. Baumann.	10	1	3	-	-	10	1	3	-	1,177	1,177
DENMARK.													
Aalborg.	1840	L. Jørgensen and 3 others.	4	15	6	3	2	4	15	6	3	1,177	1,177
Aalborg.	1853	P. E. Rydning and 5 others.	9	17	3	1	1	9	17	3	1	1,177	1,177
Aalborg.	1847	J. Kötner and 3 others.	2	34	5	1	2	2	34	5	1	1,177	1,177
Aalborg.	1873	M. Olsen and 2 others.	3	4	-	-	-	3	4	-	-	1,177	1,177
Aalborg.	1870	O. Christensen & 6 others.	19	18	-	-	-	19	18	-	-	1,177	1,177
Aalborg.	1856	C. Nielsen and 4 others.	9	9	-	1	1	9	9	-	1	1,177	1,177
Aalborg.	1877	L. Jacobsen.	1	-	-	-	-	1	-	-	-	1,177	1,177
Aalborg.	1856	P. Rasmussen.	1	-	-	-	-	1	-	-	-	1,177	1,177
Aalborg.	1856	E. Jensen and 4 others.	13	7	-	-	1	13	7	-	1	1,177	1,177
Aalborg.	1849	A. M. Hansen.	4	-	-	1	-	4	-	-	1	1,177	1,177
Aalborg.	1873	J. Sandberg.	5	9	1	-	-	5	9	1	-	1,177	1,177
Aalborg.	1877	N. Larsen and 2 others.	1	1	-	1	1	1	1	-	1	1,177	1,177
Aalborg.	1856	J. A. Petersen.	3	9	3	-	1	3	9	3	-	1,177	1,177
Aalborg.		H. Sørensen.	-	-	-	-	-	-	-	-	-	1,177	1,177
Aalborg.	1866	L. Henriksen & 2 others.	4	2	-	1	-	4	2	-	1	1,177	1,177
Aalborg.	1871	L. Henriksen & 2 others.	3	4	-	-	1	3	4	-	1	1,177	1,177
Aalborg.	1867	L. Henriksen & 9 others.	15	19	-	4	2	15	19	-	4	1,177	1,177
Aalborg.	1842	C. Hansen and 2 others.	5	4	-	-	2	5	4	-	2	1,177	1,177
HOLLAND.													
Amsterdam.	1864	P. J. de Noud and 2 others.	3	8	-	1	-	3	8	-	1	1,177	1,177
SWITZERLAND.													
Basle.	1867	A. Mayer.	2	1	2	-	1	2	1	2	-	1,177	1,177
Basle.	1867	J. F. Harnisch.	5	21	2	-	2	5	21	2	-	1,177	1,177
Basle.		A. Haag.	-	-	-	-	-	-	-	-	-	1,177	1,177
Basle.	1849	J. F. Harnisch.	5	11	4	2	2	5	11	4	2	1,177	1,177
Basle.		A. Haag.	-	-	-	-	-	-	-	-	-	1,177	1,177
FRANCE.													
Neuchâtel.	1866	J. H. Lorders.	6	3	6	-	2	6	3	6	-	1,177	1,177
HOLLAND.													
Amsterdam.	1861	G. F. Alf and 2 others.	24	157	-	7	5	24	157	-	7	1,177	1,177
RUSSIA.													
St. Petersburg.	1864	W. Schulz.	2	1	12	12	2	2	1	12	12	1,177	1,177
St. Petersburg.		K. Odra.	-	-	-	-	-	-	-	-	-	1,177	1,177
St. Petersburg.	1866	K. Odra and 2 others.	10	71	36	26	7	10	71	36	26	1,177	1,177
St. Petersburg.	1864	K. Odra.	4	15	11	5	1	4	15	11	5	1,177	1,177
AFRICA.													
St. Petersburg.	1867	H. Gutache.	13	29	31	11	-	13	29	31	11	1,177	1,177
Summary.		Ministers & Colpo's	251	1188	1567	87	130	251	1188	1567	87	14,177	14,177

SUMMARY.

	Germany.	Denmark.	Hol- land.	Swits- erland.	France.	Poland.	Russia.	Africa.	Total.
Added by baptism in 1868...	1,098	167	8	83	8	157	87	29	1,567
Added by letter in 1868....	765	18	-	8	6	-	59	81	887
Restored.....	118	26	1	2	-	7	40	11	199
Died.....	170	16	-	6	-	5	10	-	206
Dismissed.....	902	62	-	11	2	20	23	2	1,022
Excluded and withdrawn....	459	55	1	25	4	16	69	44	673
Churches in December, 1867.	67	17	1	8	1	1	8	1	94
Churches in December, 1868.	69	17	1	8	1	1	8	1	96
Members in December, 1867.	12,621	1,695	60	292	202	252	918	285	16,335
Members in December, 1868.	18,071	1,763	68	294	105	475	1,002	310	17,088
Stations & Outstations in '67	864	110	8	13	6	18	18	-	1,119
Stations & Outstations in '68	997	106	8	16	6	24	17	20	1,188

SABBATH-SCHOOLS, BIBLE AND TRACT DISTRIBUTION, CONTRIBUTIONS, ETC.,
IN THE CHURCHES CONNECTED WITH THE GERMAN MISSION.

STATIONS.	Children in S. S.	Teachers.	Bibles & Testaments distributed.	Tracts distributed.	No. of Meetings.	Religious Visits.	REMARKS.	Contributions in Prussian Dollars.
GERMANY.								
Barmen	120	6	32	10,000	450	590	Sab. S. 1	620
Berlin	235	31	680	56,802	1,069	1,339	1	2,309
Bremen	54	4	-	-	-	-	2	423
Bremerhaven	80	3	63	7,000	200	451	1	180
Breslau	-	-	115	3,780	217	183	-	223
Büdingen	52	8	-	2,500	200	-	8	230
Cassel	23	2	778	15,651	230	862	1	415
Cöln	90	6	600	46,000	600	1,000	4	722
Dreschau	88	4	-	4,000	-	-	1	940
Dittmer-Verlaas	20	2	-	-	300	-	1	27
Einbeck	19	5	191	-	-	-	1	532
Elbing	75	4	101	8,000	370	601	2	493
Emshorn	-	-	1,500	2,000	470	10,000	-	250
Esleth	25	2	-	-	127	-	1	275
Fischhausen	40	4	-	8,000	223	895	1	323
Frankfort on the Main	36	2	73	12,000	363	770	1	220
Frohnhausen	23	1	-	1,000	-	-	1	1,078
Goyden	78	4	612	18,100	317	-	4	275
Grodzisko	15	2	182	-	182	279	1	200
Grundschüttel	80	8	-	13,000	-	-	1	1,089
Halle	45	5	200	50,000	800	100	2	600
Halsbeck	35	6	-	-	200	-	1	211
Hamburg	236	44	4,031	95,500	911	19,367	4	4,006
Hamswehrum	21	4	-	3,300	370	700	2	510
Hanover	20	2	118	14,000	198	649	1	858
Heilbronn	50	4	186	5,000	360	-	2	700
Herford	8	1	26	7,000	250	600	1	216
Hersfeld	150	15	264	13,000	450	300	4	550
Ickchen	20	2	-	4,300	612	-	1	708
Jever	30	4	60	3,000	255	300	1	250
Jaren	40	4	150	9,000	510	1,770	1	408
Kirchheim	-	-	-	100	179	180	-	50
Königsberg	80	6	-	20,000	-	-	1	-
Kronsaken	60	4	187	20,200	482	730	-	1,029
Landsberg	30	1	210	30,000	688	-	1	410
Legnitz	-	-	100	4,000	116	-	-	121
Memel	100	10	-	-	-	-	1	1,300
Mökmühl	12	2	-	2,500	470	-	1	389
Neudorf	25	1	-	-	126	300	1	-
Oberkauffungen	31	3	106	5,480	240	706	2	106
Oderan	-	-	-	5,000	200	-	-	60
Oldenburg	30	3	-	6,000	250	625	1	375
Othfresen	23	3	656	800	220	5,270	2	1,578
Reetz	33	5	185	10,000	553	826	5	963
Reichenbach	51	4	431	4,650	142	339	4	208
Roßitten	40	4	-	-	-	-	1	530
Rumby	-	-	-	-	-	-	-	150
Roa-Prökuls	20	2	-	-	285	-	1	268
Sage	12	1	186	1,772	147	752	1	23
Carried forward.....	2,315	233	12,008	520,354	14,182	50,494	70	26,735

Churches in Germany, Holland, Denmark, Switzerland, etc. (concluded.)

CHURCHES.	When Constituted.	MINISTERS, TEACHERS, AND BIBLE COLPORTEURS.	Stations and Outstations.	Admitted by Baptism.	Admitted by Letter.	Restored.	Died.	Dismissed.	Withdrawn or Excluded.	Increase.	Decrease.	Members, December, 1867.	Members, December, 1868.	
Brought forward.....			694	915	680	99	132	606	515	926	438	10165	10697	
Russ-Prökula.....	1864	L. Scheffer and 2 others.....	25	11	-	-	5	4	10	-	-	220	212	
Sage.....	1868	A. Theismacher.....	4	-	-	-	-	-	-	-	-	27	27	
		C. Haydt.....	-	-	-	-	-	-	-	-	-	-	-	
Schleswig.....	1867	C. Peters and 5 others.....	24	43	41	2	2	2	5	77	-	103	180	
Seefeld.....	1866	A. F. W. Haase.....	6	6	-	-	-	-	1	6	-	24	29	
Seehausen.....	1866	J. H. Altenstein & 3 others.....	18	3	1	-	1	3	5	-	5	110	105	
Skads.....			1	-	-	-	-	-	-	-	-	45	45	
Soest.....	1869	L. Schroeder.....	1	-	-	-	-	-	-	-	-	12	12	
Spangenberg.....	1847	H. Grothefend.....	7	11	2	1	5	3	2	4	-	191	196	
		J. Scheuffler.....	-	-	-	-	-	-	-	-	-	-	-	
Stettin.....	1846	W. Schults and 2 others.....	12	8	3	1	2	7	9	-	6	218	212	
Stolzenberg.....	1849	W. Weist and 2 others.....	14	27	3	2	3	-	13	21	-	305	326	
Stralsund.....	1864	C. Schiebeck and 3 others.....	18	1	4	1	-	3	2	1	-	88	82	
Stuttgart.....	1863	W. Klein and 2 others.....	8	6	-	-	-	8	6	-	8	73	65	
Süd Georgsfehn.....	1866	T. Müller.....	4	1	-	-	-	2	7	-	8	37	29	
		J. de Weerd.....	-	-	-	-	-	-	-	-	-	-	-	
Tangstedt.....	1864	C. H. Krogmann.....	14	7	-	-	1	6	-	1	-	101	102	
		G. Andresen.....	-	-	-	-	-	-	-	-	-	-	-	
Templin.....	1845	A. Kemnitz and 4 others.....	67	43	2	4	12	24	23	-	10	558	548	
Varel.....	1866	A. F. W. Haase.....	11	-	3	-	1	3	-	-	1	64	68	
Volgsdorf.....	1848	M. Knappe.....	5	-	2	-	1	3	2	-	4	46	42	
		K. Ebert.....	-	-	-	-	-	-	-	-	-	-	-	
Wittingen.....	1849	W. Müller and 4 others.....	26	10	4	1	3	1	7	4	-	141	145	
Wolfsat.....	1848	W. v. d. Kammer.....	14	2	2	1	2	4	2	-	3	79	76	
Worms.....	1864	G. Baumann.....	10	1	3	-	-	-	-	4	-	13	17	
DENMARK.														
Aalborg.....	1840	L. Jørgensen and 3 others.....	4	16	6	3	2	2	18	3	-	196	199	
Bornholm.....	1863	P. E. Kyding and 5 others.....	9	17	3	1	1	4	2	14	-	99	113	
Copenhagen.....	1845	J. Kühner and 3 others.....	2	34	5	10	2	1	3	43	-	177	220	
Farre.....	1863	M. Olsen and 2 others.....	3	8	-	2	-	-	-	10	-	59	69	
Frederikshavn.....	1860	O. Christensen & 6 others.....	19	18	-	1	1	-	11	7	-	208	215	
Hals.....	1866	C. Nielsen and 4 others.....	9	9	-	1	1	1	8	-	-	81	81	
Hesselho.....	1867	L. Jacobsen.....	1	-	-	-	-	-	-	-	-	18	18	
Holbye.....	1868	P. Rasmussen.....	1	-	-	-	-	-	1	-	1	19	18	
Jetsmark.....	1866	E. Jensen and 4 others.....	13	7	-	-	1	-	9	-	3	219	216	
Langeland.....	1840	A. M. Hansen.....	4	-	-	1	-	-	-	1	-	22	23	
Løgstør.....	1863	J. Sandberg.....	5	9	1	-	-	2	3	5	-	40	45	
Nakskov.....	1867	N. Larsen and 2 others.....	7	1	-	1	1	3	7	-	9	76	76	
Oure.....	1866	J. A. Petersen.....	3	9	3	-	1	-	8	8	-	57	65	
		H. Sørensen.....	-	-	-	-	-	-	-	-	-	-	-	
Slipperup.....	1866	L. Henriksen & 2 others.....	4	2	-	1	-	-	8	-	5	45	40	
Tolløse.....	1861	L. Henriksen & 2 others.....	3	4	-	-	1	-	1	2	-	32	34	
Vandløse.....	1867	L. Henriksen & 9 others.....	15	19	-	4	2	1	23	-	3	266	283	
West Seeland.....	1842	C. Hansen and 2 others.....	5	4	-	-	2	2	4	-	4	56	52	
HOLLAND.														
Franeke.....	1864	P. J. de Neui and 2 others.....	3	8	-	1	-	-	1	8	-	60	66	
SWITZERLAND.														
Bischofszell.....	1867	A. Mayer.....	2	1	2	-	1	5	9	-	12	48	36	
Herisau.....	1867	J. F. Harnisch.....	5	21	2	-	2	3	11	7	-	97	104	
		A. Haag.....	-	-	-	-	-	-	-	-	-	-	-	
Zürich.....	1849	J. F. Harnisch.....	5	11	4	2	2	3	5	7	-	147	154	
		A. Haag.....	-	-	-	-	-	-	-	-	-	-	-	
FRANCE.														
Mülhausen.....	1866	J. H. Lorders.....	6	8	6	-	2	-	4	3	-	102	105	
POLAND.														
Kieiny.....	1861	G. F. Alf and 2 others.....	24	157	-	7	5	-	37	123	-	352	475	
RUSSIA.														
Horscaik.....	1864	W. Schulz.....	2	1	12	12	2	14	17	-	8	265	257	
		K. Ondra.....	-	-	-	-	-	-	-	-	-	-	-	
Neudorf.....	1866	K. Ondra and 2 others.....	10	71	36	23	7	3	39	81	-	473	559	
Sorocain.....	1864	K. Ondra.....	4	15	11	5	1	6	13	11	-	176	186	
AFRICA.														
British Caffraria.....	1867	H. Gutsche.....	13	29	31	11	-	2	44	25	-	286	310	
Churches.....	96	Ministers & Colpo'rs	261	1188	1567	887	199	206	772	923	1384	581	16836	17098

SUMMARY.

	Germany.	Denmark.	Hol- land.	Switz- erland.	France.	Poland.	Russia.	Africa.	Total.
Added by baptism in 1868. . .	1,098	157	8	28	8	157	87	29	1,587
Added by letter in 1868. . . .	765	18	-	8	6	-	59	31	887
Restored.	118	26	1	2	-	7	40	11	199
Died.	170	15	-	4	-	5	10	-	205
Dismissed.	902	62	-	11	2	20	23	2	1,022
Excluded and withdrawn. . . .	459	55	1	25	4	16	69	44	678
Churches in December, 1867.	67	17	1	3	1	1	8	1	94
Churches in December, 1868.	69	17	1	3	1	1	8	1	96
Members in December, 1867.	12,631	1,695	60	292	202	363	918	285	16,835
Members in December, 1868.	13,071	1,763	68	294	105	475	1,002	310	17,068
Stations & Outstations in '67	364	110	3	13	6	13	13	-	1,119
Stations & Outstations in '68	397	106	3	16	6	24	17	20	1,188

SABBATH-SCHOOLS, BIBLE AND TRACT DISTRIBUTION, CONTRIBUTIONS, ETC.,
IN THE CHURCHES CONNECTED WITH THE GERMAN MISSION.

STATIONS.	Children in S. S.	Teachers.	Bibles & Testaments distributed.	Tracts distributed.	No. of Meetings.	Religious Visits.	REMARKS.	Contributions in Prussian Dollars.
GERMANY.								
Barmen	120	6	82	10,000	460	530	Sab. S. 1	620
Berlin	235	31	660	56,802	1,069	1,339	1	2,309
Bremen	54	4	-	-	-	-	2	428
Bremerhaven	30	3	63	7,000	200	451	1	130
Breslau	-	-	115	3,780	217	183	-	228
Büdingen	52	3	-	2,500	200	-	3	230
Cassel.	28	2	778	15,851	280	882	1	415
Cöln	90	6	600	45,000	500	1,000	4	722
Dirschau	38	4	-	4,000	-	-	1	940
Ditzauer-Verlaas.	20	2	-	-	300	-	1	27
Einbeck.	19	5	191	-	-	-	1	532
Elbing	75	4	101	8,000	370	601	2	493
Elmhorn	-	-	1,500	2,000	470	10,000	-	250
Elisbeth	25	2	-	-	127	-	1	275
Fischhausen	40	4	-	8,000	223	895	1	328
Frankfort on the Main.	38	2	73	12,000	363	779	1	220
Frohnhausen.	28	1	-	1,000	-	-	1	1,078
Goyden	73	4	612	18,100	317	-	4	275
Grodzisko	15	2	182	-	182	279	1	200
Grundschüttel	80	8	-	13,000	-	-	1	1,089
Halle	45	5	200	50,000	800	100	2	500
Halsbeck	35	6	-	-	200	-	1	211
Hamburg	236	44	4,081	95,500	911	19,387	4	4,006
Hamswehram	21	4	-	3,300	370	700	2	510
Hanover	20	2	118	14,000	198	649	1	358
Hellbrunn	50	4	186	5,000	380	-	2	700
Herford.	8	1	26	7,000	250	600	1	216
Hersfeld.	160	15	264	13,000	450	300	4	550
Ickschen	20	2	-	4,300	612	-	1	708
Jever	30	4	60	3,000	255	300	1	250
Ihren	40	4	150	9,000	510	1,770	1	408
Kirchheim	-	-	-	100	179	180	-	60
Königsberg	80	6	-	20,000	-	-	1	-
Kodonsken	60	4	187	20,200	482	730	-	1,029
Landsberg	30	1	210	30,000	698	-	1	410
Liegnitz.	-	-	100	4,000	118	-	-	121
Memel	100	10	-	-	-	-	1	1,300
Mäkmühl.	12	2	-	2,500	470	-	1	369
Neudorf.	25	1	-	-	128	300	1	-
Oberkauffungen.	31	3	108	5,480	240	706	2	105
Oderan.	-	-	-	5,000	200	-	-	60
Oldenburg	30	3	-	6,000	250	625	1	375
Othfresen	28	3	656	800	220	5,270	2	1,578
Rees	33	5	185	10,000	553	823	5	963
Reichenbach	51	4	431	4,650	142	339	4	208
Rositten	40	4	-	-	-	-	1	530
Rumby.	-	-	-	-	-	-	-	150
Russ-Prökula	20	2	-	-	235	-	1	268
Sage.	12	1	186	1,772	147	752	1	28
Carried forward.	2,315	233	12,008	520,354	14,182	50,494	70	28,736

[July,

Contributions, etc. (concluded.)

	No. of Meetings.	Religious Visits.	REMARKS.	Contributions in Prussian Dollars.
	183	50,494	Sub. S. 70	26,78
	104	-	-	750
	454	237	-	316
	-	-	3	621
	228	-	1	714
	624	886	1	414
	198	-	8	211
	-	-	2	5
	-	-	1	-
	100	1,400	4	300
	456	1,647	1	1,200
	-	-	-	238
	600	1,500	1	12
	540	785	1	8.5
	186	428	2	206
	-	-	1	191
	387	382	1	147
	256	-	1	643
	-	-	-	50
	600	-	1	-
	-	-	-	127
	151	159	1	108
	108	-	1	241
	80	-	1	50
	80	-	1	53
	400	-	1	456
	120	-	1	95
	228	1,060	1	353
	-	-	-	-
	342	-	1	-
	200	-	2	240
	-	-	1	722
	306	340	2	879
	306	406	4	290
	185	578	1	53
	228	514	2	296
	-	-	1	75
	-	-	-	-
	270	60,896	115	38,003

DEN.

and J. E. NYSTROM.

Mr. Truvé set out, in com-
templated labors. Arriving
duties, which have been fol-

Mr. Edgren, at his own motion, has been detached from the Seminary that he might, in accordance with a quickened sense of duty, give himself more directly and exclusively to preaching and pastoral care. As the churches in Stockholm were already supplied with leaders, he looked for a field elsewhere; and after consultation with his brethren, removed to Upsala, the seat of the principal State University, where he has charge of a small church. In this new field he has the best wishes of the Executive Committee. It is hoped that he may be instrumental in gaining a place for his Master in the hearts of many young men assembled at that famous seat of learning.

The Colporteur department of the Seminary has been discontinued, it being found impracticable to carry it forward successfully in connection with classes in the regular course of study. An attempt will be made to establish in its stead a preparatory school at some other prominent point, to be followed in time by others at different localities in the kingdom, as men suitably trained for the purpose shall go forth from the Seminary. In many minds exists a decided aversion to an educated ministry, it being looked upon as being equivalent to a godless ministry, — an aversion which must be soothed and overcome by a conciliatory course. Some of the most worthy men in this movement for living piety, revolt instinctively from the thought of exalting the teachings of the school above the teachings of the Holy Spirit, and they do so with justice. In time all parties will come to a better understanding and appreciation of each other's plans and motives, and so to a more general and complete coöperation. It is the conflict of the ages repeating itself.

Within the year our Swedish brethren have taken up the American notion of Ministers' Institutes, and inaugurated one on their own soil.

The initiatory meeting was held in June at Orebro, a small provincial capital, near the centre of the kingdom, and the seat of one of the strongest Baptist churches. The brethren Wiberg, Broady, and Drake conducted the exercises, which were modelled after similar ones in this country, and proved highly satisfactory to all concerned. It will be followed by others, the plan being to "take up the ark" and carry it from place to place.

The ranks of approved and loved laborers are becoming thinned by death. Among the departed we notice the name of A. Hamval, cut off in early manhood, a brother of more than common prayerfulness, zeal, and constancy, who gained many trophies before he was summoned to his reward. He was pastor at Orebro, where he died.

The tide of emigration to this country is reported to be setting in with greater force than ever, bearing with it many of the members and not a few of the pastors of the Baptist churches. The failure of crops for a succession of years, reaching lately to the more southern portions of the country, reducing the inhabitants to great straits, in multitudes of instances ending in starvation itself, is given as a chief cause of this movement. You will at once perceive its bearing on the work you have in hand.

The work of the Spirit has crossed the sea and "broken out" in Finland with remarkable power. Two persons, a brother and sister, natives of Finland, were baptized in Sweden, and, returning home, kindled a fire which is no doubt destined to fill the land. The efforts

of the young woman, Miss Anna Heikel, have been remarkably blessed of the Lord in the awakening and conversion of souls. See *Magazine* for June.

The Theological Seminary has had a year of prosperity, the teachers, course of instruction, and number of students remaining about the same as heretofore. A somewhat extended notice of the anniversary exercises held in June last will be found in the January *Magazine*. This school is fully meeting the expectation early formed of it. Let much prayer ascend in its behalf.

From time to time you have read in the periodicals reports given by the missionaries of their earnest and self-sacrificing efforts in behalf of their countrymen. These have been earnest, painstaking, and effective. In many places the Spirit from on high has been poured out, and converts have been multiplied. The following statistical table will show the state of the churches and the progress of the work. In forwarding it Mr. Wiberg remarks, "It is, as usual, incomplete; but as exact as it has been possible to make it. Many of the statistics were given at the meetings of the Associations last summer, so that the table does not represent the actual strength of our denomination in this country at the close of the last year. Our cause has suffered and continues to suffer much from the continual stream of emigration from our churches to the United States.

"The churches in Norway, — of which there are six or seven, with a membership in all of some two hundred, — are omitted from the list. Last fall there were four believers baptized at Tromsø and vicinity, nearly 70° north latitude. There will, no doubt, soon be a Baptist church there, which then will be the most northern Baptist church in the world.

"During the last year, as you will see by the tables, 637 were baptized, and ten new churches organized, — making the membership about 7,900 in 201 churches. In Stockholm, 40 were baptized in the First church, and 15 in the Second, — giving a total of 55 baptisms and 473 members. In the Sunday-schools connected with both churches, about 450 children are instructed by 40 teachers."

FOR THE YEAR 1868.

Total.	Net Increase.	Net Decrease.	Members in 1868.	S. S. Scholars.	S. S. Teachers.
1	2	14	95		
2	1	10	10		
3	2	22	28		
4	1	16	81		
5	2	25			
6	1	26			
7	2	28			
8	1	28			
9	2	28			
10	1	28			
11	2	28			
12	1	28			
13	2	28			
14	1	28			
15	2	28			
16	1	28			
17	2	28			
18	1	28			
19	2	28			
20	1	28			
21	2	28			
22	1	28			
23	2	28			
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31	2	28			
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36	1	28			
37	2	28			
38	1	28			
39	2	28			
40	1	28			
41	2	28			
42	1	28			
43	2	28			
44	1	28			
45	2	28			
46	1	28			
47	2	28			
48	1	28			
49	2	28			
50	1	28			
51	2	28			
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71	2	28			
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78	1	28			
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80	1	28			
81	2	28			
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85	2	28			
86	1	28			
87	2	28			
88	1	28			
89	2	28			
90	1	28			
91	2	28			
92	1	28			
93	2	28			
94	1	28			
95	2	28			
96	1	28			
97	2	28			
98	1	28			
99	2	28			
100	1	28			

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

their own.

en (continued).

included).

Decrease.			Total.	Net Increase.	Net Decrease.	Members in 1903.	S. S. Scholars.	Teachers.
Dismissed.	Excluded.							
29	21	56	45	36	513	49	2	
2	1	3	11	1	51	10		
3	2	6	2	2	36	27	2	
4	1	5	2	2	16	20	2	
1	1	2	1	1	20	19		
3	6	9	2	2	99	87		
2	1	3	2	2	38	34		
	1	1	3	3	10	10		
38	17	55	11	11	386	456		
2	6	8	10	10	87	10		
1	1	2	22	22	61	60	1	
					44	20	3	
					8			
83	57	140	116	36	1436	677	36	

						1			13
									407
									263
									15 1
									35
									9
									17
1		1		1	8		2	8	1
	2		8	5			1	86	24
1	27		7	35			17	269	136
			1		1	19		19	12
						9		9	
1	13		1	15			8	256	
		8	5	8			8	35	30
		1		1			2	15	25
		9	8	12	12			172	45
		4	5	9	19			119	25
1		5		6			4	30	
1		1		8	14			28	4
2		7	6	15			11	124	100
			1	1	16			16	25
			1	1	9			41	
		1	8	4		8		27	15
								17	30
2		8		5		7		86	16
8		8	1	12	4			94	6
2	85	89	138	118	56	1523		592	33

1	1	1	3		2	31'
		2	2			14
	1		1	1		18
				4		22
						92'
						55
						65'
						41'
1	2	3	6	5	2	353

Christian friends in Philadelphia. Letters of condolence were sent to his afflicted widow, and a limited appropriation subsequently made to meet her necessities.

This dispensation broke in sadly upon the cherished plans of the Committee, and it was not till after correspondence with Rev. John T. Richardson, Corresponding Secretary of the Liberia Baptist Missionary Union, that they saw clearly what steps next to take. Mr. Richardson, after consulting with his brethren, suggested the names of persons suitable to act in the capacity of a Missionary Committee, Correspondent, and Treasurer, on the plan approved by you last year; also the names of parties worthy to bear the messages of life to the native tribes. In conformity with these suggestions, the Executive Committee, about the middle of January, appointed Rev. A. Woodson, Rev. J. T. Richardson, and Mr. John H. Chewen, Missionary Committee; Mr. Richardson to act as Correspondent, and Mr. Chewen, formerly Secretary of the Treasury of the Republic of Liberia, as Treasurer. At the same time they appointed four missionaries, as follows: Mr. Richardson, to labor in the vicinity of Virginia; Jacob W. Vonbrun, W. F. Gibson, and Mr. Herndon, to labor among the Bassas. The Committee also sent forward one hundred pounds sterling, with definite instructions as to the use to be made of the funds. At the moment of writing this, no returns have reached us. It is the hope and purpose of the Executive Committee to prosecute this undertaking with increased vigor, expending on it all the means the friends of missions may intrust to them for the purpose.

GENERAL SUMMARY.

Missions of the Union, 13, — that in Africa having been added. In the Asiatic Missions are 19 stations where American missionaries reside, 328 outstations, and 315 churches. Members, 15,974. Baptized during the year, 1,296. Whole number of American laborers connected with the Asiatic Missions, including those under appointment, 101, — 47 males and 54 females. Native preachers, teachers, and colporteurs reported, 423, — of whom 74 are ordained.

Taking those churches in Burmah not immediately under the supervision of missionaries of the Union, we have 427 outstations, 414 churches, 1,529 baptized, total of members, 20,193; native helpers, 512, of whom 80 are ordained.

The tables from the missions in Europe give the following totals: stations and outstations, about 1,400; churches, 303; preachers and colporteurs, 377; baptized, 2,245; total membership, 25,426.

Combining the statistics of the missions in Asia and Europe, we have stations and outstations, about 1,750; churches, 618; missionaries, ministers, and assistants, 847; baptized during the year, 3,541. Members in Europe and Asia, 41,400; and adding those members in Asia not immediately under the supervision of the Union, 45,619.

REPORT OF THE TREASURER.

EXPENDITURES OF THE AMERICAN BAPTIST MISSIONARY UNION DURING THE YEAR ENDING MARCH 31, 1869.

Maulmain Burman Mission.

Remittances and payments,	\$1,742 07	
Expenses of Rev. J. M. Haswell in the U. S.	1,264 66	
	<hr/>	\$3,006 73

Maulmain Karen Mission.

Remittances,	1,821 13
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Tavoy Mission.

Remittances and payments,	921 82
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Rangoon Mission.

Remittances and payments,	19,410 36
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Bassein Mission.

Remittances and payments,	15,956 58
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Toungoo Mission.

Remittances and payments,	6,863 16	
Expenses of Rev. E. B. Cross in the U. S.	572 40	
	<hr/>	7,435 56

Henthada Mission.

Remittances and payments,	3,039 90
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Shwaygyeen Mission.

Remittances and payments,	2,683 04	
Passage of Mrs. N. Harris and child to Calcutta, via England,	959 25	
	<hr/>	3,642 29

Promé Mission.

Remittances and payments,	4,368 88	
Outfit and passage to Calcutta of Mrs. Thomas Simons,	499 14	
Expenses of Rev. E. Kincaid, D. D., in the U. S.	800 00	
	<hr/>	5,668 02

Shan Mission.

Remittances and payments,	5,234 42
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Arracan Mission.

Payment for the son of the late Rev. Mr. Campbell,	20 45	
do for the daughter of the late Rev. Mr. Satterlee,	81 80	
	<hr/>	102 25

Assam Mission.

Remittances and payments,	18,203 06	
Passage of Rev. E. W. Clark and wife to Calcutta,	826 55	
Expenses of Rev. M. Bronson in the U. S.	945 00	
	<hr/>	19,974 61

Telooogo Mission.

Remittances and payments,	\$7,051 32	
Expenses of Rev. F. A. Douglass in the U. S.	800 00	
		<hr/> \$7,851 32

Siam Mission.

Remittances,	2,100 00
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Chinese Mission at Bangkok.

Remittances and payments,	9,090 06	
Outfit and passage to Bangkok, via California, of Rev. S. B. Partridge and wife,	1,933 30	
		<hr/> 11,023 36

Southern China Mission.

Remittances and payments,	5,965 12
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Eastern China Mission.

Remittances and payments,	11,820 71
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Mission to Africa.

Remittances,	666 67	
Travelling and Funeral Expenses of Rev. Robert F. Hill,	294 38	
		<hr/> 961 05

Mission to France.

Remittances,	5,124 41
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Mission to Germany.

Remittances,	7,553 00
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Mission to Sweden.

Remittances and payments,	9,250 00
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Cherokee Mission.

Payments to Rev. E. Jones,	573 52
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Publications.

1,000 copies of the 54th Annual Report,	635 73	
300 copies of the Missionary Magazine, for file and distribution	250 00	
Balance of the Missionary Magazine account paid from legacy of the late Miss Eliza B. Stewart of New York,	1,972 32	
One half the balance of the Macedonian and Record account for 1868,	760 75	
Circulars, &c.,	93 25	
		<hr/> 3,712 05

Agencies.

Salary of Rev. S. M. Osgood, 1 year,	2,000 00
Travelling and office expenses, &c.,	443 95
Salary of Rev. O. Dodge, 1 year,	2,500 00
Travelling expenses, &c.,	284 49
Salary of Rev. G. H. Brigham, 12½ months,	1,875 00
Travelling expenses, &c.,	186 18
Salary of Rev. J. V. Ambler, 1 year,	2,000 00
Travelling expenses, &c.,	216 24
Salary of Rev. C. F. Tolman, 1 year,	1,800 00
Travelling expenses, &c.,	308 85
Salary of Rev. J. B. Pixley, 1 year,	1,200 00
Travelling expenses, &c.,	358 18
Services of Rev. E. Kincaid, D. D., during year,	400 00
Travelling expenses, &c.,	129 25
Services of Rev. F. A. Douglass during year,	800 00
Travelling expenses, &c.,	182 00
Services and expenses of Rev. M. Bronson,	194 38

Services and expenses of Rev. M. H. Bixby,	\$293 75	
Travelling expenses of Home Secretary,	168 96	
Travelling expenses of temporary Agents,	43 57	
Circulars,	28 00	
		<hr/> \$15,412 80

Secretaries' Department.

Salary of the Foreign Secretary, of which \$720 is paid by the Fund for Officers,	2,500 00	
Salary of the Home Secretary, of which \$720 is paid by the Fund for Officers,	2,500 00	
Editorial assistance and clerk hire,	1,150 00	
		<hr/> 6,150 00

Treasurer's Department.

Salary of the Treasurer, of which \$720 is paid by the Fund for Officers,	2,500 00	
Clerk hire,	525 00	
		<hr/> 3,025 00

Miscellaneous Expenses.

Rent, Insurance, Furniture, and care of Rooms,	1,690 25	
Water, fuel, lights, and repairs,	225 49	
Postage and express,	756 33	
Blank books and stationery,	91 62	
Taxes, legal expenses, travelling expenses of Executive Officers, Missionaries and Missionary Candidates, and incidentals,	637 30	
		<hr/> 3,400 99

	180,137 00	
Balance against the Union, April 1, 1868,	30,136 80	
		<hr/> \$210,273 80

**RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION FOR
THE YEAR ENDING MARCH 31, 1869.**

From donations as acknowledged in the Missionary Magazine, \$168,363 05	
From legacies do do do	17,986 68
From the American and Foreign Bible Society,	1,000 00
From the American Tract Society, New York,	800 00
From the Fund for Officers,	2,160 00
From Interest and Income,	1,109 52
From income of the Swaim Fund,	679 39
From income of the Bacheller Fund,	824 40
From income of the Fisk Fund,	186 00
From income of the Pease Fund,	82 26
From income of the Whiting Fund,	89 87
From income of the Wilson Fund,	45 00
From income of the Warne Fund,	40 37
From income of the Tage Fund,	82 54
From income of the Rowland Fund,	21 43
From income of the Tripp Fund,	60 00
From income of the Price Scholarship,	60 00
From income of the Wade Scholarship,	60 00
From income of the Judson Scholarship,	60 00
From income of the Fund for Native Preachers,	60 00
From income of the Benj. Porter Legacy,	68 87
From sale of property at Rangoon,	83 07
From sale of property at Bangkok,	728 16
From sale of property at Swatow,	792 00
From sale of property at Toungoo,	143 70
From rent of property in Assam,	1,311 26
	<hr/> 196,897 57
Balance for which the Union is in debt April 1, 1869,	13,376 23
	<hr/> \$210,273 80

Missionary Magazine.

Balance against the Magazine account, January 1, 1868, .	\$2,389 71	
Cost of publication for 1868,	2,914 81	
	<hr/>	\$5,254 52
Received in 1868, for subscriptions,	3,282 20	
Received from the legacy of Miss Eliza B. Stewart, late of New York (in part), designated for this object,	1,972 32	
	<hr/>	5,254 52

FUNDS.**Permanent Fund.**

This amounts, as last year, to	21,000 00
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Fund for Officers.

Income of the Permanent Fund which is credited in the general account, the amount being applied towards the salaries of the Executive Officers,	2,160 00
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The J. D. Price Scholarship.

This amounts, as last year, to	500 00
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The Judson Scholarship.

This amounts, as last year, to	501 00
--	--------

The Wade Scholarship.

This amounts, as last year, to	500 00
--	--------

Fund for Native Preachers.

This amounts, as last year, to	500 00
--	--------

The Fisk Fund.

This amounts, as last year, to	2,300 73
--	----------

The Swaim Fund.

This amounts, as last year, to	10,000 00
--	-----------

The Bacheller Fund.

This amounts, as last year, to	10,000 00
--	-----------

The Whiting Fund.

This amounts, as last year, to	1,100 00
--	----------

The Tripp Fund.

This amounts, as last year, to	1,000 00
--	----------

The Rowland Fund.

This amounts, as last year, to	300 00
--	--------

The Pease Fund.

This amounts, as last year, to	1,000 00
--	----------

The Tague Fund.

Erroneously printed in the last Annual Report as the Page
Fund.

This amounts, as last year, to	1,000 00
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The Warne Fund.

The amount of this Fund last year, was	450 00	
Added during the year by the Founder, Rev. Joseph A. Warne,	200 00	
	<hr/>	650 00

The Karen School Book Fund.

The amount last year was	4,000 00	
Added the income for the year,	412 00	
	<hr/>	4,412 00

The Wilson Fund.

This Fund was established during the year, by vote of the
Executive Committee, in accordance with the wishes of

the Executor and friends of Thomas Wilson, late of Wiscasset, Me., it being the amount of his Legacy, less the U. S. tax, the income of which is to be used annually for the current expenses of the Union \$940 00

The Lewis Fund.

This Fund, created in January last, by the donation of Miss Mary J. Lewis, of Upland, Penn., is to be permanently invested, and the interest only used annually for mission purposes 600 00

FREEMAN A. SMITH, *Treas. Am. Bap. Miss. Union.*

Missionary Rooms, Boston, April 1, 1869.

Missionary Rooms, Boston, May 3, 1869.

The Auditing Committee of the American Baptist Missionary Union, having examined the account of the Treasurer, for the year ending March 31, 1869, with the vouchers, hereby certify that they find the same correct, and that there was a balance of thirteen thousand three hundred seventy-six 23-100 dollars (\$13,376.23) against the Union on the first day of April, A. D. 1869.

They have also examined the evidences of property belonging to the Union, and find that they agree with the statement on the Treasurer's books.

GEORGE BROOKS, }
WM. A. BOWDLKAR, } *Auditing Committee.*

PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAMES.	TEXTS.	MEETINGS.	PLACES.	TIME.
Richard Furman, D. D., S. C.	Matt. 28: 20.	Convention	Philadelphia, Pa.	May, 1814
Thomas Baldwin, D. D., Mass.	John 4: 35, 36.	"	" "	" April, 1817
O. B. Brown, D. C.	"	"	" "	" 1820
William Staughton, D. D., D. C.	Acts 28: 15.	"	Washington, D. C.	" 1823
Jesse Mercer, Ga.	Matt. 28: 19.	"	New York City.	" 1826
William Yates, India	"	Board	Boston, Mass.	" 1827
William T. Bently, Pa.	Phil. 2: 16.	"	New York City.	" 1828
Daniel Sharp, D. D., Mass.	Mark 16: 15.	Convention	Philadelphia, Pa.	" 1829
Charles G. Sommers, N. Y.	An Address.	Board	Hartford, Ct.	" 1830
It Babcock, Jr., * Mass.	Ps. 67: 1, 2.	"	Providence, R. I.	" 1831
V. Wayland, D. D., * R. I.	Rom. 7: 13.	Convention	New York City.	" 1832
Baron Stow, Mass.	1 John 2: 6.	Board	Salem, Mass.	" 1833
William R. Williams, N. Y.	2 Cor. 10: 15, 16.	"	New York City.	" 1834
S. H. Cone, N. Y.	Acts 9: 6.	Convention	Richmond, Va.	" 1835
Kion Galusha, N. Y.	Luke 10: 9.	Board	Hartford, Ct.	" 1836
Charles G. Sommers, N. Y.	Ps. 72: 12.	"	Philadelphia, Pa.	" 1837
Baron Stow, Mass.	Acts 12: 24.	Convention	New York City.	" 1838
James B. Taylor, Va.	Luke 24: 46, 47.	Board	Philadelphia, Pa.	" 1839
R. T. Welch, D. D., N. Y.	John 8: 8.	"	New York City.	" 1840
Richard Fuller, D. D., S. C.	John 12: 32.	Convention	Baltimore, Md.	" 1841
R. E. Pattison, D. D., R. I.	Ps. 87: 7.	Board	New York City.	" 1842
Phœbe Church, N. Y.	Col. 1: 21.	"	Albany, N. Y.	" 1843
S. W. Lynd, D. D., Ohio	1 Cor. 1: 21.	Convention	Philadelphia, Pa.	" 1844
G. B. Ide, Pa.	Is. 40: 9.	Board	Providence, R. I.	" 1845
G. W. Eaton, D. D., N. Y.	1 Tim. 1: 11.	Convention	Brooklyn, N. Y.	May, 1846
Baron Stow, D. D., * Mass.	Matt. 27: 45, 51-53.	Union.	Cincinnati, O.	" 1847
J. N. Granger, R. I.	Gal. 2: 9.	"	Troy, N. Y.	" 1848
M. J. Rhoads, Del.	Phil. 2: 6.	"	Philadelphia, Pa.	" 1849
E. L. Magoon, N. Y.	Matt. 20: 26-28.	"	Buffalo, N. Y.	" 1850
William Hague, D. D., N. J.	Acts 13: 36.	"	Boston, Mass.	" 1851
Velona B. Hotchkiss, N. Y.	2 Thes. 3: 1.	"	Pittsburg, Pa.	" 1852
Robert Turnbull, D. D., Conn.	Is. 32: 20.	"	Albany, N. Y.	" 1853
Kækiel G. Robinson, D. D., * N. Y.	John 14: 12.	"	Philadelphia, Pa.	" 1854
Edward Lathrop, D. D., N. Y.	{ Eph. 3: 6, and 2 Cor. 5: 14 }	"	Chicago, Ill.	" 1855
Robert W. Cushman, D. D., Mass.	Heb. 12: 23, 29.	"	New York City.	" 1856
Nathaniel Colver, Ohio.	Col. 1: 23.	"	Boston, Mass.	" 1857
William H. Shaller, D. D., Me.	Rom. 5: 3, 4.	"	Philadelphia, Pa.	" 1858
Silas Bailey, D. D., Ind.	John 4: 38.	"	New York City.	" 1859
E. K. L. Taylor, D. D., N. Y.	Acts 4: 31, 32.	"	Cincinnati, O.	" 1860
S. D. Phelps, D. D., Conn.	1 Pet. 2: 17.	"	Brooklyn, N. Y.	" 1861
C. W. Flanders, D. D., N. H.	1 Tim. 3: 16.	"	Providence, R. I.	" 1862
J. C. Burroughs, D. D., Ill.	Matt. 17: 16.	"	Cleveland, O.	" 1863
S. L. Caldwell, D. D., R. I.	Luke 16: 31.	"	Philadelphia, Pa.	" 1864
H. C. Fish, D. D., N. J.	Rev. 12: 16.	"	St. Louis, Mo.	" 1865
H. G. Weston, D. D., N. Y.	2 Cor. 6: 14.	"	Boston, Mass.	" 1866
D. Read, L. L., Ill.	Mark 9: 23, 23.	"	Chicago, Ill.	" 1867
T. Armitage, D. D., N. Y.	Luke 24: 49.	"	New York City.	" 1868
G. D. Boardman, D. D., Pa.	Eph. 2: 21.	"	Boston, Mass.	" 1869

* The appointed preacher having failed.

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NOTES OF A TOUR TO SHANLAND.

BY REV. A. T. ROSE, RANGOON, BURMAH.

[Continued from page 168.]

Entrance to Monai. — As we came near the town we passed three or four Poongyee establishments, and as many clusters of pagodas, mostly looking well, and some new and tasteful. Our Shan preacher told us that Ming King, his native place, was the "Pagan" of Shanland. We could not agree with him in this; Monai comes much nearer to it. There are many fine kyoungs about the town, and a few pagodas, among the many, that would attract attention among the best Buddhist structures in Burmah.

Close to the zayat in which we stopped is a very beautiful pagoda, with unusually graceful proportions. Its base is four-square, and about fifteen feet from the ground are seven beautiful and highly ornamented niches, on each of the four sides, for images, with arched door-ways. These arches are ten feet high and two broad; the niches or cells are about two feet wide, and each contain a very large image of Gaudama, fifteen or twenty feet high, highly finished and heavily covered with gold. Adjoining this pagoda on the east is a large idol house, filled with a vast number of almost every variety of idols. We were there during one of their great worship days. Hundreds, I may say thousands, of women and children came to this place early in the morning, with their offerings of rice and fruit, prepared in their most savory fashion, with seeds and spices, and served in little dishes made of plantain leaves. They were tasteful and beautiful, and would have been much admired in any European society. There were many places of this kind in the city, where the thousands of Shan women, fair in skin, but dark in mind, paid their blind devotions that morning in Monai. The Poongyee establishments are very numerous, and many of the kyoungs are well built of teak, with elaborate carving. The Sin-doung kyoung is the most noted among them.

Attempt to turn a Mountain into a Pagoda. — It is called Sin-doung from sin, elephant, and tounge, mountain, because on this mountain or hill is a huge elephant with a pagoda on his back. From the top of this hill a beautiful and extended view is obtained of the town and surrounding country. We were surprised to see how thickly scattered over the city were the clusters of kyoungs and pagodas. The pagodas and all the brick work on this little mountain are falling to pieces. They have at some

distant time gone by attempted to convert the rocky peak of Sin-doung into a pagoda, by filling up its crevices and irregularities with bricks and mortar; but it looks as if the mountain kicked against such wicked perversion, while it exclaimed, "I am the work and monument of the living God, not of a dead one." At all events, no one could blame the mountain for preferring to remain the rough, ragged, rocky mass it was, rather than the very ugly pagoda it is.

Princes and Palaces of Monai.—Many of the pagodas and other brick work are badly cracked, said to be by earthquakes. There are quite a number of teak-plank houses in the town, but dwelling-houses are mostly of bamboo. There are many Burmans in Monai, and many of the Shans with whom I attempted to speak use the Burmese language well. Monai is the most powerful and important of the Shan states, now tributary to the kingdom of Burmah; it is the centre of Burmese influence in Shanland. We called on the Woondook and the two young Tsaubwas. The Woondook was quite a young man, of fine appearance and superior ability, pleasant and friendly; he had known for weeks that we had started for the Shan country and might come to Monai.

The elder of the young Tsaubwas we were much pleased with; with the other, it was difficult not to be disgusted. The old Tsaubwa, the father of these men, is over seventy years of age. We were asked if we would see him; but, learning that he was ill of fever and very feeble, we declined. His palace looks like a palace, certainly more than anything we saw in Shanland. It is a succession of buildings with graduated roofs, those of the central building terminating in a respectable "Pyat-that," crowned with the royal Tee. The Pyat-that occupies the place of the dome in western architecture, that is, it is over the centre of the building, and is the natural termination of the graduated roofs; the part next above the highest and smallest roof is called the "Du-be-gah." Upon this the Tee (umbrella) is fixed.

The palace grounds are inclosed with a high, substantial teak fence. They are pleasant, being well watered, and having many trees, fruit and ornamental. In front of the palace inclosure, and in the main street of the town, is a fountain, sending forth four streams to the four points of the compass from an upright pillar, twelve feet from the ground. Here people come to fill their water pots, and are allowed to wash face and hands, but not their bodies. Near the palace is the figure of a calf, out of whose mouth flows a stream of water. I saw a large male turkey in the palace grounds, a present, I was told, from a Maulmain merchant; also another magnificent bird, as tall as a man, of a beautiful blue color, a native of Shanland and northern Burmah. This bird, I am sure, I have seen in Michigan; it there changes its color with the dun, gray, red, and blue; it disappears with the setting in of winter and returns in spring. The shape and movements, and noise of this bird are so peculiar that one cannot well be mistaken. The Burmans call it "Jo-jah;" its flesh is excellent. Near Bahmo I shot one and found its flesh tender, sweet, and juicy; it made two good meals for seven of us. I have never seen this bird in British Burmah, but I am told it is found, as low down as Henthada and Donabew.

Prices in Monai—Business.—Provisions of all kinds were dear in Monai, owing mainly to the large number of troops sent from Burmah into that region. Paddy was Rs. 125 to 150 per 100 baskets; fowls, from nine to twelve rupees per dozen; eggs, ten for one rupee; bullocks, from twenty to forty ra.; good cows, from ten to twenty; ponies, from 50 to 200.

Teak timber abounds in the forests east of the Salwen, of the finest qualities. European silk and cotton goods are worn at Monai a good deal, and the bazaar was well supplied with silk and cotton handkerchiefs, long cloth, muslins, etc. The Chinese carry on a large trade with Monai, two or three large caravans coming every year.

We had thought of going through from Monai to Toungoo by the Mobyae and the Geckho country route; but this we could not be allowed to attempt. Mobyae was the centre of military operations by Burmese forces, sent out to guard the country against Mingoon Mentbah, then in the country of the Red Karens. So we made up our minds to start back on the Monai and Mandelay road, which for seven or eight days would also be the Toungoo road.

The Return. — Face of the Country. Feb. 8. — Left Monai early, for about fifteen miles by the same road by which we entered Monai; then left the Legya and Monai road and turned west. From this point on our left for some twenty miles was a continuous succession of singular appearing rocky mountains, thrown in close together, many of them covered with verdure, but still displaying bold and ragged points of rock, often of fantastic shape. These elevations seem to have been forced from the bosom of the plain by internal pressure. At our right, the country was gently rolling or sloping, and as beautiful as the much admired prairies of America. We made a little more than twenty miles the first day from Monai. Stopped for the night at a place called Hai-oy. Near the kyoung and zayat was a beautiful lake, the water clear and good, and much resorted to by the people of the surrounding villages.

I saw many of another kind of Karens about this lake; but they were very wild and I could not have any talk with them; the women dress and look some like the Karen women of Burmah. These people seem to shun the king's highway, and make their villages out of sight, to avoid the annoyances from travellers, and especially Burmese soldiers and officials. A more beautiful country than that which surrounds this lake, I have seldom seen, — a gracefully undulating prairie, lined with mountains on the south that look like huge eggs, several rows deep, standing on their big ends. On the west, about eight miles distant, is an unbroken range coming down from the north as far as the eye can reach, and running into a thousand peaks to the south. To the north at some distance the country is hilly; to the east, the view is unbroken. Over this beautiful plateau may be seen here and there, now a single colossal and majestic pile, several hundred feet high, and now a number of these in a cluster.

Within a few miles of this lake, I saw a number of villages nestling snugly about the base of one of these mountain clusters, the houses looking so like the large fragments of rock that are scattered about, that at first I thought they were so. We could get no food, either for our men or ponies, at these villages, and were obliged to go on to Wan Paing (prairie village), some seven miles, near the foot of the mountain, to spend the Sabbath, where we got grass for our ponies and food for ourselves and party. Wan Paing is a small village of only thirty houses, but there are many small villages about it.

But little of the land along the road is cultivated, though it all looks good, a dark red loam, the grass of a good growth and much of the country is burned over. This village is about twenty-eight miles from Monai. We stop near a kyoung; the Poongyee is very friendly and sends us fruit, sugar, etc. More of the people understand Burmese. Loy-se-nin is the name of the mountain range just west of us, which we must cross on our next march.

Feb. 10. — Left early; at first the road was muddy and bad. Then we entered a pass or narrow valley with high mountains on both sides for a mile or more, road good and quite level; then up, up the mountain for a mile or more, then a break, then up and down for at least three hours more, then we came in sight of the very picturesque valley of Ming-Pwon. Before reaching this valley we had many fine views, both of the beautiful country we left behind us at the east, and of the mountain scenery that was constantly shifting and opening up new beauties before us.

Ming-Pwon town is located in the valley on slightly elevated ground surrounded by small streams of water, all connected with and fed from the Pwon, which is a beautiful

and swiftly flowing stream, 50 or 80 feet wide, and two feet deep, where we crossed it. There are many villages in the valley and much of the land is irrigated, and the people were putting out their second crop of paddy. Here is a Tsaubwa, but he is a mere boy, and he has but little power. From Ming-Pwon we came eight or ten miles over mountains and valleys, not so high as those of the forenoon, to the valley and village of Sa-own, a pretty little valley and stream, and a high perpendicular rock, 300 to 500 feet above ground, and a large cave under it. A fine stream of water gushes out from under this rock. The mountains in this region have but little timber on them compared with those of Theban and Theinnee; but little pine was seen to-day; but little cultivation except in the valleys.

Feb. 11. — We crossed two mountains this morning, but not very large. Passed a bullock caravan going to Nyoung uway with bark for ropes. Saw a company of men with baskets filled with betel leaves; they had come two days east of Monai, and were going to Nyoung uway and In-lay-uwa. We left the main road to Mandalay yesterday, forty miles or more from Monai. At Sa-own, where we spent the night, we saw beautiful peas of two kinds, growing in small fields; saw a beautiful little flower that covered the ground in places. I never saw the flower before. We saw peach-trees in blossom all along the road. We stopped for breakfast at Nam-own, a pleasant village, or rather a number of villages, with kyongs and zayats. The people raise paddy and peanuts, cultivate gardens, and grow cotton, which they spin and weave and make into Shan garments. Many people came to see us, especially to see us eat. The road from Nam-own to Nam Koke, was good and pleasant, but some hilly. We passed a number of nice villages in sight. More cultivation, rice, cotton, peanuts, etc. Saw people making paper, but the manner of making it, like the paper itself, is of the most coarse and primitive kind. The old and more direct road from Monai to Mandalay comes out here at Nam Koke; some beautiful mountains on our left. A Shan Pway was in progress at Nam Koke, and we saw many people well dressed and some fine looking. Many people came to the zayat and listened well to our preaching. The Amatgyee came and invited us to go to the Tsaubwa's house, where we spent an hour or more preaching to the Tsaubwa and a large company.

Chinese Caravan. — A Chinese caravan was at Nam Koke; two of the head men belonging to it came to the zayat and we conversed at length. They were Mussulmans from Tahlee (our Tahlefoe). They give twenty days from Tahlee to Theinnee, fifteen from Tahlee to The-nau-see, Yunnan. The population of Tahlee is much greater than that of the Shan country. The war is still going on, but they say it is not a religious war. They say at first the Mussulmans were treated very badly by the Chinese, oppressed and persecuted, and forced to take up arms in self-defense. As they began to fight their numbers increased, and that now they have a king at Tahlee and a large army, etc. They seemed pleased when I told them I wanted to go to Tahlee, and offered to take me back with them, and said no harm should come to me, it was entirely safe; the road from Theinnee was good, hilly, but not mountainous. The oldest of these men, who seemed to be the head and responsible agent for the whole caravan, and owner in part, formerly traded to Mandalay and Bahmo; he talked Burmese pretty well; for the last twelve years, since the war in Yunnan, he has traded with the Shan states.

Toungthoo Cultivation. Feb. 12. — Started early, course northwest. Crossed a large paddy plain much cultivated; saw two fine Jo-jabs frolicking on the plain; crossed a large creek, Tom Pack. Saw many villages, mostly of Toungthoos, beautiful large fields of onions, peas, corn, plantains, etc. The face of the country was very beautiful, plains, hills, and valleys, with mountains in the background, but no timber; even the mountains are bare of large trees. The large onion fields form the marked

feature of this region. We saw several groups of pagodas, thirty to fifty in each, but all small. One cluster, looking new and fresh, was by a high rock, under which there appears to be a cave. This village or circle of villages is called Kyouk Ting (Rocky pillar), from a large pillar of rock that may be seen for miles.

The country is well watered, and much more and better cultivated than most that we have seen. The people here are mostly Tounghoos. We ate rice at Kyouk Ting, very near the pillar. In the afternoon we crossed a high mountain; it took us two hours to get to the top, at which point was a guard station. Here too the road forked, one branch leading to the In-lay-uwa, the other to Nyoung uway. We had a fine view of the In-lay-uwa lake and the surrounding country. The lake looked shallow, and small grassy islands could be seen all over the surface, even from where we were. It is said to be deep in places, and that these islands do not rest on the bottom, but are floating bodies. The lake and surrounding creeks abound in fish; the villages about the lake are all small, and are of no political importance. As we came down the mountain near Nyoung uway, some men met us to say that a mad elephant was at large and near the road, and that he had killed a man the day before. We soon saw the animal surrounded by a large number of men, many of whom were soldiers, with daks and spears and muskets. We turned out of the road and went around him as far as we could. I asked why they did not kill the elephant. The reply was, he belongs to the Tsaubwa.

Nyoung uway is located at the north end of the lake, in a spacious valley that is cut up by many creeks, both natural and artificial, much used for irrigating fields and gardens in the dry season. The whole valley appears rich, and much of it is under cultivation. The city of Nyoung uway and the valley and surrounding hills and mountains afford abundant proof that a far more numerous people dwelt here fifty or a hundred years ago, than now.

The ruins of pagodas, idols, etc., show that it was formerly a large and wealthy town, given to idolatry. The town properly is not large, nor does it show signs of thrift and wealth. The population of the valley is large, I should say, and the cultivators seemed "well to do." We saw many soldiers, Burmese, and were informed there were 1,300 then quartered upon the town. In the northwestern part of the valley, and about five miles from the town, we saw many people who spoke Burmese well, men, women, and children. They told us their ancestors came from Tavoy about a hundred years ago. They looked more like Shans and Tounghoos than Burmese. We had many people to see us, and went to see the Woondook, a Burman of rank. The Tsaubwa has but little power. This fine province, and indeed all the Shan country from Monai to the Nat Teke, is rapidly passing from under Shan rule. The people of the valley, as far as we could judge, seemed industrious, and to have enough to eat and to wear; they had cattle, pigs, ducks, etc., they had many nice little boats, and built fine kyoungs for their Poongyees. We concluded not to go to In-lay-uwa, as we should find nothing worth going out of our way to see, and we had a fine view from the mountain, of the lake and the villages around it.

Tounghoo Villages and People.—We started on the 13th for Pwayla, about twenty-five miles northwest of Nyoung uway. At that point the Tounghoo road branches off from the Monai and Mandelay road. The road in the valley for five or six miles was very bad; then we had to cross a very steep and high mountain at mid-day, and the sun was hot. Lost a pony; came into a beautiful valley, eight or ten miles broad. The whole valley with its gently and beautifully sloping hills, was one of the finest in its natural shape I ever looked upon; but it had a naked and barren appearance, no green fields, gardens or orchards, and but few trees to be seen, a few villages, no flowing streams, but little water, land poor, though considerable cultivation. We stopped for the night at the village called Nai-gya (boundary), it being on the

line between Nyoung uway and Pwayla; here were three villages close together, all Tounghoos. The people were afraid, and it was difficult to get anything from them. Water scarce and bad. The Tounghoos seem industrious and good cultivators; their houses in this region are built on the ground. In the beautiful valley mentioned above were a few groves of pine-trees, and by and partly between the three villages where we spent the night was a large and finely shaped hill, thickly covered with magnificent pines, as graceful in their appearance as they were fresh and green. It is impossible to describe the beauty, the charming loveliness of such spots in a region where gray nudity meets the eye at all points.

14. — Arrived at Pwayla at nine, A. M. A large village with bazaars, good zayats, kyongs, and fine pagodas. The Mway-daw (sacred hair of the body) is the most noted, to "poo" which, in order to get "Koo-tho," people come long journeys. North of Pwayla, six miles, is the town of Pen-ta-ya, larger than Pwayla. Twenty miles farther is the town Youksouk, a town and province of much importance, having a Tsaubwa. Just west of Pwayla we parted, Mr. Cushing and his party to Toungoo, we to the "golden foot." As near as we can learn, distance to Mandelay, six or seven days; to Toungoo, nine or ten. The road, though hilly, was good; no mountains that we had to climb, but high mountains were on both sides of us, and at times close to the road; they seemed the broken fragments of a chain, and in many cases single mountains. They displayed many sharp, craggy stones projecting from their sides. The country has more trees and vegetation than that east and about Pwayla. Our course, a little north of west. We spent the night at Bu-ya-gyee-gong, in a kyong. Long and pleasant conversation with some old and learned men; to them the light and facts of science are as strange as those of revelation.

Funeral of a Tounghoo Priest. 15. — Stopped for rice in a deep, narrow valley, at a beautiful stream flowing to the south. No grass for ponies, road good, but some hilly and stony. We stopped for the night and the Sabbath, at three P. M., at Nyah nan. Here in a spacious valley was a Poongyee Byau, and thousands of people, Shans, Burmans, Tounghoos, and Tounghoos. The Tounghoo women seemed to do their full part of the pulling. The Poongyee Pyat-that and the Mee-sho-dike, were both large and very tastefully gotten up. I should think that at least a thousand people, men, women, and children, were pulling at the ropes, and twice as many more looking on and shouting at the fine sport. The shouts of the multitude filled the air, and left but little room for the many really very sweet and varied sounds made by scores and perhaps hundreds of Shan musical instruments, which were doing their best to be heard on the good occasion of the Poongyee's flight to Nig-ban. The gunpowder was more successful; it would be heard, and showed but little fear or respect for human voices or instrumental sounds.

Tounghoo Women. — The number of Tounghoo women pulling at the ropes attracted my attention; they were large, well formed and strong, well dressed, and all dressed alike. They could be distinguished by their dress. A black shirt, quite full, but short; a jacket, also black or blue, with short sleeves, ten or twenty strings of beads around the neck, large ear-ornaments of gold, silver, or green stone, large silver wristlets, a vast amount of wire around the legs, the wire being black, white, or yellow, made of bamboo, brass, or silver, large silver anklets, false sleeves, striped up and down with red, white and blue, black or yellow, — a gay head-dress, a large mouth full of kwon and betel, — all these arrayed on a large-boned, muscular, well-formed, plump, and solid, dark brown female, with a generous face for a foundation, and you have a Tounghoo woman.

Toung Yo People. — The people called Toung Yo, looked more like the Karens of Burmah, especially the women. I saw many of these women; they are easily distin-

guished in the crowd by their bright flowing and gay-colored dresses. Along the sloping hill-side above the Poongyee Byau plains, were hundreds of stalls, where almost everything might be seen exposed for sale; European silk and cotton goods in large quantities were brought in from Mandelay.

In December this town was burned, and the country around much damaged by a quarrel between two men as to which should be greatest. Of course there were two parties, and while burning, destruction, and death were going on, a force from Mandelay seized the leaders and carried them to the royal presence; the more wicked of the two, if living, is still in prison. The robbers are at work in this region, and directly on our way in front of us. My men all seem afraid; reports, I presume, are worse than the facts. We have a good place in a kyoung, and the Poongyee seems very kind; high mountains are seen in front, we are near the "Nat T'ike."

Fruit of a Tract received Thirty Years ago. 16. — A quiet Sabbath, the people nearly all away to the Poongyee; this will last three or four days. The Danoos are numerous in this region. Saw an old man who got a book from a missionary in Ava, thirty years ago. It was the Catechism. Though this tract was burned in his house soon after he got it, he remembered most of its great truths, and has not bowed before an idol or pagoda since. I had a long walk with him; his faith, if faith it might be called, needed life; he had no faith in idols or in Gaudama's religion; he does, I have no doubt, believe that there is one only living and true God, etc. About Christ, all was dim, if not dark. Thirty years ago he heard or read a little about Christ. The tract was soon burned; not a printed page or a living teacher had greeted his eyes since. The great truth that there is a God, the Father and Maker of all, whose creatures all men are, and whom they ought to serve, still clings to his memory. This, supported as it is by nature, is to him the rock and rallying point of all the forces of reason. He could say, "I know there is a God." "There must be a God." O that he might know Christ also. A number of the old men came to see me; it was to me a pleasant Sabbath.

Precipitous Path. 17. — Left early; after an hour's march, came to the Nat-take. We were four hours in descending the distance, I should think, of about four miles. — It is in parts the steepest and altogether the most difficult and dangerous piece of road we met with; there were several places where it seemed impossible that ponies could get down alive; but the fact that ponies were passing up and down every day, and that there was no other road, emboldened us to pitch them down, for it seemed like that, from rock to rock, from crag to crag, precipice to precipice. The whole mountain seems to be of rock, and the road is in part the bed of a stream, dry in the dry season, but swollen in the rains, and grand and awful must it be then. If the waters of the great Lakes could be poured into Nat-take pass, we should have at least a score of Niagaras, compressed into a space of four miles. Parts of the road were only gently sloping; but even here, owing to the exceeding ugliness of the stones and rocks, it was worrying to the last degree to our animals; then a ledge, almost perpendicular, down whose ragged side from 50 to 200 feet to the stratum below, we had to let ourselves, clinging to crags of rocks, or limbs of trees, or small brushwood, at every step. The poor ponies; — never have I seen animals so entirely exhausted of all nervous power. Every muscle of their bodies was in a violent tremor. They could not eat or drink, indeed they could hardly stand. The descent of the pass is from 4,000 to 5,000 feet. At the foot of the pass is a guard station.

In Burma Again. — We are now in Burma. The country, people, everything, in short, assumes a different aspect. The country is level, rich and better cultivated; the climate is at least ten degrees warmer; the people, less timid and suspicious, and

free to ask and answer all questions, and furnish you with anything the country affords.

In sight of the guard station was a waterfall from the top of a mountain, not large but very beautiful. On leaving the station we crossed Gua-goo Choung, fifty feet broad and two deep, flowing north; soon after, came to the Pauloung, five times as large, flowing northwest, and emptying into Myet-Guai; the Poug loang or Sitang, we did not meet; that issues farther south. We passed a nice village called Ding, spent the night at Raking-gyee, in the Shugya's house. The village is large, and the country about level, rich, well watered and well cultivated. Rice, cotton, tobacco, tomatoes, peas, beans, etc. The Shugya's house was large, and well built of wood; he sent men to the entrance of the town to say that robbers were about, and that we would be safer and more comfortable in his house. His good wife had mats spread in a large room, and gave water and lights, etc. We had many to hear us till late in the evening.

Feb. 18. — Country level, rich, and beautiful. Paddy fields, palm-trees, cocoa-nuts: crossed many small streams and came through pleasant villages. At the large village of Yay Woon, it was market day, and many people and carts with a large display of edibles and merchandise. Toung-gyee Choung passes through this town. Slept at Kyoaksai, a large and flourishing town with a Burmese governor of rank, and about thirty miles from Mandalay. A fire broke out in the night, but was soon extinguished. Much of the town was burned a few weeks before. The whole country is naturally rich and looks prosperous, is well watered and well cultivated. Besides rice fields, it abounds in gardens of plantains and tomatoes, peas, sugar-cane, butternut and cocoa-nut trees, etc. We crossed the Zangyee creek as we entered Kyoaksai, seventy feet broad, six or eight deep. The Pauloung is a much larger stream than the Zangyee, and comes from a point much farther south. Yule's map is at fault about the Sitang, Pauloung, and Zangyee. The country is well stocked with cattle, buffaloes, ponies, etc. All are in fine condition. Cows are sold from six to twelve rupees, bullocks from fifteen to forty a head, ponies from twenty to two hundred; deer and rabbits are plentiful and wild fowls also.

Approach to Mandalay. 19. — The country continues fine and beautiful, the road lined with carts and people travelling. Many Shans still coming to "poo" the Buyah. We stop for rice at Tawke Zoo. The road is well stocked with *zayats* and eating stalls, and the comforts and luxuries of the land can be had; fish, pork, vegetables and fruit, cooked or uncooked, with bread, cake, sweetmeats, parched peas, peanuts, etc. Here is an old Chinaman; he is sharp and intelligent, has been long in Burmah, has been to Penang and Singapore, to Bahmo, Momein, and Talee; he is now making sugar, and is doing well at it. Here are large fields of sugar-cane looking well. Five miles brought us to Myet Guai, over which we were ferried, ponies and all. It was then fifteen miles to Mandalay, and it was near five o'clock. Leaving my people to come on the following day, I set out for a fast ride, expecting to find letters from home awaiting me in Mandalay. Moung Pyu followed me on the best pony. We passed through large and pleasant groves of fruit trees, mango, custard apple, guava, cocoa-nut, palm, etc.; the mangoes were loaded with large rich blossoms, filling the air with their delightful fragrance. The guava and custard apple trees still had ripe fruit. These fine gardens are on the banks of the Myet Guai, a beautiful river, and here 2,000 or 3,000 feet wide. It here so bends around as almost to form an island, and in going to Mandalay from this ferry you see the river and have it on both sides of you long after leaving the crossing. We passed by old Amarapoora, the whole length of the city wall on the east, and arrived at Mandalay a little after dark. The rest of our party came in next day about noon.

LETTERS FROM THE MISSIONS.

Mission to Burmans.

LETTER FROM MR. DOUGLASS.

Biography of a Burman Preacher. Bassein, Feb. 16, 1869.—Within a brief period of each other Sayah Ko Bike and Oo Huin have finished their work on earth, and we doubt not have entered into that rest that remaineth for the people of God. These two Burman men have for years been pillars in the little churches here in Bassein.

Sayah Ko Bike was born in Padoung, on the Irrawadi, but removed to Sandoway soon after Arracan came under English rule. The first knowledge that he received of the true God and Jesus Christ was from Mrs. Abbott, at Sandoway, in 1843. Through her instructions and reading the Scriptures, he was ready to see the truth and rejoice in hope. He wished at once to be baptized and to connect himself with the disciples; but by Mr. Abbott's advice he went to Akyab, where he might by a Burman missionary have the way of life more fully explained to him. Soon after he arrived in Akyab, he was baptized by br. Stilson, and spent some months with him, studying the Bible. On returning to Sandoway he boldly declared his hope in Christ, and began to preach to his neighbors. In following the example that he had from the missionaries, he set up the family altar, but his wife, a woman of violent temper and proud spirit, bitterly opposed him, and in connection with other modes of abuse, she several times, when at family worship, as he knelt down to pray threw the cat on his back and pulled it by the tail. The fury of passion which she and her relatives at first exhibited soon subsided; but in religious things he continued to receive from her derision and scorn. This treatment he endured for fifteen years, with patience scarcely less than Job possessed, heeding the exhortation of Paul, "Let us not be weary in well doing; for in due season we shall reap, if we faint not."

Fourteen years ago, a few months after

I came to Bassein, the family removed from Sandoway to this place; and ten years ago, during a season of special interest in the church here, after a severe struggle, Sayah Ko Bike's wife was found "sitting at the feet of Jesus, clothed and in her right mind." She occupied nearly an hour in relating her experience, and telling how she many times poured out a torrent of abuse on her husband, and magnified the imperfections of the members of the church, that she might drive the subject of religion from her mind, and hush her conscience under a sense of sin. With some others I baptized her in January, 1860. Since that time the description that Luke gives us of a certain aged couple might in truth be applied to Sayah Ko Bike and his wife. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Sayah Ko Bike died on Friday last, Feb. 12, and we all feel to say, "he was a good man, full of faith," and preëminently a man of prayer.

Another Sheaf Garnered. Oo Huin, the other man, has long been among the Burmans a man of influence, and since he became a Christian, a bold witness for Christ. I first met him in March, 1858, in a village thirty miles north of Bassein. He had a short time previous received and read a tract translated into Burmese by Dr. Stevens, entitled, "How do we know there is a God?" The truth that there is a living, eternal God, the Creator and Judge of men, had much disturbed his mind, and shaken his faith in his ancestral dogmas; but he was very self-righteous, and felt that by the many religious offerings he had made and good deeds he had performed, he had acquired a large stock of merit. After a long conversation on the subject, I gave him a copy of the New Testament; and, when I met him five months afterward, I at first scarcely recognized him, he was so changed. He said that he commenced at once to read and study the book, and with a desire to

know the truth; that he read the gospel of Matthew with interest and pleasure, especially the Sermon on the Mount, but found nothing to shake his confidence in his stock of merit, until he came to the declaration, "a corrupt tree bringeth forth evil fruit. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." While studying on this he was led to see that his heart was all evil, and that from it could come no good thing; but as he continued to read, he was led to see that Jesus was "God manifest in the flesh," was convinced of His love and power to save, and was soon led to feel and to say, "He loved me and gave Himself for me. He bore my sins in His own body on the tree." From that time what appeared to be his prevalent feeling is expressed by Toplady in the words, —

"Should my tears forever flow,
Should my zeal no languor know,
All for sin could not atone,
Thou must save and Thou alone;
In my hand no price I bring;
Simply to thy cross I cling."

I baptized him in August, 1858, and from that time he spent the greater portion of his time reading the Bible, and making known from house to house its precious truths. He was ill only about ten days; but five days before his death, he sent two men down to Bassein with money and a request that I would have a coffin made for him such as were used in Christian countries, and send it up without delay, as he would need it soon. I had one made of strong plank in the carpenter's shop connected with our school, and lined with white muslin. I then had the care of both the Burman and Sgau Karen schools, and could not go up to see him; but two of the Burman preachers went up with the coffin. The old man looked at it, and said that it was just such an one as he wished, and that he wished no such gaudy show as the heathen desired. That evening all the members of the little church where he resides met at his house and had prayer meeting, in which he took part. The next day he said but little; but near sunset he sent out for all his neighbors and friends to

come and see a Christian die. They assembled, and he prayed and talked a long time, telling them of Christ, and that he would soon be with Him, exhorted all to believe and trust in Jesus and bade them farewell, and in one hour after his spirit passed away.

His death made a deep impression on the heathen, and recently when I visited the place, I baptized two converts in the village. We shall miss the influence, exhortations, and prayers of these men, but they are gathered home "as shocks of corn fully ripe."

Mission to Assam.

LETTER FROM MR. STODDARD.

Joyful Surprise. Rungjuli, 35 miles S. E. of Gowalpara, on the great road to Gowahati, Jan. 25, 1869. — This Garo village is said to be one of the largest in the plains. We have had a school here about one year. The teacher was baptized last year at Rajasimala; but this is the first visit of a missionary. We have had preaching twice a day in a private house, and from house to house since my arrival three days ago. I have been lodged in one of the many houses of a very well-to-do Garo. He and his wife have paid good attention to the word, and to-day have been received for baptism, with the teacher's wife — all persons of intelligence and influence in this village. We have been out to look for a "Jordan," but at this season it is difficult to find one near by. It is decided that they meet us at the Christian village next Lord's day, and be baptized with others.

A very glad surprise. While at worship, about ten this morning, Omed with fifteen or twenty followers was announced. They entered our small room, which was soon filled to overflowing. They sung a few Christian songs such as I had taught them a year before, and our congregation increased till hundreds thronged the place. Old Pisgah was one of the tunes sung. The effect upon my mind was overpowering, as it rolled sweetly from the voice of some ten little girls that

formed part of Omed's company. We improved the opportunity in preaching, praying, singing. The exhibition was a most pleasing and profitable one, and such as was never before witnessed in this village.

Rajasimala is about eight miles from here, and my happy friends have all started for home, and I am to follow soon on my pony. This place is about sixteen miles from Damra. About midway is the beautiful village of Amjunga, where I spent a night on my way hither. Met the disciples there, encouraged their hearts, and was rejoiced to find all steadfast in the faith.

Rajasimala, Feb. 1. It is a week today since my arrival here. Omed seems to have been faithful in keeping everything in order and harmony in this new community. The village has not increased in size much during the year, there being as many here now as can find rice lands to cultivate. The valley is narrow. And it is as well perhaps for the people generally to remain in the villages where the truth finds them. True it is difficult at first in many instances. I am informed that there are scores here and there in the hills who would at once become Christians, but for the fear of being alone to stand the inevitable opposition.

A Persecuted but Steadfast Disciple. An interesting young man from the hills was baptized last year. He then purposed to come down at once with his family and join the Christian village. But the difficulty of finding lands to cultivate has kept him in the hills. When he heard I was on the way hither, he came down with his wife, and their three little ones lashed to their backs. As I had not arrived he left his wife and children here, and proceeded on the plains some eight miles further where he met me. He seemed truly delighted to see me, and offered many audible thanks to God for so great a privilege.

At the first meeting, Bago, for this is his name, made an eloquent speech in view of his lonely, persecuted position, his unshaken confidence in God, his great de-

sire for a Christian brother to join him, and teach him and his people to read, and how to worship the living God.

I resolved to visit in person his mountain home and see what could be done for him. I set out early in the morning, accompanied by ten or fifteen. I found the walk a long and tedious one, over steeps that could not be scaled by my pony, and he had to be left behind.

At length we reached Bago's humble dwelling. In an open court or yard near by stood a neat little house, about ten feet by fifteen, built after the exact pattern of the chapel at Rajasimala. "What house is this?" I inquired. "Our chapel," said Bago. "When I found Christ, I destroyed the images such as stand at my neighbor's door there; I did no more sacrifice to demons; I at once built this house to Christ. I worship here daily and all day Sundays. I cannot read, I am very ignorant. I can only pray and talk with Christ; at first all alone, then two young friends joined me, who are now Christians, and having married in Rajasimala, have gone there to live. But now my wife is happy and worships with me."

A Helper Needed. I will not attempt a description of my feelings as I entered that chapel and spent an hour with others, amidst tears and thanksgivings, in songs and prayer to the God of grace. It was a precious hour, and Bago's delight partook of the earnest simplicity of a child. We hastened away with reluctance, as we must descend to the plains before night. Who will give the money to support a colporteur and teacher in Bago's village? I have sent up a pious young man to start a school; but in this new work among such a people, our help should go forth two and two. The boys' school here is supported by government grant and numbers forty. The girls' school is at present cared for by a Christian lady in Calcutta; about twenty girls in school.

More Garos Baptized. Since my coming we have had meetings twice a day. The Christians seem quite free to take part in prayer and conference. Parts of several evenings were spent in examining

candidates for baptism. A revival commenced among the children, and there seemed to be few left in the entire village who had not decided for Christ.

Yesterday twenty-six were baptized, including six or eight from other places. At the communion ninety-three were present, the largest number that ever celebrated the Lord's Supper in Assam. It was a scene beautiful and impressive in the extreme. Many hearts were melted and God glorified in the congregation of the saints.

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

Gowalpara, Feb. 4. — Our hearts are greatly enlarged and encouraged as we look at the steady progress of the work before us. At Balijana, some eight miles from here, the Lord has raised up a Christian community of twelve within a few months. At Damra, some twenty-five miles south-east of the latter place, there is a church of twenty-two. This includes those who live in villages round about, but meet at Damra for worship and religious instruction.

Eight miles due east from here is Amjunga, where we find nineteen Christians. This is a large and wicked village, and the disciples meet with much oppression of various kinds. They need a man strong in the faith and Scriptures to teach and preach.

Eight miles still east and we find Rungjuli, noticed before in this letter. Here are seven Christians, five heads of families, all but one recently baptized.

We turn now due south, eight miles to the Christian village, Rajasimala. Here are eighty Christians, three having died; the present number is seventy-seven; in all 137; and it is not yet two years since br. Bronson's first visit to this people, when there were only three baptized Garos.

"What hath God wrought?" Yea, what is He not continually doing to rebuke our weak faith? And yet there is much land to be possessed, and the laborers are few and weak.

INDIA. — MADRAS PRESIDENCY.

Mission to the Teloogeois.

LETTER FROM MR. CLOUGH.

"The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears."

More Baptisms. Ongole. March 9th, 1869. — Day before yesterday, the 7th, thirty-two new converts were present, and in the evening I baptized twenty-five of the number. A happy, interesting group. Ninety-six members of the church were present, which was the largest attendance we ever had, and considering the great distance many of them live, — some as far as eighty miles from Ongole, — we think that a very good representation.

From the native Christians and preachers, I hear the best of reports. Persecutions there are, and a few have proved themselves unworthy of the name of Christians, and have been excluded. Yet the leaven of the gospel is working in the hearts of men, and they are abandoning their idols, and the religion and superstitions of their fathers, and are turning unto Jesus for salvation more numerous than ever before.

The Lord has much gold, — many of His elect, — in this field, and we must hunt them up, and dig them out, and by His aid polish them for the Master's house on high.

Blessed Contrast. Three years ago there were only three or four Christians in the field now occupied by the Ongole Mission. Now from forty villages, scattered over a tract of country as beautiful as the sun ever shone upon, eighty miles square, and populated by a million of people, prayer ascends daily from the 187 members of the Ongole Baptist Teloogeo church (and from many inquirers and converts not yet members also) to the True God.

"Each cry to heaven going,
Abundant answers brings,
And heavenly gales are blowing
With peace upon their wings."

What the Mission Needs. We need three new families for the Telooogo Mission this year, — one for Alloor, one for Cumbum, and the third to establish a Theological school. This I think a very modest request, everything considered. Pastors, evangelists, and colporteurs are wanted very much. If we had the men who were qualified for pastors, I should organize five or six churches at once. But I cannot, I dare not move in this direction yet. I am loaded down and should be discouraged, did I not know and feel that God reigns, and that Jesus moves the world. In my extremity I look to the American Baptists, (to whom else can I look?) and ask, Will you not send the men required, supplied with money, to the front, — to the Telooogos? The contest here is a desperate one, a hand-to-hand encounter with superstition, prejudice, ignorance, pride, caste, drunkenness, lust, cunning, deceit and every imaginable machination of the devil.

Think for one moment of one man being alone, year after year, eighty miles, or four days' journey by ordinary Indian conveyance, from a fellow-laborer, contending with a million of fellow-mortals, with all the above-mentioned vices, and imbued with a system of religion captivating to their passions, which they cling to with superhuman tenacity and which is made venerable by the traditions of a hundred generations!

Hindu Objections to the Gospel. "What," says the Hindu (these questions have been flung at me many times), "will you young English upstarts teach us religion? Who are the English? Were the Hindus not a great people, skilled in all the sciences, with a grand system of religion for ages, while your ancestors were wild men, clothed with skins, and running in the jungle? Did you not get all that you know from India? If the Bible is true, would not God have given it long ago to us? Would it not have been given to the Hindus when you were jungle men, written in the sacred Sanskrit? Is not all that it contains, and much more, written in the Paranas and Vedas? Shall we throw away these sacred books, written a thousand

years before this Jesus Christ was born? Shall we break our caste, and all become like dogs, all become Pariahs (outcasts) and scavengers? The Bible may be good for the English, but we do not need it." These and a thousand other similar questions are to be met, and they must be answered.

Of course the missionary is not afraid of such, but what could the poor, uneducated pastor, or evangelist, or colporteur, who three years ago had never heard of Jesus, do, when fifty or eighty miles away? Avoid discussion? But they won't let him; and if the poor Christian fails, he has to suffer the chagrin of being laughed at, and held up to the derision of the whole village. Aye, stones and sticks may also be brought forward. It has only been two or three weeks since three of my assistants were stoned, and saved themselves only by running to the police station.

What could a few ploughboys or men who could just read and write a little, who have only a limited knowledge of the Bible, who never read a newspaper or anything of the kind, what could they do in America, preaching to a nation of Universalists, Unitarians, and Atheists? But such ploughmen as I have mentioned would be almost as good as our best native preachers.

The Lord has as yet sent us only the poor, the ignorant of the ignorant, and the despised. But we are satisfied, for that is God's plan. See 1 Cor. 1st chapter, Luke 14: 16-25. I write to wise men, to men of God. I need not weaken my cause by writing more. I close as I began, crying, help, help. Come over and help us or our very prospefity will be our ruin.

Eastern China Mission.

LETTER FROM MR. KNOWLTON.

Mountain Tribes in China. Ningpo, Feb. 16, 1869. From Kinghwa, I made a tour of a week among the mountains southwest of Kinghwa. We visited one city and several villages, selling tracts and preaching to the people. One object in view was to visit a mountain tribe said to be living among these mountains, whose language, habits, and customs are very different from those of the Chinese of the plains.

We found some hamlets of this tribe, which is called Sha-kah by the natives of the region. They are very poor and illiterate, greatly despised, have a dialect of their own, and have customs different from the Chinese of the plain. The women do all the drudgery, both in the house and in the field, and have a peculiar dress and cap. The men often carry sedans. Some have supposed them to be one of the aboriginal tribes of China called Mian-tze. Dr. Macgowan holds this view, but they themselves say that they originally emigrated from the Canton province, and do not call themselves Mian-tze nor Sha-kah, but simply Canton people. I had hoped that if this tribe belonged to the aboriginal race, there might be, as among the Karen and Shan tribes, a greater readiness among them to receive the gospel than among the Chinese; but I found nothing hopeful in that direction. They conform to the religious customs of the people about them, and they are probably Chinese.

The Kingwha Mission. The members for the most part came together the two Sabbaths that I spent at Den-zah, and appear to be holding on to the gospel though they are weak and timid.

Toleration of Christianity a Myth. I notice that Mr. Burlingame's Chinese embassy mission has excited much interest at home. I fear that Mr. B.'s glowing account of the free toleration of Christianity and the missionary in China will mislead many. The Imperial Government at Peking, under the overawing influence of the foreign powers, which it has been compelled by superior force of arms in battle to respect, may be and is disposed to tolerate Christianity throughout the empire; but the provincial viceroys, governors, lieutenant governors and other officials, and the gentry, composed of the literati and men of wealth,—these classes are fighting us, and will continue to fight us every step for a long time to come. There has been more open and more severe opposition during a year past, than during nearly the whole of the previous period of missions in China. At Taieman, in Formosa, the chapels were destroyed, native

Christians beaten, and some of them put to death, and the missionaries were obliged to flee. The only way that any redress could be obtained was by force of arms. At Amoy a chapel was torn down and the disciples beaten. At Yang-chow, near Nan-king, Mr. Taylor and several of his helpers of the China Inland Mission, were mobbed and came near losing their lives, and did lose their books and goods. At Chefoo there has been opposition, native Christians beaten and made prisoners. In the vicinity of Tien-tsin there has also been persecution. At Amoy and Yang-chow, the matter was settled by force of arms. Diplomacy could effect no adjustment that was at all favorable to toleration. At Chefoo no force was used and no redress was obtained. I have not heard how the case at Tien-tsin was settled.

The Embassy is charged with the special mission of seeking to prevent the use of force in settling difficulties, and in securing acquiescence in demands made upon the Chinese Government. But no treaty can be made with China, and none can be carried out, except by the use of force. It is idle to say that everything should be adjusted by diplomacy, as Mr. Burlingame does. Diplomacy, without the use or at least show of force, would only result in the end in driving every foreigner from China's shores; a consummation that is most intensely desired by the influential classes in China, and which, if reached, would give them unbounded joy.

Influence of Foreigners. Nor are they to be blamed for this. The contact of foreigners with China has so far, on the whole, been rather a curse than a blessing. The benefits resulting from the labors of missionaries and school teachers, and trade in useful commodities, has been more than balanced by the impoverishing and corrupting influence of the opium-traffic and the demoralizing influence of dissolute foreigners. The use of opium is constantly increasing, and what the end will be cannot now be known. It is devoutly to be hoped that a stop may in some way be put to the nefarious traffic before long. And we hope and expect

that the benign influence of the gospel will ere long be widely felt in the nation, not only counteracting the present demoralizing influences, but imparting also a great amount of additional positive good.

Mission Work. Since my return from Kinghwa, I have visited and administered the communion at Jih-z-kong and Chusan, and have also visited Teo-ming-gyao and Miao-sau. One of my students has been preaching every Sabbath at these two last places, and there are several hopeful inquirers there. At Si-wa I rented a house for a chapel. Opposition has broken out there, the enemies being determined, if possible, to prevent our retaining the house we have leased.

The opposition that is being awakened all over China, where missions are established, proves the cheering fact that the labors of missionaries and native preachers are beginning to tell. The work is being pressed too strongly to allow the people to sleep on their sleep of death; they are being aroused, and with this awakening there comes, as a matter of course, opposition. Still it should not be supposed that all the opposition arises from propagating Christianity. Much of the feeling of enmity arises from their aversion to foreigners, as such.

Week of Prayer in Ningpo. As this is the Chinese New Year, the native churches under my care have had a week of prayer for the confession of sins, and seeking a blessing upon our work this year. I have recently spent about three days, visiting the members connected with the Ningpo church, taking br. Goddard with me, and thus introducing him to his parish. Today, Feb. 18th, we go into the country to visit all the members connected with the Jih-z-kong church.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

Certainty of Success. Bangkok, Feb. 12, 1869. — I have just read your letter of

instructions to br. Partridge. Broken parts of your train of thought have passed my own mind, and while they might not by my lips be so well expressed, still my heart throbs a full-toned *Amen* to every sentiment. The plans of men may fail, the plans of God, never. It does one good to read instructions which have some faith in them. I have not much confidence in myself, but I believe God; and whatever becomes of me and my associates, I have no fear for the safety of God or His cause. His way is perfect and His work shall be complete. If our young friends who have come to gladden our hearts and stay up our hands are afraid of the issue, or are looking forward to discouragements or a lessening joy in their work, they must go out of our line of experience to find them. If ever allowed to stand on heaven's high dome and look down upon a world reclaimed from sin, and join in the jubilant hosanna to the victorious chieftain, I cannot then be more sure of the success of our enterprise than to-day on these plains of paganism, while surrounded by the darkness of idolatry. The fulfillment of God's purpose is not hinged on a proviso. If God starts for a place, He will doubtless reach it, though it be far on in the road of eternity. If He begins a work, we need not fear but that He will complete it. If He says a thing, we may not doubt it.

But pardon me. I seem to have imagined myself giving instructions to some candidate for missionary service, while I intended only to express my gratitude for yours to Mr. Partridge, and which may be appropriated by us all. Our young friends are all already comfortably settled in the Lisle house, and while still at our table, they will be at their own in a day or two. They each repeat a verse of Scripture in Chinese at daily worship, the same verse for a week, and can ask, "What is this?" and "How do you do?" in Chinese.

Memorials of the Departed. I mourn with you the loss of Deacon Boynton. I knew him enough to admire his nobility of character, his gentlemanly bearing, his

Christian courtesy and kindness. I have never heard of any want in him of accuracy, or promptitude, or fidelity to the interests of the Union to which he sustained responsible relations, but have often heard allusions to his uniform urbanity and self-sacrificing devotion to the cause he served so long and so successfully. I read on the same page a record of the death of Dea. Edwards, of Fayetteville, N. Y., an old friend and helper in my student days, and a practical friend to the cause of education and missions, and an active helper to the needy around him. Death is also thinning the ranks of the older missionaries, and some of our old members in the churches among the heathen are passing away. It is a comfort to know that God survives the casualties of time, and that His cause will outlive all its obstacles and enemies, and that the gospel will prove itself the best and only remedy for all the ailments of the world.

No Failure to be Feared. People are apt to think that they have found a screw loose in God's machinery for the conversion of men and the salvation of the world; but the loosened screw will more likely be found in the heart of the critic, and God's engine will be found in good working order, the track all right, and the conductor will bring the train through on time and all safe. The fears for results show a want of faith and mistaken impressions of the capacity and resources of our great Superintendent and Proprietor. He has too much invested to neglect the enterprise. He has too much sagacity to be outgeneralled, and He has too large and too efficient an army to be conquered. All the sympathy of a foreboding kind which we expend for God or His cause may better be kept for ourselves. God is safe, and His cause is in good hands, and the results are sure. If the time we spend in fearful apprehension for the prosperity of Christ's kingdom, and mournful lamentations over some apparent failures of men and measures of men, were spent in faithful service, it might be happier for us and more pleasing to the Master.

Last Sabbath the right hand of fellowship was given by the church to a young Chinese baptized by Mr. Partridge. Another who had been sprinkled, offered himself for baptism, but was recommended to wait awhile, as he was not settled on the communion question. He said he was sure that Jesus was baptized, and that he was truly a Baptist; but if he went back to his old teacher from whom he first heard the gospel, and he should invite him to the Supper, he should be afraid to say, No. That teacher was a good man, and it would be wicked to oppose his teachings. One of our Chinese members present inquired if he would not oppose his teachings by being baptized? He brought up various references to good examples at Singapore and China, and he had heard that in England many baptized and sprinkled disciples communed together at the Lord's table. Failing to bring references of a similar kind from the Bible history of the first disciples, our little church failed to be convinced by the habits and practices of disciples in these days, whether in the east or the west.

Church Movements. The church then appointed four committees to look after delinquent members, and all were exhorted to purity of practice as well as doctrine. After assembling for the Supper, the members made brief mention of their state of mind since the last Supper season, after the manner of an old-fashioned covenant meeting. Then they received the bread and wine in memory of their crucified Lord. The season was solemn, and the service of the day seemed profitable.

The church at Bangkok has subscribed for the year 50 ticals, the church at Banplasoi 16, the church at Lengkiachu, 14½, making in all about \$50, and some of the members have not subscribed. All are expected to put their name to the paper, though some may be subjects of charity. In one instance a poor old man put down his subscription, and a young man stepped forward and paid it.

stations. Last night, while returning from the house of Mr. Partridge, where we had enjoyed a pleasant evening, Mrs. Dean said to me, "You have given to Dr. Stow a daughter, and he has given to you a son," I might add, a son and a daughter. And it affords us great pleasure to see these children comfortably at housekeeping, and preparing for their work among the Chinese, who hail their arrival among them with gladness and strengthened hopes. Mr. Partridge was last Sabbath at Lengkiachu, where one Chinese was received into the fellowship of the church, baptized here by him on the first Sabbath after his arrival at Bangkok, and he with Mrs. Partridge and Miss Dean expect to leave about the first of next month for a stay at Banplasoi of a month or two. That place offers a health station during the hot months of April and May, while the church there is in need of some one to be with them to instruct and encourage; and at the same time it furnishes a good opportunity for learning the language. Fannie will act as interpreter, while the Chinese pastor there will help them in study and speak as much as they please at the chapel, or at the houses of the Chinese.

The present arrangement allows two weeks to intervene between the communion seasons of each of the three churches, which enables us to attend each in turn. Some candidates for baptism, some cases of discipline, or some members in difficulty generally demand attention at each visit among them. Secret societies are common among the Chinese, as well as Americans and Europeans, and we found at Lengkiachu two of our members entangled in their snares; but we hope to be able to reclaim them. A committee was appointed to labor with them and explain to them that a resistance to the powers that be is a rebellion against the Power that appointed them.

LETTER FROM MR. PARTRIDGE.

Visit to Banplasoi. Bangkok, Feb. 10, 1869. — On a trip to Banplasoi, we started at one, P. M., Jan. 27, and went
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down the river a few miles with a favorable tide. We then entered a canal, and continued our journey in the canals till within a few miles from the end. Just after leaving the river, we stopped for supper in a sala or resting-place near a Buddhist temple. These salas correspond to the *zayats* in Burmah. Mrs. Dean superintended affairs, and soon a very inviting table was spread. While we take our supper, I will tell you how we travelled. Dr. and Mrs. Dean had the boat belonging to the compound, and my wife and I had a smaller one of the same kind. These boats are from 22 to 30 feet in length, and 4 or 5 feet wide. There is a small cabin, occupying the width of the boat, in which we are sheltered from the sun by day and where we sleep at night. The accommodations are not very extensive, but I have been satisfied many times with less room under a shelter tent, and my wife very readily adapts herself to circumstances. These boats are absolutely necessary to the prosecution of missionary work here.

After a hearty supper, or dinner as it is called in this country, and a draught of pure water from the drinking cocoanut, we continued our journey. By this time the full moon had risen, and the cool evening was most delightful. The days are very hot, unusually so this year, for this season; but the nights are refreshingly cool. We reached Bangpla river at about one o'clock, A. M., of Friday, the 29th. A pull of one hour and a half down the river took us to the Gulf, and to within six or seven miles from Banplasoi, where we arrived at 7.30 A. M.

I was very much gratified to find such a convenient chapel. I am sure the Executive Committee has seldom appropriated money more judiciously than in building that chapel. The audience room occupies a little more than one half of the whole, and the remainder is divided so as to furnish a room for the native teacher and another for the visiting missionary, leaving between them a broad entrance which serves admirably for a dining room. Of course we gave up to the senior members of our party the missionary's room; and had a mat hung across one end

of the chapel to form a room for ourselves. Two benches, with boards laid across, furnished a satisfactory place for our mattresses.

The Pastor and his Flock. But I must speak particularly of the Sabbath. The church members began to come in as early as nine o'clock to talk with the Lan Sinsa (venerable teacher). I was very much interested to notice the relations which exist between the pastor and his people, and was pleased also with the kind greetings which the newly arrived teacher and teacheress received.

Dr. Dean seems like a father to these Christians, and often I had most vividly recalled to my mind incidents in the history of Paul.

Admissions to the Church. The services began at half past 10, and were conducted in a manner similar to those at home, except that Dr. Dean sat and expounded the Scripture lesson instead of preaching a formal sermon. About thirty persons were present, and their quiet attention would have done credit to any body of Christians in our own land. After the regular service, three candidates presented themselves for admission to the church. The cases of these men had been before the church for several months, for Dr. Dean's policy does not admit of haste in such matters. The examination was eminently satisfactory, and I was very much interested to see that the work of the Holy Spirit is the same in the heart of the ignorant Chinese as in the heart of the educated American. They expressed a full sense of the sinfulness of their own nature, a firm reliance upon Christ, and a dependence upon daily prayer for the continuance of a Christian life. I was surprised and gratified with the experience of these men; and felt that they must have been taught by the Holy Spirit.

Baptism of Converts. After the examination I was most happy to comply with Dr. Dean's request that I should baptize these recruits, drawn from the ranks of

the enemy. As the tide was running out and the water was low near the chapel, we took a large fishing boat and pushed out some distance till we found "much water." After singing a hymn, the candidates followed the example of Christ, and were buried in baptism. Dr. Dean then offered a prayer and we all returned to the chapel, where he gave to the new members the right hand of fellowship, and then for the first time I was permitted to assist in administering the Lord's Supper.

I consider myself especially favored in being permitted thus early to assist in gathering the harvest, where others have toiled in sowing for so many years. But O, how I wished I could speak just a few words and tell the little company of the love of Jesus! I shall never forget my first Sabbath in Banplasoi. Miss Dean and my wife and I will go over again in April to spend a month or more for the benefit of the church, and for our own benefit, as we can study the language to better advantage there than here. There are now thirty-four members connected with the church at Banplasoi. I think there were twenty-four present, several being employed at a distance and unable to come.

At 5.30 A. M., on Monday, Feb. 1st, we started on our return home, where we arrived in safety on Tuesday evening. After a pleasant trip of only thirty-nine hours. The distance by a direct course is not more than fifty miles; but the windings of the canals double the distance. Dr. Dean expressed himself as especially gratified with the visit, as he had never before found such unanimity among the brethren, nor such evident tokens of the presence of the Holy Spirit. It is very pleasant to remain quietly here in Bangkok; but I am sure I shall especially enjoy visiting the outstations, as soon as I can speak even a few words to the people.

Visit to Lengkiachu. Feb. 25. — I desire to give you some of my first impressions, fearing they will be less vivid by and by. Besides, my time will be more limited when I am able to work.

In time of war it is absolutely necessary that the chiefs at the head-quarters be frequently advised as to the state of affairs at the outposts, in order that they may act wisely in all their movements ; and I think I can understand why we, who are here in this distant outpost, should report as often as possible to you who direct our movements.

In this letter I wish to give you some account of my first visit to Lengkiachu. Dr. Dean and I left home at seven o'clock, A. M., Feb. 13. We went up the Meinam, about two miles, and then entered a canal. Our general course was then southwest. We continued in the canals till we reached the Tachin river, a mile or two above Lengkiachu, which is situated on the right bank of the river, a few miles above its mouth.

Let me copy now from my journal. Reaching Lengkiachu at 2.10 P. M., we landed at a bamboo wharf, and came to the chapel by a narrow lane between the houses. The chapel is of bamboo, but has a board floor. It is about thirty feet square, and contains two rooms besides the audience room, which occupies one half of the whole. We found here Chek Bae, the teacher, and A Qua, whom I baptized at Bangkok. Soon the deacon, Chek Hia, came in. He is a man of good report, not only among the disciples, but also among Europeans by whom he has been employed.

The Church and Senior Missionary.

Church members were coming in from time to time to talk about the affairs of the church. Chek Pua is not a profound scholar, but this little band of Christians feels the need of some one to lead them in their Sabbath services, and other Christian exercises. So this P. M., they suggested employing Chek Pua, and permitting him to go over to Banplasoi occasionally to learn more perfectly of this way, from the teacher there, who excels both as a scholar and teacher. It was very interesting to see these people arranging plans for their own good, and including in those plans one for the education of their teacher. They are in advance of churches that I have known in

the United States, in their desire for an educated ministry.

Just before sunset I walked out with Dr. Dean, to get a more definite idea than I had of the town. There is but one street, which is narrow and irregular, extending three or four miles along the shore of the Tachin river. The inhabitants are mainly fishermen.

Dr. Dean is the same gentleman among these heathen people as in the highest American or European society. He had a pleasant word for the little naked children and their parents, and always left the little groups with smiles on their faces. One old man, in reply to the question what he was doing, said he had lived here sixty years and must soon die. The Dr. asked him where he would go when he died. The old man could not tell. In a few words he was told that if he obeyed the Heavenly Father and had faith in Jesus Christ, he would enjoy eternal life. The reply was, "That is good doctrine."

In these walks with Dr. Dean I think I see one secret of his success among these people. Kind, pleasant words go a great way to recommend the gospel of Christ. Over several doorways we saw the Chinese characters for "Entrance to Happiness." But alas, those darkened souls know not the entrance to true happiness. The day before yesterday (Feb. 11) was the Chinese New Year ; and according to custom, mottoes are put up over their doors. One of the mottoes which the Christians had put up in the chapel was "The temple of the true God." And another, "May the true God enlighten you."

In the evening a few of the disciples came in to talk with the venerable teacher, who, before they separated, read a portion of Scripture and we all bowed in prayer.

Sabbath Employment. Sunday, Feb. 14. — Since my arrival in Siam, the Sabbaths have been especially interesting days, and this not less so than the preceding. The members began to come in quite early, and the service began at about ten o'clock. Dr. Dean expounded a part of the third chapter of Genesis to a very

attentive audience of about twenty, ten of whom were Christians. This church numbers thirteen members. One who was necessarily absent left his contribution, that he might not be deprived of the pleasure of giving, though he could not be present to give. After the regular services, an opportunity was given for each member to speak, and all had at least a few words to say. Through Dr. Dean I was able to add my mite. We then assembled around the table of the Lord, and I was permitted to assist in the breaking of bread, after Dr. Dean had given the right hand of fellowship to A Qua whom I baptized at Bangkok. It is a blessed privilege to partake of these emblems with those who have been bound in the chains of heathenism, but who are now free through the blood of Christ.

These Christians think. This morning and again this afternoon they were discussing among themselves the parable of the rich man and Lazarus, which Dr. Dean read at worship last evening. The members are all poor, but they pay the sexton who has the care of the chapel, from contributions taken at each communion. They take also an annual contribution for general purposes. The last amounted to fourteen ticals (\$8.40), which, considering their poverty, is very creditable.

In the evening a few of the members came in. After a hymn and two brief prayers, the native teacher read a chapter from the New Testament, after which Dr. Dean expounded it, asking the members questions from time to time. I felt that that was just the work that would suit me, and I long to be able to talk to such a group about the words and love of Jesus.

After two more brief prayers, and a little general conversation, the company separated with the usual Christian salutation "pengan" (peaceful).

15. — We were up before light, and at five o'clock were on the way to Bangkok, where we arrived at 11½ A. M., making the quickest time on record.

My Sabbaths have all been busy days. I have preached three times in the Union chapel, alternating with Mr. Smith.

Mission to France.

LETTER FROM MR. CRÉTIN.

History of the Work in St. Etienne. Lyons, March 3, 1869. — The work in St. Etienne was commenced about 1848, through a colporteur, Mr. B., who was visiting Feurs, St. Etienne, and the vicinity. That was the time of our feeble beginning. In 1849, another colporteur, Laforque, carried forward the work with the Divine blessing. After many struggles, Mr. Gayer, a German evangelist, was brought to the knowledge of the truth. The doors of the evangelical chapel were closed against him, because, as it was said, it was a Pedobaptist chapel, and he gathered a few people together at his own house. Some time afterwards four persons were baptized by Dr. Devan. This was the germ of the church of St. Etienne. Mr. Gayer was elected pastor, and the church prospered under his care. A considerable number of members were received, but the complaint was soon made that some were received too hastily. Mr. Gayer left St. Etienne, to go to the United States. It was a great loss, and weakened the church.

About 1853 or 1854, Mr. Berthout was elected pastor, but died in 1855, leaving the church in a flourishing state. Mr. Tommier next took the direction of the work: but the Missionary Union being no longer able to pay him, the church was again left, Mr. Tommier having also sailed for America. The chapel and furniture were transferred to the Irvingites. The members who remained became divided. One Mr. Müller placed himself at the head of one fraction of them; the twelve or thirteen members whom he drew away after him speedily came to nothing. Br. Bertrand remained, with some fifteen others, but as they no longer had any place of worship, nor regular meetings, the members were dispersed to the Independent and National churches. A few only remained faithful, occasionally meeting together.

Teaching of Error. A professor, M. de Joannis, a pupil of the Polytechnic School, had been received into the Independent church, as an assistant to the past

tor. He was zealous and devoted and had much influence. Being on a visit at Nancy, he met a man of Alsace, the head of a great mining establishment. This man participated in the professor's views on baptism, as an ordinance for adult believers. He held that the ceremony has a regenerating efficacy, renewing those who receive it in faith, and that the laying on of the pastor's hands communicates the gifts of the Holy Ghost, which make the recipient a true Christian. Those who have died in faith are saved, but without constituting a part of Christ's bride, who will go forth to meet the bridegroom. Baptism administered by persons not having the gift of the Holy Ghost is not valid; they must be rebaptized. According to him, all that it pleases him to require is by command of the Holy Ghost. He orders his disciples to address one another as "thou;" to have their beards shorn, and to keep love feasts.

To return to St. Etienne, — in 1859 or 1860, — Mr. de Joannis drew away many of the members of the church of the Evangelicals and a few Baptists, whom he rebaptized. His meetings were well attended, and he would have been successful if he had not imposed upon his disciples his vain practices as Divine commands. Some of them discovered that their leader was not inspired, that the precepts which he added to the Word of God were mere trivialities, and that it is safest to adhere to the Bible alone. A schism arose, and a part of the flock of Mr. de Joannis returned to the doctrines of the Baptists, and continued in them. They united themselves to a few brethren who were still enrolled as constituting the Baptist church of St. Etienne. Mr. de Joannis has left St. Etienne. His flock held on a little while, but grew gradually weak. It now numbers not more than twelve persons, and their rites are less rigid. Some of them receive me cordially.

Present State of the Work. The Baptists remained alone, having no relations to any of their brethren. They were assailed by the pastors of the Free church; notwithstanding one of the latter, after having vigorously opposed them, finally

refused to baptize young children, and was silenced. Pastor Boileau, on a visit to Lyons, learned that there were still a few Baptists at St. Etienne. He was happy to find them faithful and steadfast. Former Baptists who had united themselves with different churches now promise to return. At my last meeting I had three disciples of Mr. de Joannis's, one of whom, a woman, desires to be baptized. They retain a portion of the erroneous views of their pastor. I explained to them the doctrine of Christ, and they seemed to receive it. They remained with us the whole day.

The brethren of St. Etienne have subscribed 170 francs for a place of worship, but they will need more than 200 francs to meet the expenses. We also need a colporteur for the city and vicinity. We cannot work without laborers, nor draw people without a place of worship. There is much to be done. May God help us and send us aid.

Mission to Sweden.

LETTER FROM MR. TRÜVE.

Grace Triumphant. Jan. to April, 1869. — The meetings have continued as usual, except that the number of attendants has increased, especially during the week days. The prayer meetings have been very interesting, and more than twenty have several times risen for prayers. Besides the meetings I have attended, I have visited the sick and poor, both in hospitals and private houses.

Among other wonders of the power of the grace of God, I will mention what has been done in one particular family. Two years before I went to America to study, there were three ladies in one family who were converted. Their mother did not like it at first, but has since then heard the word of God as often as she was able. She thought she was a Christian, but her daughters were not sure of her hope, and often expressed their doubt concerning her. A few months ago I visited her while she was quite well. She talked to me and explained how she felt. I told her my opinion, that she depended more upon her good works and experience dur-

ing past years, than upon Christ. Her hope seemed from that time to be in Christ, and all misunderstanding between her and her daughters was gone.

A short time after that, she was taken sick, and during the last few weeks she talked about Jesus and His free and full salvation, and prayed continually. The day before she died, she called her children to her bed and comforted those who were Christians, and exhorted the others to seek Christ while they were young. To those who were not present she sent passages of the Bible, suited to each case. She died between eighty and ninety years of age, exclaiming in her last moments, "Jesus comes."

One of her daughters died last week of consumption. She was an excellent Christian, and her last sickness was of more value to every one that saw her, than many sermons. She showed the power of the gospel and rejoiced exceedingly, exclaiming several times, "I have often feared death, but now I have grace that enables me to die." It is truly a good thing to see one converted; but to see the same one saved and brought home in peace is still better. We sit at their side and repeat with joy, "Blessed are they that die in the Lord."

Desire to hear the Gospel. The 18th of March I went to Arboga, a place twenty miles the other side of Orebro. The church there bought a large house, which was formerly used to keep the railway engines in. They purchased it very cheap, and fitted it up very nicely for a chapel. There is room in it for between five and six hundred persons. It was full the first morning I went there, and God seemed to bless the word. Sunday, the 21st, I preached there in the forenoon and afternoon, when many had to stand out of doors for want of room. In the evening, I went to a town called Koping, and preached at 8 o'clock. The day after I went farther into the country, and preached in a meeting house at two, P. M., to a full audience, although the people knew it only three hours before I came. In the evening I went back to the city and preached at 7 o'clock. Many were obliged to go away for want of place to hear.

The few Christians in the town promised to rent a hall that will hold 1500 persons, if I would go there again. I promised to do it as soon as possible. The 24th I went to Broby, and preached in their school house. The people seemed to be very much affected. The 25th I went to a place called Kongsor, where a Christian friend has built a hall for the purpose of holding meetings, in which hall I preached at 10 A. M. Then I went to Arboga, and preached there twice on Good Friday. Every one seemed to have the impression that souls must be converted. God was working among us, and we felt His presence. Saturday evening we had a prayer meeting, and our prayer was that God would especially bless His word the next day. We knew that the chapel would be too small, and a merchant in the city tried to get the large church. The most influential persons in the city sent him to the priest, requesting him to open the church; but he did not venture to do so, because he had not written to the bishop about it. The Sunday arrived and I went to the chapel, laden with a heavy burden. The house was crowded, as full as it could be, but all could not get in. All listened, as it seemed with a desire to hear and live. I went home rejoicing, because God gave help and power from on high.

But as the afternoon service drew near another burden came; not because I dreaded to appear before the large crowd of people, but because I felt the great responsibility that rested upon me. Nearly an hour before the time appointed, the house was full. Some had come from the country; others from the nearest towns on railways, and those from the city who had never heard any other preacher than their drunken priest (this is often the case), went to hear. I preached from the text, "What shall it profit a man, if he gain the whole world and lose his own soul?"

Half an hour after service we had a prayer meeting; many remained, and it was truly a meeting where every one seemed to feel that God hears and answers prayer. Many anxious souls remained, and we talked and prayed with them. Some expressed hope in the Lord

but others cried and said that they could not believe because they were such great sinners. The Christians in Arboga said that they had never seen such days as that day. I hope it was a resurrection for many. I heard of four that were converted that day, and I expect soon to hear that many more of those who were crying over their sins will find the same Saviour.

It was hard for me to leave the place, when they stood around me begging me not to leave them. They have no leader, and few who can bring them to a deeper knowledge of Christ and his word.

The 29th I went to Orebro and preached there in the evening. The chapel was full. After the sermon we had prayer meeting, and many arose for prayers. The next evening I preached at the same place; much interest was manifested. I preached from the text, "Believest thou on the Son of God?" I have never seen so many go and hear the word of God in Sweden before wherever I have been, and God has blessed the word, so that it has not been spoken in vain.

I wish very much that some one would come to Gottenburg and help me, so that I could go out once in a while and help the brethren in other places. How long shall the city of Gottenburg, with its sixty thousand inhabitants, be left with only one pastor, and without a chapel? O Lord, how long? During this quarter I have preached forty-three sermons, held twenty-six prayer meetings, travelled 420 miles, and baptized one.

REPORT OF MR. E. M. NILSSON.

Mr. Nilsson sends a report of his labors in Sweden from Nov. 19, 1868, to March 9, 1869, from which we make a few extracts.

Continued Revivals. On the 19th of November I arrived at the parish of Frykerud (province of Carlstad). During my former visit to this parish last fall, about sixty were converted. All these except four, who had been led astray by Lutheran colporteurs, were standing in faith and rejoiced at my coming. Held meetings in this parish every evening up to the 9th of December. Many assembled, and there was a great movement among the people. Almost every evening

many were seen weeping over their sins, and some received peace in believing. About thirty were enabled to trust in Christ during the three weeks I stayed in this place.

Dec. 9, travelled to the parish of Nyed, where I remained to Dec. 17. Preached every evening. Many assembled. Many were awakened and some received peace in believing.

Mr. N. visited afterwards the parish of Fogelvik, and remained till Jan. 8d. The reputedly pious Lutherans tried to work against him, having resolved to impose a fine upon every one that should go to hear him. But the people assembled, and some were awakened and received peace in believing.

Jan. 8. — Returned to Nyed, where I remained over the week of prayer. Held meetings every evening and sometimes twice during the day. A remarkable movement commenced. On Tuesday evening, Jan. 7, I spoke from John 4: 14 — "Whosoever drinketh of the water that I shall give him shall never thirst." Just as I had concluded, a woman was so powerfully affected as to exclaim, "I can refrain no longer, but I must pour out my heart before Thee, O Jesus." Thus she commenced loudly to praise God for the living water. I remained to the 25th, preaching every evening. Many assembled and the children of God greatly rejoiced. Some were awakened and received peace.

In the parish of Ullerod, where I remained till March 1, a wide door for the preaching of the word was opened. The members of the church had for several years prayed to God for an outpouring of the Holy Spirit on the church and on the world. Now they were permitted to thank God for an answer to their prayers. They were themselves encouraged and revived, and many were awakened and received peace. One evening I spoke from Acts 8: 35. "Then Philip opened his mouth, and began at the same Scripture and preached unto him Jesus." Five were awakened. After the sermon I approached those who were weeping over their sins, to converse with them. They were so overcome with sorrow for sin that they did not know how to give expression to their feelings. I conversed with them

pointing them to Him who like a lamb was led to slaughter. Three were enabled to believe. I believe about forty were converted during my stay at Ulle-rod.

REPORT OF MR. N. P. PEHRSSON.

Mr. Nas Pehr Pehrsson, in a letter dated, Orsa, Dalecarlia, writes:

A Prayer-hearing God. About a fortnight ago I returned from South Dalecarlia. Since the week of prayer, the Lord has visited this parish with a powerful outpouring of the Holy Spirit. Four brethren united before Christmas to pray for this parish. Our God is a prayer-hearing God. The revival commenced in the village of Kansjoe during the week of prayer. Some sisters felt troubled on account of the great wickedness and hardness that prevailed among the people of the world, and coldness among believers. They came together, conversed and prayed. These conversations with prayer and singing had a powerful effect. The houses where meetings were held began to be filled with people. Young and old came to see and hear what was going on, and almost all were seized by the Spirit of the Lord. Brethren who had some gift of speaking, spoke the word of God every evening. I have just spent a few days at Kansjoe, and have seen many rejoicing and very happy young friends who have lately been converted. I held Sunday-school there yesterday. It was remarkable to see the school house filled with young persons and children. After this we had a prayer meeting, and agreed to pray that all the new converts might prove steadfast. The number of those who had received peace, only in one village, was estimated to be 117, besides younger children who expressed concern. This revival spread to other villages. In almost every village some have been powerfully wrought upon. Many backsliders, and some who had been carried away by the doctrine of sinless perfection, were brought into the right way. I have never seen so many souls awakened and enabled to believe in Christ in any place where there have been revivals. Conversation, prayer and singing continue usually until late in the night.

There has also been a powerful religious movement in the parish of Elfdalen, village of Aren, where the Baptists have been allowed to hold meetings in the temple of the State church. During this time of gracious visitation the children of God have had plenty to do by visiting and conversing with anxious souls. So many and great things have been witnessed here that one scarcely can believe them to be true.

REPORT OF MR. P. LINDH.

Towards the close of last year, Mr. Lindh travelled through the provinces of Helasigland, Medelpad and Angermanland. It was now sixteen months since he was in the latter place. He had then the privilege of baptizing fourteen, and organizing a church. Now again he was very kindly received and found the church in a prosperous condition. Many shed tears of joy at the pleasure of seeing one another again. He says—

Spirit of Opposition. But here as in other places where the Lord makes an inroad on the kingdom of darkness, Satan has not been idle. At my last visit many doors were opened which I now found shut. But instead, new doors were opened in the neighboring parishes, where I was not allowed to preach last year. I held several meetings in these parishes. Many attended the meetings and were affected by the word. In the parish of Skarpher, at the Baptist church, so many assembled to listen to the word that no rooms were found sufficiently large to contain the people. I preached every day, and during the nights I had special meetings with the church. An effort was made to obtain the use of the State church edifice. The church council promised to open the house; but the priest said "no." Our meetings have been greatly blessed, so that many weak believers have been more established in the faith and quickened; many have been awakened and some have received peace in believing. One of our most violent opposers, a man with gray hair, who has often cursed the preachers of the gospel, pronouncing them lazy vagabonds, has now been convinced of his sins, and asked us to hold meetings at his house. Everywhere in these regions there is a desire to hear the word.

MISCELLANY.

NO ROOM FOR DISCOURAGEMENT.

BY REV. DR. DEAN, BANGKOK, SIAM.

We do well to be discouraged in the work of missions? No! never. Obstacles there are, but no discouragements. God meets with obstacles, but was He ever discouraged? We meet with obstacles, in the semi-sanctification of the church, the want of men and means to evangelize the world, the unchristian example of the representatives of Christian nations among the heathen, the ignorance, obstinacy, and wickedness of all pagans, who may each have their national costume, language, and customs, but all have one common depravity, distinguished from the depravity of civilized skeptics only by the want of Christian surroundings and social restraints. Some who have seen them say, the gospel has not power to save them; others think they may—poor unfortunates—be saved without it. No, it is written, "All liars shall have their part in the lake." "The wicked shall be turned into hell," "and there shall in no wise enter heaven any thing that defileth." The heathen are all liars, wicked and defiled. They "go astray as soon as they are born, speaking lies;" their whole life is filled with unrighteousness and wickedness, words of cursing and obscenity are the last on their dying lips; then they are borne to the grave or their funeral pile with the moral pollution of the cess pools of vice, dripping from their coffin. Such prepared for heaven? "Of such is the kingdom of God;" but they must first hear the gospel, believe in Christ, and be washed in His blood, before they can be admitted to His heavenly home. For this work of preparation, the Bible points to no ultramundane laboratory; but here opens a fountain for cleansing the most polluted, and offers means for reclaiming the most abandoned, through faith in the crucified One. But that "faith cometh by hearing, and hearing by the word of God." Praise to His matchless grace, He has demonstrated the power of His word to scatter darkness from the most dreary cells of

human ignorance, and to lift their occupants from the mire of sin and the society of corruption to the Rock of ages and the companionship of the good, and then lead them to a home with God.

Some suppose the Christian may well be discouraged at the continued prevalence of vice, and the little progress of the gospel. 'Tis true, the world is not yet converted, but its conversion is promised, and there are some few who are willing to accept God's promissory note, without the name of an underwriter. Those who will not, may hereafter see it fulfilled, either from the stand-point of Lazarus, or the place of the rich man. Though the world is not yet converted, something has been done towards its accomplishment. One important preparation has been made by the atonement of Christ, thus opening the door of possibility for men to be saved. Next, the Bible has been given, which teaches men how they may be saved. Then a beginning has been made in preaching the gospel to the world. Jesus Christ gathered a dozen unlettered men from the boats and fish nets of the Sea of Galilee, and sent them abroad to evangelize the world. Something was done by them towards it. After that, the Hackleton cobbler laid aside his hammer and lapstone and left his shoe bench, with the so-called "visionary idea" of converting India. Supported by a public fund of thirteen pounds two shillings and sixpence, to which was added his private fortune of eighteen pounds and ten shillings, he embarked for the field of his mission. With such aid from the British Government as Satan always renders to every enterprise for good, Carey landed at Calcutta seventy-five years ago. During his forty years' residence in the East, he saw the sacred Scriptures translated into the language of the 150 millions of India, and Christian churches planted among the heathen. India is not yet evangelized; but an important beginning has been made, and this may be accepted as a pledge of ultimate success. The pioneers of that enterprise met with obstacles in their way,

among their friends at home, on their passage abroad, at their landing in India, and during their entire career ; still they had no cause for discouragement in their work.

Within the last half century, Moung Nan, the first Burmese convert, was baptized. Besides the many who have gone to heaven from that land, twenty thousand names are now on the records of the three hundred and ninety churches planted in the Burman towns and Karen jungles; and these are ministered to by more than four hundred native pastors and preachers of the gospel. Schools of learning and theological training have been established, the Bible has been translated, the language of the jungle people reduced to writing, books printed, a desire for knowledge excited, Christianity tolerated, and the whole government and masses of the people made to feel the sweet and elevating power of the gospel. Not yet a Christian nation, but something has been done in the work of its evangelization; and when we read that during the last year, more than one thousand converts were baptized, twenty-nine thousand rupees were contributed by the native churches for religious purposes, and eleven thousand more for schools and books, and men of their number were sent and supported by them in preaching the gospel to the regions beyond, we may conclude that those churches possess a vitality that will perpetuate the light already kindled, and pervade the darkness of surrounding heathenism. There is proof in all this that the religion introduced to the Burmese by Judson, and preached by the little band of his associates and successors, has a divinity in it which furnishes a pledge of its ultimate triumph. However much remains to be done, and suffered, and enjoyed before the end is reached, we dishonor God and deny His word by thinking lightly of what He has already done. We may not think too little of what man has done; we cannot think too much of what God has done.

Christian churches among the Chinese have been planted at Bangkok, Hongkong, Swatow, Amoy, Fuchau, Ningpo, Shanghai, Kuikiang, Hongkau, Chifoe, Tangchau, Tientsin, Kalgan, Pekin, and other places. The sacred Scriptures have

been translated for the four hundred millions of people who have a common written language; schools for Christian learning established; native preachers proclaiming in their own language the wonderful works of God; Christian men in the various walks of life exerting a redeeming influence upon their countrymen; heavenly light shining into many a dreary hut, and from many a humble cottage where before was a pagan altar and its attendant darkness and discord, now ascends the song of praise and daily prayer to the living God. China is not yet converted, but its feamibility has been proved and the end is sure, though her swarming millions may be unconconscious of the glory that awaits them and their Redeemer. The good the gospel has already given to China is not a little. That gray-haired sire of ages, so long secluded and self-adored, is now awaking from the dream of his supremacy, and may be seen knocking at the door of western nations, for instruction in modern science and Christian learning. Is not this proof of the progress of Christianity? Men of the world are prone to place Christianity under the protection of science, and count it indebted to civilization for its progress. They have made a mistake by placing the debtor on the wrong side of the ledger. In the mechanic arts, China long stood unrivaled among the nations of the earth, and but for the influence of Christianity, why not look for the introduction of steam navigation, railroads and telegraphic correspondence, to China or India, instead of Europe or America? Civilization in some measure may grow out of the wants and ingenuity of the people; but judging from the history of the race, science is a child of Christianity; and she asks of it only what she demands of moral reform and all her other children — filial piety.

We need not ask the sons of Africa nor the islanders of the Pacific, to learn whether Christianity is a sinking cause. A glance at the world as it now is, with all its remaining idolatry and darkness, the skepticism and irreligion of nominal Christianity, the supineness and selfishness still wrapped up in the bosom of the church, compared with the state of things

a century ago, well show us marks of progress; and while there is enough for deep humiliation in ourselves, there is cause for trust and exultation in God. The work of missions is the work of Jehovah; therefore it has progressed, and it must prevail.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

SYRIAN CHRISTIANS.

WHEN the Portuguese first landed in India, there appeared a people who declared themselves to be Christians in religion. The origin of this singular and isolated body of Christians is lost in the depths of antiquity. The tradition among them is, that the Gospel was first preached in India by the apostle Thomas. So early as the year 325, A. D., a bishop from India was present at the first Council of Nice. Cosmos, an Egyptian merchant, visited them in 547, and describes their tenets as agreeing much with those of his own church, the Nestorian. It is certain that the Christians in very early times received from the King of Kerala or Malabar high political privileges, which were recorded upon tablets of copper, which copper plates still exist. When the Portuguese under Vasco di Gama arrived in India at the close of the fifteenth century, the Syrian Christians possessed upwards of a hundred churches. Their doctrines much resembled, and resemble still, those of the Nestorian churches in Mesopotamia. They, however, reckon themselves as belonging to the Syrian Church, so called. They are said to have had a succession of bishops appointed by the Patriarch of Antioch, from the beginning of the third century, till they were invaded by the Portuguese. To this day they look for their bishop from Mosul or Mardin, where the patriarch resides. Their Scriptures and liturgy are entirely in the old Syriac language. For many years conciliatory measures were employed by the Roman Catholic hierarchy, in order to unite the whole body to the Church of Rome; but as such means failed, recourse was had to treatment of the most violent, unrighteous, and cruel

character. Persecution, however, by degrees grew less severe; still, for three hundred years, a controversy continued, which only recently ceased by the Papal power withdrawing all claim of ecclesiastical authority over those who were dissentients, and all claims of property in the churches in which they were accustomed to worship.

The first effort of modern times to penetrate the ignorance in which these Syrian Christians were enveloped, was made by the Rev. Dr. Kerr, who at the desire of Lord W. Bentinck, then Governor of Madras, proceeded to the Malabar coast and made minute inquiries concerning them. Dr. Buchanan, of Calcutta, a few months later proceeded to the same spot to make inquiry in reference to the use of the Scriptures among them. The object of both was to see how far a union could be effected between the Syrian Christians and the Church of England. Col. Munro, British Resident at the Court of Trevandrum, made application to the Church Missionary Society for agents who should give the Syrians the religious instruction which they so greatly needed. In 1816, two missionaries of the Church Missionary Society proceeded to Trevandrum, and two others followed within a short time. Schools, and a college for the education of Syrian Christian youths, were soon established. A translation of the New Testament into Malayalam, the language of the country, was undertaken by Mr. Bailey, one of the two missionaries who commenced the Mission in 1816. A part of the English liturgy was also translated. A printing press was soon required, and Mr. Bailey, experiencing many delays and difficulties in obtaining what was necessary by other means, began to cut punches for types with his own hand. From these, matrices were struck and types cast. He then constructed a printing press, and thus by means which he had himself prepared, he printed the first edition of the Malayalam New Testament. The officials of the Syrian Church were at first well affected towards the new order of things. The Metran, or Bishop of the day was Mar Dionysius, a man of amiable deportment

and religious tone of mind. He sympathized with the efforts of the English. Thus things went on for several years. By degrees, however, the missionaries gained a clearer estimate of their true position. They found the people careless, the priesthood unconverted, and the whole body lifeless and cold. Enmity was gradually excited, especially in persons of influence, by their pure doctrine. In the course of time an irreligious Metran was appointed, who cared nothing for the religious progress of the church, and under him a more decided opposition was experienced.

After submitting to this opposition for a long time, it was at last resolved to disconnect the Church Missionary Society from the Syrian Church. The missiona-

ries left the college, their assistants left the Syrian body, their converts did the same, and the whole drew off from the decayed church.

The Syrian Church still continues as a separate religious community, Christian in name, but it is still lifeless and formal; but by the preaching of the Gospel among them, and the spread of the printed Word of God in their vernacular, much has been done to increase their religious knowledge. — *London Miss. Chronicle.*

DEATH OF MR. SCOTT.

We regret to announce the painful intelligence that Rev. E. P. Scott, of Nowgong, Assam, died of cholera, May 18th, after a brief illness of about twelve hours.

LETTERS FROM THE MISSIONS.

BURMAH.

MAULMAIN. — R. B. HANCOCK, Sept. 1, 7, 10, Oct. 8, 24, Nov. 29, Dec. 19, 31, Jan. 12, Feb. 9, 12, 15, Mar. 21, Apr. 10, 30. — Miss S. E. HASWELL, Oct. 8, Feb. 13.

TAVOY. — J. F. NORRIS, Sept. 12, 18, 25, Oct. 19, 26, 31, Dec. 12, Jan. 11, Feb. 3, one no date. SHWAYGYEEN. — N. HARRIS, Sept. 23, Oct. 12, Apr. 3, 5. — Mrs. H., Aug. 19, Feb. 7, Apr. 2.

TOUNGGOO. — A. BUNKER, Aug. 26, Sept. 26, Oct. 1, 4, Nov. 27, 30, Dec. 5, 25, Jan. 13, Apr. 3, 4, 7, 17 (2), 26.

RANGOON. — E. A. STEVENS, Sept. 10, 11, 29, Oct. 6, 19, 29, Dec. 1, 8, 9, 30, Jan. 4, Mar. 3, 19, Apr. 7, 13, 20, May 4, 6. — D. L. BRAYTON, Oct. 2, Dec. 2, 26, Mar. 12. — C. BENNETT, Sept. 16, 20, Oct. 26, Nov. 2, Dec. 29, Mar. 5, 10, Apr. 13. — J. G. BINNEY, Nov. 18 (3), Feb. 11, Mar. 15, Apr. 5, 14, 17, 21, 22, May 1, 10. — D. A. W. SMITH, Oct. 2 (3), Nov. 25, 26, Jan. 16. — J. WADE, Oct. 30, Dec. 16, Feb. 25, Apr. 15. — I. D. COLBURN, Sept. 24, 26, Dec. 2, 10, Mar. 15, 20, Apr. 3, 7, 26. — J. N. CUSHING, Sept. 17, 25, 23, Oct. 2, Nov. 30, Dec. 7 (2), 17, Jan. 7, 23, 26, Mar. 13, 23, 26, Apr. 10, 12, May 4. — Mrs. M. B. INGALLS, Aug. 21, Oct. 7 (2), Nov. 10, 20, Jan. 30, Feb. 21, Apr. 11. — Miss R. ADAMS, Oct. 2.

BASSEIN. — J. L. DOUGLASS, Oct. 3, Nov. 10, Jan. 6, Feb. 16, 17, Mar. 15, Apr. 2 (3), 8. — H. L. VAN METTER, Nov. 20, Dec. 4, 10, Jan. 7, 15, Mar. 1, 17, May 1. — Mrs. V., Jan. 2, 4, Mar. 4. — C. H. CARPENTER, Sept. 2, 30, Oct. 2, Nov. 9, 21, Dec. 25 (2), Jan. 1, Apr. 9. — Miss I. WATSON, Nov. 6 (2), 29, Jan. 11, Apr. 15 (2).

PROME. — T. SIMONS, Dec. 23. — E. O. STEVENS, Dec. 8 (3), Mar. 30 (2), Apr. 1 (3), 13, one no date.

ASSAM.

W. WARD, Sept. 4, 30, Dec. 4, 17, Jan. 15, Apr. 5, 10. — Mrs. W., Mar. 9. — E. P. SCOTT,

Aug. 20, Oct. 1, 5, Nov. 16, Dec. 1, Jan. 20. — I. J. STODDARD, Oct. 1, 15, Nov. 10, Dec. 9, 21, Jan. 25, Mar. 8, 20, Apr. 5, 12, 14, 26. — M. B. COMFORT, Oct. 5, 8, 31, Mar. 17, 24, May 20. — E. W. CLARK, Feb. 22, Apr. 14 (2).

SIAM.

W. DEAN, Sept. 30 (2), Oct. 9, 19, Nov. 2 (2), 16, 24, 26, 27, Dec. 17, 26, Jan. 4, 17, Feb. 3, 12, 22, Mar. 8, 12, 13, 25, Apr. 12, three no date. — Mrs. D., Oct. — S. B. PARTRIDGE, Dec. 7, 20, Jan. 3, 23, Feb. 10, 25, Mar. 18, 26, 29. — Miss A. M. FIELDS, Oct. 2, Jan. 2. — Miss A. F. DEAN, Sept. 2, Oct. 16.

TELOOGOOS.

L. JEWETT, Oct. 1, 31, Nov. 5, Dec. 5, 17, Jan. 7, Feb. 10, 18, Mar. 18, Apr. 7, 8, 12, 13, May 7. — J. E. CLOUGH, Sept. 29, Oct. 19, Nov. 11, Jan. 11, 25, Feb. 10, 23, Mar. 9, 10, Apr. 19. — A. V. TIMPANY, Aug. 31, Dec. 8, Jan. 4, 5, Feb. 16, Apr. 10 (2), one no date.

CHINA.

J. W. JOHNSON, Oct. 15, 17, Nov. 26, Feb. 13, Apr. 30, May 18. — W. ASHMORE, Sept. 30, Nov. 8, 24, Mar. 15, 20, Apr. 8, 13, two no date. — M. J. KNOWLTON, Sept. 1, 3, 8, 30, Oct. 31, 24, Feb. 12, 16, Apr. 13, May 13, 31, one no date. — Mrs. K., Dec. 9. — C. T. KRETER, Oct. 3, 6, 13, Dec. 2, 5, Jan. 31, Mar. 23, Apr. 5, Mar. 10. — H. JENKINS, Sept. 12, 15, 25, Nov. 12, Dec. 4, 15, Feb. 1, 19, Mar. 15, Apr. 16. — J. R. GODDARD, Oct. 10, Nov. 12, 30 (2), Feb. 17, Mar. 15 (2), Apr. 6, 16, May 14 (2).

FRANCE.

A. DEZ, Aug. 18, Oct. 20, Nov. 12, Feb. 10, May 20, June 2. — V. LEPOIDS, Nov. 5, Jan. 22, Mar. — Apr. 14, May 25. — F. LEMAIRE, Nov. — Jan. 11. — J. B. CRETIN, Dec. 16, May —, one no date. — J. BOILEAU, Jan. 7. — A. CADOT, Jan. 25, May 19 (3). — M. VINCENT, Jan. . .

GERMANY.

J. G. ONCKEN, Jan. 23, Apr. 17, May 8, June 18. — G. W. LEHMANN, Jan. 6, Mar. 9. — J. KOKBEN, Feb. 2, Mar. 14, May 24.

SWEDEN.

A. WIBERG, Nov. 9, Jan. 5, Feb. 18, Apr. 2, one no date. — K. O. BROADY, Aug. 29, Dec. 15,

Jan. 19. — J. A. EDGREN, Dec. 21, Feb. 26, one no date. — T. TRUVÉ, Jan. 2, two no date. — P. PALMQUIST, Nov. 5, Apr. 14, May 11. — J. E. NYSTROM, Apr. 2.

AFRICA.

J. T. RICHARDSON, Oct. 12, Nov. 11, Mar. 15, Apr. 9, May 12. — J. H. CHAVERS, Mar. 10, 16.

DONATIONS RECEIVED IN MAY, 1869.

MAINE.

Fort Fairfield, Mrs. Mary Hopkin-son 5 00
Hallowell, ch. 40 00
Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12 00
Lebanon, Mrs. M. B. Goodwin, to const. Rev. G. D. Ballentine H. L. M., 106 00
Waterville, 1st ch., S. S., tow. sup. of Adiram, care Rev. E. P. Scott, Nowgong, Assam, 20 00
Livermore, a friend to Missions 3; a friend, toward paying the debt 5; 8 00
Lewiston, 1st ch., P. N. Dexter tr., 50 00
Brooklin, a friend to Missions 1 00 242 00

NEW HAMPSHIRE.

Kzeter, 1st ch. 25 00
East Washington, ch. 13 75
Antrim, ch. 18 00 56 75

VERMONT.

Windsor, ch. 25 00
Shatsbury, ch., of wh. 3.31 is fr. Young Ladies' Miss. Soc., 18 21
Essex, ch. 8 00
Topsham, Aaron Sanborn 100 00 146 21

MASSACHUSETTS.

Springfield, Mrs. A. E. Waterman, quarterly con. for Mrs. M. H. Bixby's school, Tougoo, Burmah, 9 00
Boston So. Asso., Needham, ch., Mrs. Norton 1; a friend, tow. sup. of nat. pr., care Rev. D. A. W. Smith, Henthada, Burmah, 5; 6 00
Northboro', ch. 45 50
Lawrence, 1st ch., S. S., to be expended under care of Rev. M. H. Bixby, Tougoo, Burmah, 45 00
South Hadley, members of the Mount Holyoke Seminary 10 00
Newton, Soc. of Miss. Inquiry, Newton Theo. Inst., T. M. Butler, tr., 13 25
Boston, a friend, for translating the Scriptures, 5; a friend 50; Clarendon st. ch., bal. 10; coll. at annual meeting 430.88; 446 88
Florida, Geo. Davis, to be expended under care of Rev. E. P. Scott, Nowgong, Assam, 2 00
Kingston, ch., B. Denham, tr., 4 22
Brighton, ch. and to const. Wm. B. Thompson, H. L. M., 100 00
South Wilbraham, and with previous donations to const. Mrs. Susan M. Read, H. L. M., 25 00
West Medway, ch., S. S., ann. con., tow. sup. of "Re qua," Karen boy, care Rev. A. Bunker, Tougoo, Burmah, 80 00
Sterling, ch. 6 00
Worcester, 1st ch., G. W. Rugg, tr., 51 25
Osterville, Mrs. Adeline Lovell, for the Burman Miss., to const. herself H. L. M., 100 00
West Acton, ch., S. S., penny coll., J. M. Brown, tr., 10 00

Salem, 1st ch., of wh., 4 is fr. the Catechism class, and 18 additional fr. the Ladies' For. Miss. Soc., tow. sup. of girl in Miss A. R. Gage's sch., Tougoo, Burmah, 982 00 1834 68

RHODE ISLAND.

Providence, 1st ch., Mrs. A. E. Miller, tow. sup. of one scholar each, for 1867 and 1868, under charge of Mrs. Binney, Mrs. Cushing, and Mrs. Ingalls, 300 00
Pawtucket, Phillis P. Sheldon .50; Mrs. B. A. Benedict, in accordance with the wishes of her husband, the late Stephen Benedict, 2000; 2000 50
Central Falls, ch. 26 00
East Providence, ch., to const. Vial Medbury H. L. M., 100 00 2426 50

CONNECTICUT.

Lebanon, Mrs. Thomas Abell 1; Rev. B. S. Morse 2; 8 00
Preston, ch. 80 00 88 00

NEW YORK.

Shokau, four persons, to aid Rev. J. G. Oncken, Hamburg, Germany, in his work, 2 00
Fredonia, ch. 5 00
Hamilton, 1st ch., A. Sanford tr., 122 40
Olean, ch. 15 25
Harrisburg, M. S. Jones, to be expended under care of Rev. H. Jenkins, Ningpo, China, 20 00
Rochester, 1st ch. 811.02; S. H. Phinney, tow. sup. of Mounge See, nat. pr., under Rev. M. H. Bixby, Tougoo, Burmah, 20; 331 02
Coll. per Rev. O. Dodge, Dist. Sec., Hudson River So. Asso., Bloomingdale, ch. 182.78; Flushing, ch. 14.08; New York, a friend 1; H. A. 6; Mrs. Farmeyer 1; 204 76
New York Asso., 6th Av. ch., bal. 10; North ch. 50; 60 00
Long Island Asso., Washington Av. ch., special, to aid Rev. E. A. Stevens in building chapel, 404 51
Livingston Asso., York, ch. 52.30; Avon, ch. 9; 61 30
St. Lawrence Asso., W. W. Webster 10; Rev. R. Jones 10; 20 00
Onondaga Asso., Manlius, Mrs. H. Chapman, yearly payment on legacy of her deceased husband, Horatio Chapman, 10 00 1266 24

NEW JERSEY.

Lyons Farms, ch. 40 00
Coll. per Rev. O. Dodge, Dist. Sec., East New Jersey Asso., Scotch Plains, ch. 105; Key Port, ch. 100; Matawan, ch. 9.10; 214 10
Coll. per Rev. J. V. Ambler, Dist. Sec., Mullica Hill, ch. 30.56; Cedarville, ch., S. S., 8; New Brunswick, Youth's Miss. Soc. 600; 638 56 887 66

PENNSYLVANIA.

Lycoming, ch.	7 64	
Philadelphia, L. A. C.	50 00	
Coll. per Rev. J. V. Ambler, Dist. Sec.		
Philadelphia, two ladies 4; a friend 1; Germantown, 1st ch., bal., 9; West Philadelphia, 1st ch., of wh. 167.75 is fr. the Angora Miss., 659.44; Ballingomino, ch., S. S. 7; Pennsville, ch. 15.80; Meadville, ch., S. S., Miss. Soc., tow. sup. of nat. pr. under Rev. N. Harris, Shwaygyeen, Burmah, 25; Rush, a friend 2; Shamoken, ch. 7.40; Scottsville, ch. 4; Lower Dublin, ch. 108.12;	887 26	894 90

OHIO.

Cleveland, 1st ch. 376.89; Rural Dale, Mrs. Ellen Anderson .50, per James S. Beatty,	376 89	
Correction — Donation of 38.72 credited in last Magazine to the Cincinnati 8d ch., should be credited to the Cleveland 8d ch.		
Dayton, 1st ch., to const. Mary L. Platt H. L. M.,	100 00	476 89

INDIANA.

Manchester, net avails of real estate given to the Union by Elias and Martha Wicks	469 00	
Fort Wayne Asso., Fort Wayne, ch. 20; Oswego, ch. 10.72; Judson Asso., Middle Fork, Sugar Creek, ch. 5; Monticello Asso., Rev. J. D. Hurton 10; Orleans, Clayville, Lost River, ch. 8.20; per James S. Beatty	58 92	
Coll. per Rev. S. M. Osgood, Dist. Sec.		
Currie's Prairie Asso., Mount Zion, ch.	6 22	
Laughery Asso., Ebeneser, ch. 12.48; Wheeler, Rev. A. Kennedy 1;	14 48	543 57

ILLINOIS.

Coll. per Rev. S. M. Osgood, Dist. Sec.		
Bloomfield Asso., Goshen, ch.	25 30	
Chicago Asso., Dundee, ch.	1 00	
Dixon Asso., Mt. Carroll Female Sem., Miss. Soc. to sup. pupil in Rev. E. P. Scott's Mikir School, Nowgong, Assam,	40 00	
Edwardsville Asso., Alton, ch.	5 00	
Fox River Asso., Gardner, ch. 69.85; Chicago, Students' Christian Asso., in University, 2.40; Warrensville, ch. 9.50;	81 75	
Galesburg Asso., Berwick, ch.	2 00	
Mackinaw Asso., Mason City, ch., S. S., to educate nat. pr., under Rev. J. E. Clough, Ongole, India,	25 00	
McLean Asso., Mount Pleasant, ch.	11 88	
Olney Asso., Noble, ch.	5 00	
Ottawa Asso., Ottawa, ch. 100; Lemmelle, ch. 1;	101 00	
Rock Island Asso., Edgington, ch. 8; Pleasant Ridge, ch. 1;	4 00	
Rock River Asso., Belvidere, South ch. 3; Marengo, ch. 30;	28 00	
South Dist. Asso., Freebury, ch.	6 00	
Springfield Asso., Diamond Grove, ch.	8 65	348 98

IOWA.

Coll. per Rev. S. M. Osgood, Dist. Sec.		
Burlington Asso., Zion, ch.	5 75	

Cedar Valley Asso., Chickasaw, ch. 2.78; Jacksonsville, ch. 4.27; Nashua, ch. 1.50; Mitchell, ch. 5;	13 50	
Davenport Asso., De Witt, ch.	25 00	
Dubuque Asso., Maquoketa, ch., S. S., tow. sup. ministerial student, under Rev. J. E. Clough, Ongole, India,	27 00	
Iowa Valley Asso., Rev. O. A. Holmes and wife	6 00	
South Western Iowa Asso., Tabor, ch.	5 00	82 25

MICHIGAN.

Coll. per Rev. S. M. Osgood, Dist. Sec.		
Jackson Asso., Rives, ch.	6 00	
Kalamazoo River Asso., Lawrence, ch.	3 00	
Lenawee Asso., Morence, ch.	3 25	
Michigan Asso., Armada, ch., O. Redway 25; Marquette, ch. 41; St. Clair, ch. 2;	68 00	
Shiawassee Asso., Vernon, ch.	12 00	
St. Joseph's River Asso., Gallen, ch. 2.50; Three Oaks, ch. 7.40;	9 90	
Washtenaw Asso., Saline, ch. 16; Ann Arbor, ch. of wh. 10 is fr. Mrs. S. T. Cowies (additional), tow. sup. Matthew Hale Cowies and Geo. D. Cowies in Rev. E. P. Scott's Mikir School, Nowgong, Assam, 21.10; Dexter, ch., of wh. 20 is fr. S. S., tow. sup. of student in Bangson Theo. Seminary, 24.06; Manchester, ch. 2; Mooresville, ch. .50; Pinckney, ch. .50; Sylvan, ch. 8.25; York, ch. 5; Ypsilanti, ch. 2.50;	74 90	
Wayne Asso., Plymouth, ch.	1 00	179 95

MISSOURI.

Springfield, 1st ch.	6 10	
Coll. per Rev. S. M. Osgood, Dist. Sec.		
Butler, ch.	10 00	16 10

WISCONSIN.

Coll. per Rev. S. M. Osgood, Dist. Sec.		
Dodge Asso., Fox Lake, ch.	41 00	
Lafayette Asso., Wyalusing, ch., Mrs. Rhoda Winsworth	50	41 50

NEBRASKA.

Coll. per Rev. S. M. Osgood, Dist. Sec.		
Silver Creek, ch.		6 50

CANADA.

Toronto, Bond St. ch., S. S., tow. sup. of Catechist under Rev. A. V. Timpany, Nellore, India,	80 70	
Brant, German ch.	4 67	
Hanover, German ch., of wh. 1.37 is fr. S. S.,	5 94	91 31
		\$9,559 14

LEGACIES.

Vernon, N. Y., Mrs. Candace Grant, per Mrs. E. F. Armstrong,	272 00	
Mount Vernon, Me., Betsey Kimball, per Calvin Hopkins, Exr., 121.02, less gov't tax,	118 40	
East Smithfield, Pa., Samuel Farwell, per Samuel Niles,	100 00	485 40
		\$10,044 54
Total from April 1 to May 31, 1899,		\$12,723 35

DONATIONS RECEIVED IN JUNE, 1869.

MAINE.			
Warren, Ladies' Bap. For. Miss. Soc., Mrs. E. A. Richardson tr.,	12 00		
Buckfield, ch.	10 00		
Lincoln Asso., Thomaston, of wh. 4.40 is fr. Ladies' Miss. Soc., W. Wilson tr.,	12 68		
Oldtown, Miss. Convention	54 00		
Corinna Centre, Martha Young	5 00		
Waldoboro, 1st ch.	9 86		
Wiscasset, Margaret Waters	1 00	104 29	
NEW HAMPSHIRE.			
Fisherville, 1st ch., S. S., tow. sup. of nat. pr., care Rev. C. T. Kreyer,	100 00		
Ningpo, China,	2 50		
Portsmouth, J. Dimick	18 86	115 86	
Deerfield, ch.			
MASSACHUSETTS.			
Winchendon, Andrew Foster	7 50		
Charlestown, a friend 8 48; 1st ch., S. S., G. R. Kelso tr., 20;	23 48		
North Wrentham, ch.	5 00		
Boston, Shawmut Av. ch., mon. con. coll. 12.75; 4th st. ch., S. S., tow. sup. of Bang Myat, nat. pr., care Rev. J. N. Cushing, Rangoon, Bur- mah, 50; a poor sister 25;	68 00		
Newton Centre, ch., of wh. 25.15 is fr. S. S., to be expended under care of Mrs. H. L. Van Meter, Basmah, Burmah, G. O. Sanborn tr., 45.15;			
Newton Theo. Inst., Soc. of Miss. Inquiry, T. M. Butler tr., 4.25;	49 40		
Osterville, ch.	4 00		
Groton, Mrs. George May	4 00		
Florida, George Davis, to be ex- pended under care of Rev. E. P. Scott, Nowgong, Assam,	2 00	158 88	
RHODE ISLAND.			
Providence, 8d ch., I. Goddard tr., 84; 1st ch., Young Ladies' Miss. Asso., to be expended under care of Mrs. H. Bronson, of the Assam Mission, 68;	72 00		
CONNECTICUT.			
Deep River, ch., G. Parker tr.,	227 44		
NEW YORK.			
Penn Yan, ch., S. S., tow. educating Karen nat. pr., care Rev. E. B. Cross, Tougoo, and with prev. donas. to const. Mrs. Helen M. Blades H. L. M.,	75 00		
Nicholville, Mrs. Geo. Brush	5 00		
Chesartown, Robert and Ann Wood	1 00		
Greenwich, Battskill, ch.	90 20		
Coll. per Rev. O. Dodge, Dist. Sec.,			
Livingston Asso., Lima, ch. 54.50;			
York, ch. 43; So. Livonia, ch. 20;			
Hemlock Lake, ch. 14; Mt. Morris, ch. 23.59;	155 09		
Broome and Tioga Asso., Lisle, 1st ch. 6; Castle Creek, ch. 7.62; Kil- lanay, ch. 4.50; Tioga and Barton, ch. 1; Treas. of Asso. 74.06; one half coll. at do. 31.1;	128 58		
Hudson River So. Asso., Harlem, 2d ch. 34.50; New York, Henry Volk 50; Wm. Bowden 15; Mrs. Griggs 20; Mrs. Woodbridge 10; Nannet, ch. 7.14; West Farms, ch. bal. 3; Malrose, ch., bal. 11.50;	151 14		
Otsego Asso., Richfield, ch. 5; Spring- field, ch. 1.74; Warren, ch. 14.50; coll. at Asso. 38.12; Mt. Vision, ch. 30; Mt. Upton, C. W. Rock- well 10.25;	99 61		
Saratoga Asso., Ballston Spa, ch.	25 00		
Monroe Asso., Penfield, ch.	20 00		
Washington Union Asso., Glenn's			
Falls, ch. 14; Battskill, ch. 100.70;			
Hartford, ch. 1; Rupert, ch. 5;	120 70		
Mohawk River Asso., Little Falls, ch. 15; Norway, ch. 21.14; Pleasant Valley, ch. 20; Salisbury, ch. 26; Mrs. Whitefield 1; one third coll. 10.67;	98 81		
Genesee River Asso., Castile, ch. 39.50; Grove and Portage, ch. 26.21; Hermitage, ch. 5; Hume, ch. 4; Pike, ch. 7.50; Nunda, ch. 21.85;	104 06		
Black River Asso., Mannsville, ch. 15.70; Bellville, ch. 25.25; La- fargeville, ch. 8; G. Avery 6; S. M. Barnum 1; N. H. Reed 2; G. Clark 1;	57 96		
Niagara Asso., Wilson, ch. 1.50; Akron, ch. 6; Clarence, ch. 78.31; J. N. Sawyer 2;	86 81		
Franklin Asso., Oneonta, ch. 31.10; Walton, ch. 12; Milford, ch. 15; Bainbridge Centre, ch. 6; Frank- lin, ch. 7.50; Croton, ch. 10; coll. at Asso. 41.42;	122 03		
Genesee Asso., Batavia, ch. 45; Bethany, ch. 18; Leroy, ch. 22.50; Attica, ch. 5.75; Wyoming, ch. 16.47; Pavilion ch. 10; Lagrange, ch. 1; Elba, ch. 9; Perry, ch. 8; Mrs. Sawyer 2;	127 72		
Oswego Asso., Sandy Creek, ch.	9 00		
New York Asso., Nyack, ch., in part	11 23		
Orleans Asso., Medina, ch. 50.50; Shelby, ch. 5.96; Holley, ch. 20.45; Alabama, ch. 12; Gaines and Murray, ch. 10.85; Knowles- ville, ch. 8; Carlton Centre, ch. 3.12; one third coll. at Asso. 10.49;	121 87	1510 20	
NEW JERSEY.			
Coll. per Rev. O. Dodge, Dist. Sec., East New Jersey Asso., Willington, ch. 34.25; Bloomfield, ch. 127.80; Red Bank, ch., in part, 7.75; Plainfield, 2d ch. in part, 8.70; Newark, Fair-mound ch. 27; Pil- grim ch. 7;	212 50		
PENNSYLVANIA.			
Athens, ch., C. T. Hull tr.,	6 70		
Philadelphia, L. A. C.	50 00		
Coll. per Rev. J. V. Ambler, Dist. Sec.,			
Williamsport, ch., Mission S. S., of wh. 1.42 is from Misses Miss. Soc., 3.50; Lower Providence, ch., bal. 2; Milton, ch. 22.85; Philadelphia, 5th ch. 330.80; coll. at Bradford Asso. 14.58; Springfield, ch. 10; Muddy Creek, ch. 15.80; Dea. Wm. Shafer 50; Miss Eliza J. Shafer, deceased, 10; Newcastle, ch., in part, 15.25;	478 73	530 43	
DISTRICT OF COLUMBIA.			
Washington, 1st ch., Judson Miss. Soc., for the sup. of Fem. Bible reader, under Mrs. H. L. Van Meter, Basmah, Burmah,	25 00		
OHIO.			
Hamilton, ch., of wh. 2.60 is fr. the Young Ladies' Bible Class, 5.40 fr. the mon. con. coll. and 100 fr. the "Little Workers," to be used in mission work, care Miss A. M. Fleide, Bangkok, Siam, and to const. Mrs. L. E. Telford H. L. M.,	108 00		
Cincinnati, Ninth St. ch., Female Burman Miss. Soc., to be sent to Mrs. M. B. Ingalls for the educa- tion of orphan boys, Jennie E. Burnett tr.,	113 00	221 00	

INDIANA.			
Vevay, ch.	5 00		
Coll. per Rev. Thomas Allen, Dist. Sec.,			
Northern Indiana Asso., Door Village, ch. 4.20; Kingsbury, ch. 5;	9 20		
North Eastern Asso., coll. at Asso., Rev. T. H. Stewart	10 35		
Miami Union Asso., Springfield, 1st ch. 9.16; Trinity, ch. 12;	21 16		
Clinton Asso., Washington, Rev. J. R. Pearl	5 00	50 71	
ILLINOIS.			
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
Chicago Asso., St. Charles, ch. 15;			
Wheaton, ch., Miss Fannie R. Smith 2.30;	17 30		
Dixon Asso., Dixon, ch.	25 00		
Edwardsville Asso., Upper Alton, Shurtleff College, Students' Miss. Soc.	11 28		
Fox River Asso., Pavilion, ch.	1 00		
Galesburg Asso., Monmouth, Wm. Bailey	8 00		
McLean Asso., Atlanta, ch.	20 00		
Ottawa Asso., Deer Park, ch.	17 50		
Rock River Asso., Burrill, ch. 5;			
Marengo, ch., of wh. 6.50 is fr. M. Mansfield, 24;	29 00		
Rock Island Asso., Alledo, Mrs. S. O. Amberson	4 00	123 08	
IOWA.			
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
Cedar Valley Asso., Cedar Falls, ch.	25 00		
Davenport Asso., Muscatine, ch., Ladies' Miss. Soc.	2 00		
Dubuque Asso., coll. at Asso.	17 00	44 00	
MICHIGAN.			
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
Flint River Asso., Lapeer, ch.	1 00		
Grand River Asso., Ada, ch.	6 50		
Hilledale Asso., coll. at Asso. 17.95;			
Girard, ch. 8; Litchfield, ch. 2;	27 95		
Kalamazoo River Asso., coll. at Asso. 29.25; Ceresco, ch. 2; Climax, ch. 10; Galesburg, ch. 1; Paw Paw, ch. 2; Plainwell, ch. 4; Schoolcraft, Rev. A. S. Vail 5; South Battle Creek, ch. 6.75; Tekonsha, ch. 18;	78 00		
Lenawee Asso., Fairfield, ch., Mrs. M. Knapp 2; Hudson, ch., S. S. to sup. nat. pr. care Rev. J. F. Norris, Tavoy, Burnah, 60; Medina, ch. 8.51; Morence, ch. 5.50; Rollin, ch. 2.50;	78 51		
Shiawassee Asso., Alma, Rev. L. Church 25; Vernon, ch. 1; Wilmamston, ch. 27.40;	58 40		
Saint Joseph's River Asso., Bainbridge, ch. 1.50; Cassopolis, ch. 9.50; Edwardsburg, ch. 2; Gallen, ch. 4; Hartford, ch. 2.50; Keeler, ch. 2; Liberty, ch. 2; Newburg, ch. 1; Niles, ch. 2; Porter, ch. 2; St. Joseph's, ch. 18; Three Oaks, ch. 6.45; Wayne & Valina, ch. 2;	51 95		
Saint Joseph's Valley Asso., Baldwin Prairie, ch. 10.10; Centerville, ch. 16.68; Colon, ch. 2; Sturgis, ch. 8; Three Rivers, ch. 4; White Pigeon, ch. 5.38;	41 16		
Washtenaw Asso., Sylvan, ch.	8 00		
Wayne Asso., Farmington, ch., Rev. T. H. Carey	1 00	337 47	
MINNESOTA.			
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
Orow River Asso., Swede Grove, ch. and other friends	7 00		
Minnesota Asso., Minneapolis, 1st ch., of wh. 50 is fr. S. S., tow. sup. of nat. pr. care Rev. J. E. Clough, Ongole, India, 155.25; Saint Paul, ch., of wh. 90 is fr. S. S., for Mrs.			
Ward's sch., Sibeagor, Assam, of wh. 2 was left by Fannie Rohar, a little girl recently deceased, 96;	250 25		
Southern Minnesota Asso., coll. by Rev. J. R. Mantou, 14; Swede Bap. Conference, coll. at annual meeting, 6.08;	20 08	277 33	
MISSOURI.			
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
Kansas City, 1st ch. 43.55; Grand Avenue, ch. 7.63;		51 18	
WISCONSIN.			
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
Central Wis. Asso., Fremont, ch. .75;			
Leon, ch. 1.70; Ogdensburg, ch. .25; Shawanaw, Miss C. A. Magee 2; Shiloh, Thomas Magee 2; Stevens Point, ch. 1; Waupaca, ch. 8.35; Weyonwega, ch. 7.55;	18 00		
Dane Asso., Lodi, ch. 3.50; Masomanie, ch. 23.74; Medina, ch. 1; Oregon, ch. 6; Sauk Prairie, ch. 1; Verona, ch. 7.10; Windsor, ch. 1;	48 34		
Dodge Asso., coll. at Asso. 10.42; Baraboo, ch. 2.10; Kilbourn City, ch. 9; Lisbon, ch. S. S., tow. sup. of Rev. I. J. Stoddard, Gowaipara, Assam, 6;	27 53		
La Crosse Asso., coll. at Asso.	16 73		
Lake Shore Asso., Auburn and Ashford, ch. 2; Greenfield, ch. 1; Greenbush, ch. 1; Merton, ch. 7.25; Milwaukee Union ch., Dr. H. P. Jewett 25; Oconomowoc, ch. 8.75; Sheboygan Falls, ch. 8; Waukesha, ch. 8; Wauwatosa, ch. 12; Coll. 6.55;	73 55		
St. Croix Valley Asso., Eau Claire, ch. 2.50; Hudson, ch. 12; Monroee, ch. 6.50; Oscoda Mills, ch. 6; Prescott, ch. 38.80; River Falls, ch. 5.25; Springfield, ch. 25; Taylor's Falls, ch. 2; Waubec, ch. .50;	71 80		
Walworth Asso., coll. at Asso. 11.14; Darien, Mrs. Sarah M. Harris 4; Geneva, Mrs. Stewart 50; Sharon, O. Hayden 1; Spring Prairie, ch. 1.25;	17 89		
Winnebago Asso., Ripon, ch., S. S., tow. sup. of Rankke, Caro nat. pr. care Rev. I. J. Stoddard, Gowaipara, Assam,	20 85	236 33	
KANSAS.			
Mound City, ch.	5 15		
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
Junction City, ch., tow. sup. of Miss E. H. Adams, Thongmal, Burmah, of wh. 5 each is fr. Rev. G. W. Watts and Mrs. S. M. Strickland, 15; bal. of coll. at State Convention 6.45;	21 45	26 00	
NOVA SCOTIA.			
Friends, per Rev. A. R. R. Crawley,		93 91	
SOUTH AMERICA.			
Valparaiso, Rev. Mr. Stewart, chaplain U. S. Navy, 25 in gold		34 69	
		\$4,516 48	
LEGACIES.			
Buxton Centre, Me., Mrs. Mary Ann Bickford, per Rev. O. Richardson,	50 00		
Charleston, Vt., Phineas Underwood, per M. Buchanan, Exr.,	108 00		
Middleboro', Mass., Miss Hannah Harlow, per S. Benson, Exr., in part	800 00	953 00	
		\$5,559 48	
Donations and Legacies from April 1 to June 1, 1889,		\$12,733 35	
Donations and Legacies from April 1 to July 1, 1889,		\$19,301 84	

THE MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

VISIT TO KIA-ENG-CHIN.

BY REV. WILLIAM ASHMORE, SWATOW, CHINA.

Itinerary. — Lying about one hundred and thirty-five miles distant from Swatow, in a northeasterly direction, is the city of Kia-Eng-Chin. Hitherto it has not been practicable to travel in that direction, on account of the hostility of the people in a portion of the region through which a visitor must pass. But the Hu city having been at last fairly opened to foreigners, the American Consul here, Mr. Wingate, determined to see if it would be possible to proceed beyond that place. A missionary of the English Presbyterian Society, Dr. Gould, and myself formed a portion of the party.

The journey is usually made by water, and is measured not so much by distances as by days, as in some places the rapidity of the current compels the traveller to limit himself to half the distance attained on the preceding day. In this order therefore a few hasty notes of the trip were taken and classified.

First day. Under favorable circumstances, that is, with a fair tide at starting and an east wind in the afternoon, the distance from Swatow to the Hu city, about thirty miles, can be made in one day. This portion of the route takes us through the centre and quite up to the apex of the Delta of the river Han. Of this Delta, Swatow lies at the south corner, Tang-Leng and Chung-Lim at the north corner, and the Hu city at the remaining one. With the exception of a few hills in one or two places, it consists of one broad plain, sandy inland, alluvial toward the sea-coast. It is highly fertile and densely populated. The sides of this triangle are about equal, and in straight lines would hardly exceed twenty-five miles. And yet the number of towns and villages, large and small, which lie within this small space, are said by the Chinese to be in the vicinity of two hundred. Nor will any one who has passed through it think the estimate very far from the truth.

In this Delta reside many powerful clans, and their towns are surrounded by partial stockades, which enable them to bid defiance to their own mandarins. Very often they are at war among themselves, and the clans have pitched battles in which even cannon are used, and yet the mandarins, these modern Gallios, "care for none of these things."

The main body of the Han river empties itself quite into the sea by two branches, one at the north side and the other at the centre of the Delta; so that in proceeding to the Hu city from Swatow, we leave the wide bay and enter into a canal some-

what narrow and exceedingly tortuous. It is this last characteristic which has prevented the river in times of flood from cutting a main channel for itself in this direction. After leaving Swatow, we proceed about three quarters of a mile and we are at Haw-u, a town of three or four thousand people; a mile, and then Kia Sua, with four or five thousand; another mile, and S'wa Bue, a large place, with eight or ten thousand, and a very mischievous and overbearing people they are; a half a mile, and then Tang Tun, with two or three thousand; another half mile, and Pu Leng with three or four thousand, and then across a small creek is P-Ting Pue, a long straggling town, having about six thousand people, very quarrelsome and very troublesome, and nearly always at blood feud with some of their neighbors. And so we continue till we reach the series of villages, some ten or a dozen in number, known by the general name of Ampo, and having in them a population of seventy thousand, and yet by this time we have come only nine miles. Passing on two or three miles further, we come to the river, which empties near the centre of the Delta. A boat passing down this stream, finds the country as crowded with villages as the portion I have spoken of. Towards the mouth of the stream on one hand lies, quite separate from other villages, the lawless and piratical town of Goa Sua, — the terror of their neighbors, who are equally wicked but less powerful than themselves. They are said to number over ten thousand. On the other side of the stream is Teng Hai, with its hundred and fifty thousand people, rich, proud and turbulent.

But our course is not down the stream now, but up; so we continue on, poling the boat, for tidal influence is felt no longer. By and by we reach the main river, and find it winding its way through a wide and sandy channel towards Tang Leng. From this point it is nine miles to the city, but the progress is slow. Here again we find towns all along the route on both banks of the river. But they are not built near the river's bank. They have been located from half a mile to a mile inland, to avoid inviting too close inspection from the crowds of boats that push up and down this great thoroughfare. For to invite scrutiny is considered equivalent to inviting bands of robbers. Vast fields of sugar-cane were to be seen extending to the bases of the distant hills. In a few places temples were to be seen on the river's bank, and growing near them and around them, groves of banyan-trees, the most grand and stately of evergreens. Two pagodas are before us, one of them unsurpassed by any in Southern China. It stands on a hill, and a winding staircase of stone leads to the top, more than two hundred feet from the foundation.

Of the Hu city I need not speak, as Mr. Johnson has written you about it. We will pass on to the second day's journey, which includes a distance of seventy li, or about twenty-three English miles, and has its terminus at the market town of Lin Ung. The first three or four miles is through a level country, the hills looming up grandly in the distance. Within this space are some large towns, one of which contains thirty thousand people, and would of itself be a powerful place but for the contiguity of its great neighbor, the Hu city. Orchards of peach-trees, plum-trees and persimmons gave a cheery aspect to the scene. Enticed by a week of warm sunshine, a few blossoms showed themselves on the tips of the outermost limbs, like scouts sent out to see if the winter was over and gone. They found to their sorrow a few days afterwards, that it was only a dewy summer that had come. The mountains drew nearer and nearer, and at length closed in upon us entirely. Hitherto the river had gone sprawling over the plain, sometimes in one channel and sometimes in another, slashing mercilessly into the soft low banks on either side, and doing what was right in its own eyes generally. Henceforth the bars of the mountains were to be about it, and we found the remaining hundred miles was to be through a double file of lofty trap and granite mountains. At one place we passed a sand spit of about an acre in extent, parts of which were smoking like a boiling cauldron from the heat beneath the surface. The water was bubbling up in all directions, and so hot we could not hold our hands in it.

We found Lin Ung to be a busy place, of almost six thousand people. It has an importance from its being the market place for small hamlets in the mountains round about. Once in four days a fair is held, when crowds of people come in loaded with home produce, which they barter for other things produced by their neighbors or sold in the shops. We had excellent opportunities to preach, for which the Consul had kindly agreed to stop at every favorable place along the route. Crowds listened quietly to this new doctrine brought to their ears.

The third day's journey ends at Ko Pni, and is of about the same length as that of the previous day. The region is noted among the Chinese for its bamboo, which fringes the banks above and below, and supplies the demand in towns down the river. It was here that we noticed an almost complete change in the population. This is the first town in the Kokka district. We found we were but partially understood, and from this onward our books and tracts had to speak for us. The people are much more quiet and well behaved than the Tie Chiu people. They are also a more literary people, and have a much larger proportion of graduates among them. We passed many houses built of mud, chiefly small and mean in appearance, but which had before them the flag-staff allowed by the usage of the empire to those who have held official position. The kind of staff used showed that these mean hovels had sent forth men who had some of them filled offices more responsible than that of a state governor. In this day's journey we had our first view of the Kia Eng mountains, a lofty range still thirty miles away, before which the mountains we were passing seemed like hillocks. The sky was cloudless, save a light, fleecy turban that rested upon these distant summits. It seemed becoming reverence that they which rose highest up to heaven, should, like Jewish worshippers, veil their heads in presence of the Holy One.

The fourth stage brought us to Sam Ho. Here the river divides, — one branch leading off into the adjacent province of Hokien, the other pursuing its way to Kia Eng. This is a walled town, larger than any we had passed, and the centre of a heavy trade, especially in lumber, which comes down the Hokien branch. The crowd around us was so great that our stay on shore was short. We gave away books and talked to a few Tie Chiu men we met, but were glad to hurry out of a town where, so far as speech was concerned, we were barbarians unto them and they were barbarians unto us. The whole town was astir with curiosity to see these strange looking mortals who had appeared so suddenly among them, and the bearing of the population was not altogether respectful.

The fifth day's journey ends at Chon Kau, the most beautiful place I have seen in China. Nowhere else have I seen such taste as is displayed here in the way they have improved their roads, and surrounded their houses with trees and shrubbery. Like all the stopping places I am describing, it is a market town, and is also the location of a magistrate, who sent his complimentary card at once upon the boat's arrival. But our fine weather had left us. During the night it had rained, and a cold, cutting norther was upon us. A thin, filmy ice covered the water tanks on shore, and the tops of the Kia Eng mountains, now lying to the left of us, were covered with snow. To us dwellers in the lowlands, this was a new experience, and in grim concert we shivered together. The people here have a ludicrous habit of carrying about with them in such weather a small wicker basket, in which is an earthenware dish filled with burning charcoal embers. We laughed at them at first, as we saw them dextrously slipping these warming-pans under their long gowns to warm their bodies, or walking the streets with both hands over it; but before nightfall we thought better of it. Thinking it well in unimportant matters to conform to the usages of society, we provided ourselves each with his own private fire-place, and found it a very sensible and comfortable arrangement.

The sixth day, thanks to a fair wind, found us at the market town of Pnia Chung. But it was toilsome work, even with the aid of the wind; for the river was now full of rapids, through which we could pass only with the aid of several extra men, work-

ing, towing and poling. We were renewedly impressed with the difference between this department and Tie Chiu. The people build their houses in very small clusters, three, four and half a dozen quite distant from others. This shows how much greater safety from robbers is enjoyed here. In Tie Chiu, any such group of houses standing apart would be looted in short order. In some things connected with the management of their small acres, the people here evince great skill. For example, we passed a number of huge tide-mills, as they would be called at home, or wheels worked by the current of the river. Each one was about thirty feet in diameter. Attached to the outside, in lines diagonal to the paddles and a few feet apart from each other, were a series of long and large bamboos, open at one end and closed at the other. As the wheel revolved, the open end went into the water first, while the closed end was set about three feet above the water. When it came out, the open end came up first. Thus it was filled with water. By the time the wheel had revolved sufficient to bring it to the highest elevation, the mouth began again to incline downwards, and the contents were discharged into a trough. It was surprising what a quantity was thus provided for irrigation. It was the dry season, but some two or three square miles had all the verdure and freshness of spring. The wheels we saw would supply a city of several thousand people with abundance of water. With the exception of the shaft, which was of hard wood, they were made, paddles, dippers, spokes, and all, entirely of bamboo, and could not have cost above ten dollars apiece.

The seventh day over, and we were at the market town of Sai Ine. It is not a large place, as it is so near Kia Eng city. Here, as at the last place, gave away books and tracts, and spoke to the people through an interpreter we had brought from the boat. The people crowded around us, eager to get them, as they never had seen them before.

Woman's Rights. — While some things were to be commended in the Kokka, other things we have seen along the banks of the river must be spoken of with qualification. The doctrine of "woman's rights," as now expounded in America by some of the more advanced advocates, is reduced here to a very practical application. For example, the men do not think it fair to have their wives stay at home and superintend domestic affairs, nor do they wish to arrogate exclusively to themselves the privilege of working in the fields and cutting wood on the sides of the mountain. They cheerfully assume a portion of the woman's work, and still more cheerfully yield up a portion of their own. The consequence was that we repeatedly saw men wearing long gowns, lolling around the doorway, merely looking after two or three romping children, quite able to take care of themselves, or cooking a pot of rice for dinner; and a little farther on, we have met their wives coming down from the mountains, clad in short dresses and trousers, bronzed with exposure to the weather, and staggering wearily under enormous loads of fuel which the aforesaid husbands were needing to keep themselves comfortable. In a word, the condition of women here is degraded in the extreme. As a general thing, the countenances of the men indicated shrewdness and intelligence; as an equally general thing the faces of the women were stamped with vacancy and a stolid look, which nothing short of a life-time of abject vassalage could produce.

The eighth day, and we entered the Kia Eng valley. But we had more dangerous rapids to traverse, and it took the whole day to make but a few miles. Kia Eng city is located in the centre of a beautiful valley, some seven or eight miles wide. Its own population does not exceed twenty thousand, but a score of tributary villages dot the valley round about and swell the number of people to at least a hundred thousand. In days gone by, it had been a prosperous place, and in its principal business street we saw stores three, four, and one of them five stories high. But four years ago the rebels had been here, and this one sentence means that fearful desolation had stalked through this peaceful valley. In the city and in the suburbs, and in the villages blackened walls and charred ends of rafters everywhere met the eye, and remained to

attest the merciless spirit that animated these atrocious miscreants. In many places in the suburbs we saw houses, that no attempt had been made to repair. The doorways were overgrown with weeds, and we were told that in the majority of these cases the whole family had been murdered, and not a child remained to re-occupy the family homestead.

We spent two days in this vicinity, gave away books and tracts, and continued to do what we could through our interpreter, who was not however one of the most effective. And we came home with a deeper than ever sense of obligation we are under to give this people the bread of life. Three years ago we could not with safety venture more than ten miles from Swatow in this direction. Now this important region is open. That the powers of darkness will offer resistance to the establishment of stations is to be expected; but their line of battle has been broken, and they will not be able to reform it compact as it was before.

FROM MANDELAY, THE CAPITAL OF BURMAH, TO BAHMO.

BY REV. A. T. ROSE, RANGOON, BURMAH.

A Rapid Journey. — I returned to Mandalay from the Shan States, February 19th, at dark, after a hard day's work, having travelled from Kyouk Sai, on the Nat Take pass road, full thirty miles; and one half of this distance was passed over in the last two hours of the day. My people got in the next day at noon; all were very tired; — "footsore, worn and weary," and back sore too, would be a mild description of the state and feelings of our party, both men and animals. The men who followed us from Mandalay complained that our travelling was unprecedented; — the king's officers or messengers would have been ninety or a hundred days where we had been fifty. This talk, though partly true, was designed for effect, — to get three months wages instead of two. I felt all along that our journey was too hurried for pleasure or the largest profit. I look back with some regret that more time was not taken in several of the central towns. But with the hope and determination, I may say, undiminished, of seeing Bahmo before the close of the season, I was desirous, I presume, as Mr. Cushing, to get along.

Preparations — A Pass to Bahmo. — From the 20th to 27th of February was spent in resting, making calls, looking after boat and boatmen, selling ponies, and settling with our men, getting a royal pass for Bahmo, making purchases, getting off boxes to Rangoon by steamer Bentie, reading, writing letters, &c. The pass did not come as I had hoped, and I began to fear it might be withheld, for the same reason that prevented our going to Bahmo at first; but there was no feeling of that kind. There was some hesitation as to the point of giving me permission in the pass, to "preach, teach, and give books," &c. The Kala Woon said, "Don't ask that; they never will give that," — "preach, and give books, if you like, and say nothing about it, but don't ask to have it put in the pass as a royal permission."

The Europeans who heard the matter talked over thought it was too much to expect that the king would give such a pass. But this was just such a pass as I was careful to request Capt. Sladen to ask for us at first; he did ask and did obtain such a pass. I wanted nothing less. The Kala Woon doubted that such a pass had ever been given. But he would see, &c. The reasons for requesting such liberty in the pass are obvious. Liberal-mindedness and tolerant intentions towards other religions are claimed for his majesty, both by himself and friends. But his majesty has not by royal proclamation made known to his people that his liberal feelings are to guide his subordinates, and that toleration is henceforth to characterize the policy of his government. Hence governors and mag-

istrates would not only feel justified, but in duty bound, to notice and put a stop to teachings and books antagonistic to the royal religion. So that a pass to travel simply, and silent about preaching and teaching, would be almost sure to make us trouble, unless we kept our books and thoughts about the eternal God to ourselves. Six words in the pass would not only be proof of his majesty's noble sentiments and intentions, but give them practical force, and provide us with an open way.

From time immemorial it has been the merit and glory of Burmese monarchs to foster and uphold the religion of Gaudama as the divine religion; and for any one to speak or teach against this religion has always been regarded a crime not lightly to be punished. For a long time Catholics, Armenians, Mussulmans and Chinese have been allowed to live at the royal city, and to worship in their own way; but the right to propagate and make converts to another faith has never been conceded. Hence if we were to go through the country giving books, and preaching Christ, and speaking of idols and Gaudama too, as we are obliged to, without "royal permission," we should be regarded by nearly all the people, not as men who are faithful to our God and Saviour, to truth and to the good of men, but as men who willingly treat the king and his nobles, and his high religious teachers, with contempt, and defy his authority. But the crowds of our hearers are at once disarmed of such hurtful feelings, on having the royal permission "to teach and preach" read before them.

Procuring a Boat. — I found it more difficult to get a boat to go to Bahmo than I had anticipated. The reason was, it was near the close of the boating season; all who let boats had jobs or contracts on hand that must be done before the rains set in. Wood, salt, gnapees, rice, &c., must be brought into the city before the rains come on. Paddy was plentiful about and above Bahmo, and selling for from Ra. 30 to 50, while at Mandalay it was from 90 to 120. Merchants and private families were sending boats for paddy, so that every boat was engaged. I had men out for three days looking for a boat, for let or for sale. "No boat," "no boat," was their mournful story each evening, till I began to think they were playing a trick to defeat my going. I was too lame to walk and it pained me to ride; but I mounted my pony and went to every place where boats were likely to be had, and one morning rode far down below Amara-poorra to the mouth of Myet Guai, hoping to find a boat for sale or hire. At last I was obliged to take a small and unsightly "painggan," a flat bottom boat, with no house, and nothing in fact but the body, at a large price, and to put it in order. It was covered with filth and part full of water. But in three days it was cleansed, repaired, and a house put on, and to our happy disappointment, made a very comfortable home. On the 27th our boat was pronounced ready to start on the morrow. My pass had not yet come; it came, however, on the morning of the 28th, but the "dawk," overdue from Rangoon, had not yet arrived. I wanted to hear from Rangoon before leaving. The Kala Woon wrote to ask me to wait till the 29th at ten, A. M., to take a box and letters to Capt. Sladen. The "dawk" came at noon the 28th. It was two, P. M., the 29th, when the Kala Woon sent the parcels for Capt. Sladen, and four, P. M., before my boat made a start, and it was sundown before we got into the river.

March 1. — Moved up to a small but pleasant village on the west bank, by the name of Thinging, where we gave books, talked to the people, and spent the night. The river is broken up into many passages, between which are islands, some of years' standing, having villages and cultivated fields on them; others are of recent birth, having sprung into being during the last rains, and are as yet only huge banks of sand, white, beautiful and grand in their contrast with the banks of the river and islands covered with thick, tall, green grass, but they must hide their glittering crests beneath the rising floods of the next monsoon, and perhaps be ousted altogether from their proud usurped position.

There has been a slight rise of three or four feet in the river during the last few

days; this has quickened the current some, and covered the surface of the water with froth and foam and small drift wood. This froth collects in bunches, and looks like an innumerable number of sheep-skins, with their full grown shaggy fleeces on, floating on the water.

Palace and Pagoda. — Opposite the great Mingoön pagoda is a beautiful piece of wooded land, covered with mango and other trees, called Nau-dau-Kwon, the royal palace island. Here it is said the great Bodau king built a splendid palace, where he spent a part of his time while the great Mingoön pagoda was being erected. As we hugged close in to the shore, we found the current very swift, and at one place there was a fall of about two feet over a reef of rocks, as I supposed, extending some distance into the river. I was informed, however, that this reef was the remains of an old pier, that supported a royal wharf of solid masonry, that led down by regular steps to the water, even at low-water mark. The steps leading up the high bank were roofed in the graduated style; at the top of the steps was a spacious open building of brick foundation, covered with the inevitable graduated roof, terminating in a Pyot-that, crowned with the Tee, all supported by massive teak pillars heavily gilded. The whole work was guarded by two immense griffins, corresponding with those directly opposite on the west bank of the river near the Mingoön pagoda. Men are now living who remember this fine work, and who belonged to the "royal loung" that used to convey the former king to and from this pleasant retreat; but the little Himalayan drops, the fingers of time, and the fingers of men, have combined to leave nothing but the debris of the monuments of kingly pride and power that once graced this beautiful spot. Mingoön Puyab, however, remains a huge and pitiable absurdity, — a reflection upon the head and heart of its royal founder, according to our notions, but a monument of noble design, pious devotion and magnanimity of soul, viewed from the Burmese standpoint. This pagoda was commenced about 1780-5, by the great-grandfather of the present king, and the work continued about twenty years, when it was stopped with the structure only half completed. Had it been finished, it would have been nearly 500 feet high with a square base of nearly 250 feet. It is now, as it stands, less than 200 feet high. It was terribly rent, and very large fragments thrown down by the great earthquake thirty years ago. Probably nowhere in all Asia is there to be found such an immense pile of solid brick and mortar. The bricks and masonry, it would appear from the fragments thrown down, were of excellent quality.

Enormous Bell. — Near by is a bell, more than twice the size, I should say, of the great bell at Rangoon. It was almost six paces across its mouth, and about as high. It looked to be full of flaws, but how such a bell could be cast at all, it is difficult to imagine. The weight of the bell is supposed to be from 75 to 100 tons, so heavy that it cannot be suspended.¹ In point of utility and profit to mankind, the great Mingoön pagoda and great Mingoön bell, are appropriately placed side by side.

¹ This monster Burmese bell is therefore fourteen times as heavy as the great bell of St. Paul, but only one third of that given by the Empress Anne to the Cathedral of Moscow. See *Penny Cyclopædia*, Art. *Bell*.

Since writing my journal, I have looked over the *Magazine* for October, and see that my friend Knowlton claims "the great bell of Peking" to be the heaviest in the world, that of Moscow excepted. He says, "Next to the great bell of Moscow, this is the heaviest in the world, and is said to be the very heaviest that is hung. It is about nineteen feet high, about twelve feet in diameter at the base, more than a foot in thickness, and weighs about 112,000 pounds."

Thinking it may be interesting to Mr. Knowlton and others, I will give you a statement of the Mingoön bell by Capt. Yule, from his very able book on Burmah. He says, "North of the temple on a low circular terrace, stands the biggest bell in Burmah; the biggest in the world probably, Russia apart. It is slung on a triple beam of great size, cased and hooped with metal: this beam resting on two piers of brick work, inclosing massive frames of teak. The bell does not now swing free. The supports were so much shaken by the earthquake, that it was found necessary to put props un-

Banks Caving In. — At night there was a noticeable fact. The caving in of the banks and large masses of earth falling into the river made frequent reports like the noise of heavy guns at a distance. This same thing was going on during the day; but we were not so impressed with the loud noise. But "oft in the stilly night," the heavy dull roar would break upon our ears. These masses of earth are often of enormous size, enough to sink instantly the largest Burmese boat on the river, and, falling twenty or thirty feet into deep water, you can imagine the effect. Yet we sometimes were obliged to hug these falling banks, and pass almost under projecting portions, liable to drop at any moment.

It is impossible to get a good view of the village and country near the river, in a small boat, especially at low water. The high-water mark is from thirty to fifty feet above the present surface of the water. So we have a steep and high bank to climb, to get to the village from our boat.

How Received in the Bazaar — Preaching. 2. — Monday. Made slow headway to-day; no wind to help, but some to hinder us. Made short calls at a number of villages: spent three hours at a large village called Shen-pa-gab, on the west bank, having a large bazaar and many buyers and sellers. The country in from the river is thickly settled; they come to the nearest bazaar town to do their trading. The people seem lively, even jolly, while full of work and driving sharp bargains, — on a cart load of paddy, a log of teak, a cotton "goung boun," or a viss or two of gnapee. Here as elsewhere in Burmah, the women are prominent in all business and trade. But as we enter, all barter ceases. All eyes are on us. One, or some, cry, "White foreigner," some "Big foreigner;" some, "English Commissioner;" some, "Ship-captain," &c. Meanwhile a score of voices demand, "Who are you?" "Where from?" "Where to?" "What business?" In the next breath, the words are wafted through the bazaar "Teacher," "Teacher," "Teacher of the laws of the Eternal God, of Jesus Christ." A crowd is at once around us, impatient to hear; but few even here, have ever seen or heard a preacher of the gospel, or seen a Christian book. We proceed in about the ordinary way to present the great facts of the Bible, one God, His attributes and character, His works, &c. Man, his nature, fall, present condition, character and wants; God's love, the scheme of grace, gift of His Son; Holy Spirit, the offer of Eternal life, &c., what men must do to be saved, believe in God, worship Him only, and obey Him; turn from dumb idols, repent of sin, what is sin, what is it to repent; trust Christ for pardon, righteousness and justification; who Christ is, what He has done for sinners in order that they might be saved; what He still lives and waits to

der the bell, consisting of blocks of wood carved into grotesque figures. Of course no tone can now be got out of it. But at any time it must have required a battering ram to elicit its music. Small ingots of silver, (and some say pieces of gold,) may still be traced, unmelted in the mass, and from the inside, one sees the curious way in which the makers tried to strengthen the parts which suspend it, by dropping into the upper part of the mould iron chains, round which the metal was run. The Burmese report the bell to contain 555,555 viss of metal (about 900 tons). Its principal dimensions are as follows. External diameter at the lip, 16 feet 3 inches. Internal diameter, 4 feet 8 inches above the lip, 10 feet. Interior height, 11 feet 6 inches. Exterior height, 13 feet. Interior diameter at the top, 8 feet 6 inches.

The thickness of the metal varies from six inches to twelve, and the actual weight of the whole bell is, by a rough calculation, about eighty tons, or one eleventh of the popular estimate. According to Rev. Howard Malcom, whose authority is probably Col. Burney, the weight is stated in the *Royal Chronicle* at 55,500 viss, or about ninety tons. This statement¹ is probably therefore genuine, and the popular fable, merely a multiplication of it by ten.

¹ I would only remark with reference to the above long quotation, that if we take the lower estimate, that of Major Yule, of the weight of the Minguon bell, which is eighty tons, we make it 179,200 pounds, which is 87,200 pounds heavier than the great bell at Peking. If we take the estimate of Rev. Howard Malcom, D. D., Col. Burney, and the *Burmese Chronicle*, and call it ninety tons, we have 201,600 pounds, or 89,600 pounds more than the great bell of Peking. It would seem from the above statement that bro. Knowlton will have to come to Burmah to see the largest bell out of Russia.

do if they will believe in Him. It is not likely the most eloquent preacher would be allowed to go on long uninterrupted; questions must be asked, and objections will out, and they must be answered and met. To seem annoyed at such demonstrations would be to throw away victory; far better to take them as signs of interest and thoughtfulness on the part of your hearers, and seize upon them and turn them to good account. When we were tired of talking and had prepared the people to understand the character of our books, I told them I could only give a few to those who could and would read. But such a rush as there was for books. Men, women and children, the whole town and surrounding country, seemed to be rushing in for books, as if their Nigban depended on getting one. My experience forces me to the painful statement, that a true desire to get light and knowledge about the true God, with any intention of walking in accordance therewith, had but little to do with the scramble for books.

Desire for Books — Many women feel themselves badly dealt with, because I refused them tracts on the ground that they could not read. We had a pretty good supply of tracts, but not one half, or, I may say, one tenth as many as we could and would have disposed of if we had had them. We had from 4,000 to 5,000 tracts, from 80,000 to 100,000 pages; 300 of the "Life of Christ," 100 Genesis and Exodus, 200 Acts, a few Gospel of John, 50 New Testaments, six large full Bibles. Our plan was to give as judiciously as possible, and scatter this light over the whole distance to Bahmo, as evenly as possible. I am glad to meet so many people from towns lying back from the river. Some are here from the Moo River, three or four days distant. I saw a good deal of teak at the villages along the river, and rafts are constantly going down; but a large part that I have observed, is of an inferior quality.

We slept at Indoung, thirty houses; talked to the people and gave books. Several of the families had a dreadful quarrel during the evening.

The River Towns — Tea. 3. — We arrived at Yuah-thit, about noon, and remained till four P. M. It is a large and flourishing village of 1,000 houses; indeed for three or four miles along the bank of the river, the houses are quite thickly scattered. Unusual life and activity characterize the towns along the river. Many large rafts of timber of various kinds, and bamboos, pass us daily, going to the large towns below. The bamboo rafts are of great length; some, I should think, 400 or 500 feet long, and 80 to 50 feet wide; and on them are paddy bins from 20 to 100; each bin holds from 50 to 100 baskets of paddy. These rafts and this grain belong to his majesty, the King of Burmah. But what does a king want of so many bamboos and so much paddy? He has from 10,000 to 15,000 men in his army whose families are at Mandalay; for them he is bound to furnish paddy and houses, and for all his A-hmoo-dons (those in government service) he must do the same. But what struck me as a singular commodity to raft and float hundreds of miles in the water, is tea. I should as soon have dreamed that our cotton and tobacco growers in America, would put their "king" and "precious weed" into baskets, and form them into rafts, and float them down the great rivers to market, as that tea growers in Asia would do so with their tea. The baskets are of bamboo material, about two feet deep or more, fifteen or eighteen inches in diameter, made very strong, pressed full of tea and well fastened over the top, formed into rafts with bamboos enough between the baskets to float them with their tops six or eight inches above water. Why the tea does not spoil or lose its strength, I do not know; for it is as wet as water can make it. But the fact is, it would spoil if not kept wet. The bullock caravans, that bring tea from Toung Bing and other parts of Shan land to Burmah, are obliged to make frequent stops and place their tea in the streams to preserve it. This is of course the pickled tea, or the leaf tea, out of which the pickled tea is made, which is so generally used in Burmah. This tea properly prepared, would, I have no doubt, be a very wholesome and nour-

ishing dish, and even agreeable to Europeans. I have often tasted of the pickled tea as prepared by the Burmese, and the tea taste is pleasant; but the oils and other ingredients, for which I have not acquired a relish, detract from its savoriness. It is said to be very nourishing, and I am sure it is stimulating. My boatman to Bahmo carried a little pot full, which was passed round several times a day, each taking a little with his thumb and finger, very much as tobacco chewers take the fine cut tobacco. Pickled tea is as common in Burmah, Siam, Shan States, and Northwestern China, as dried tea is with Europeans, and I believe it is more beneficial, less objectionable.

No better months could be chosen to see the people up the Irrawadi, than March and April. People who live inland, are now bringing their produce to market. All must come to some point on the river, to buy and sell. They will carry back to their villages, ten, twenty, or thirty miles, the words of eternal life.

The people we met at Yua-thit were anxious to get books, and disappointed that we gave so few. We gave books to go west of the Chin-dwin, ten or fifteen days, and to Shan land, twelve days; a good many to go to the Royal city, Shway-Bo, which is down on Yule's map as "Mot-so-bo." It is also called Yada-nah-thing-gah. Shway-Bo is the common, and I may say the only name by which the people know it. Among a large crowd at Yua-thit, not one knew the place as Mot-so-bo. This city was founded by Alompra. He from a hunter rose to a commander; he was called Moke-so-bo (hunter chief), also Shway-Bo (golden chief). Yada-na-thing-ga is its sacred or historical name. Yada-na is gem. Thinga is a priest of Buddha, or a collection of priests. But I am not sure that this word enters into the meaning of the name; and if it does, I do not know the precise idea a Burman would get from it, or attach to it. "The gem city of priests," "the priestly city of gems," or "the priestly gem city,"—this I believe to be the meaning of the name. The sacred name for Ava was, Yada-na-poo-ya (the city of gems). Shway-Bo is still a large city, with a royal palace, surrounded with a wall, in charge of a governor of highest rank. It is about fifteen miles distant from the river on the west side, in a rich and beautiful part of the country. We sent three New Testaments for the three highest officials, and a number of the "Life of Christ," for others in Shway-Bo.

4. — We passed Singoo, a middling sized town of a hundred houses or more, perhaps. The river is large, the scenery beautiful, but nothing particularly striking. The country has a pleasant appearance as far as I can see it; villages are frequent and appear prosperous. At three, P. M., stopped at Kyoung-Young-Myon, formerly a walled town, and the nearest point to Shway-Bo, being six or seven Burmese miles. The walls of brick still remain very good, but there is no town inside, or building of any kind, except kyoungs and pagodas. The river here is not so broad and the current not as swift as below. Hard timbered land comes down to the water, with banks quite abrupt. Gave a few books at this place, and conversed with the people. The weather is pleasant, wind cool from the north.

5. — Spent some time at Mah-oo, on the west bank. Here were many boats for paddy, which is raised west of the river. When the season is favorable, that is, not too much or too little water, the country along here produces three or four times as much grain as is required for this section. But it not unfrequently happens that rice must be obtained from lower Burmah to prevent suffering in this region.

Boatmen are eager to get books, and seem as friendly and far more curious than those below. We see some Shans at all the bazaar towns; and some of the finest boats that pass us, going down with paddy, are owned and manned by Shans. At Yua-thit, a company of Shans recognized us and seemed pleased to see us. They saw us, they said, at Thongzai, and could hardly believe that we had gone to Theinnee and Monai, and got to that place so soon.

We made a long stop at Mah-oo, to favor Ko Too, who has a wife and family six or eight miles inland. He went with us to Shan land, and proved a very useful bore; trying our patience on the one hand, and watching well the ponies at night on the

other. He is remarkable for taking his own time to do things, if indeed he does them at all. He is a shirk of shirks, and as greedy to get what he does not earn and does not deserve, as he is skillful in shifting the work he is paid to do. He has one wife and family in the city, and another up here. Mounng Mo, who also went with us from Oungpenla to Shan land, is with us, — a pleasant and useful man for land travelling, but no boatman.

Scenery on the Way. — We passed into the lower Pyouk-dwin or defile before night. The banks high and precipitous in places, the west bank rocky; the river is narrow, water deep and current easy. The scenery here is more like that of the New England rivers, or of the Hudson, or of the Delaware above Trenton, and in parts approaches that of the Susquehanna. But in grand and rugged beauty, wild extremes, rocky magnificence, sustained variety and striking contrast, the scenery even of the second defile, (far superior to the first,) falls below that of the St. Lawrence, the Delaware, and the Susquehanna. Slept at Kya Byng, on the west bank. There were many carts from the country with paddy, and many boats waiting to take it away. Had a large company to hear; they seemed kind and respectful and listened well. Talked till late and gave books.

To mention every village by name, and describe what was said and done, would be too much like telling the same story over and over. For twenty-five or thirty days, our work and our experience were so much the same, so far as stopping at villages and preaching are concerned, that a view of one day would give an idea of all.

Burman Regatta. 6. — We arrived at The-ya-daw, about one or two, P. M. Here were hundreds of boats and thousands of people. There is a small village on each side of the river. In the middle of the river is a small island, with an old pagoda in the centre, and three or four small kyongs on the outer edge. This is said to be the most sacred place in all the region, and once a year a great festival is held. This great annual celebration was in full blast when we arrived. No town of any importance from Mandalay to Bahmo, that has not a boat and crew to represent it on this occasion; there are many from Mandalay. The finest racing boats of the country are here, large and small; but I saw none engaging in the contests with less than twenty men; some had as many as eighty or a hundred to paddle. They do not row, but paddle. The boats are very long, and the narrowest, wide enough for a row of men to sit on each side as close together as they can be and use the paddle well. The paddles of each boat are of uniform size, small, light, but strong, and, like the boats, are models of beauty and workmanship. All the boats are decked with flags and streamers of the gayest colors, and the larger ones have a band of music on board, and two or three or more theatricals, who have so far doffed the human and donned the animal, that they look some as you might fancy tigers would look, with their skins stripped down to their hind quarters, and two bamboos stuck into their bodies for legs; — as they would be likely to twist and writhe and grin and growl, so do these theatricals. The sloping hill-sides and banks are lined with tents for more than half a mile, and thousands of Burmans, Shans, Kaeloos, and Tounghoos, in their holiday plumes, with gongs and bells, and many wind instruments, enter into the high-toned proprieties of the time and place, with a will and a dash, that tell you plainly there are no weak nerves, doubtful minds, and half hearts there. As ten or fifteen of these fine boats, gracefully and slowly move up from the island, all hands singing and striking with their paddles to the time of the music, flags flying, theatricals performing, the vast crowd on shore appears to be in sympathy. And as the boats, in the most beautiful order, round to and fall in abreast, half a mile above, and move down to the point where the race begins, the whole concourse seems to be in a state of pleasant suspense and joyous expectation. But as the signal is given, the exertion and excitement commences, and increases in intensity till the island is reached, during which time the river is a bed of spray and foam, the

air is rent with the tumultuous sounds of human voices, which, blending into one prolonged tremendous shout of five or ten minutes, makes the very mountains tremble. It is curious to watch the multitude on shore; so fully do they enter into the struggle of the boatmen, that you will see men, women and children with their bodies and arms in violent motion as if really paddling. From the great excitement one would suppose there must be betting, but I do not think that was the case.

I wanted to get to the sacred island; but the crowd and jam in that direction were too great to allow me to attempt it. Shans formed a large portion of this great throng, but they came mostly on foot and had nothing to do, as far as I could see, with the boat racing, but they contributed their full share of instrumental and vocal sounds. The music of the bells on the island was clearly distinguished during the afternoon and night; a great variety of sounds, yet all seemed full, sweet and melodious. I think there was not a minute during all the time we were there, that bells were not sounding, and I presume this was continued for three days and nights. On my way down I spent an hour on the island, and I feel sure that this was originally a Shan shrine, that these bells, nine in all, though only eight are suspended, are Shan bells. I think moreover, they must have been intended to illustrate the sounds of the musical scale of eight notes. I think at all events they very nearly answer that purpose, and there must have been a design about it. These bells were about fifteen to eighteen inches across the mouth, and eighteen to twenty inches high. The pagoda is very old, and kyoungs too are nearly in ruins from age. The Shans once had full sway over all this country, and no doubt were the founders of these works. The large numbers of Shans, and some as far as Thongzai and Theban, that attended this festival, would indicate that it is especially sacred to them.

Tame Fishes. — But I must here mention something else that I saw on my way down to this place, and tell a "fish story." I had read what Mr. Oldham wrote about the tame fish at this place, and spoke about going to see them on our way up, but for the crowd and noise. On coming down, we reached the little island, the sun an hour high. I had spoken about stopping to see the fish, and told the men pleasantly, they must have lots of rice to feed them. Before our boat was made fast, the Karen boy, and all in fact shouted, the fish have appeared! And such a lot of huge, ugly, stupid fish! I should pronounce them the bull-head family, from two to four feet long, with enormous stomachs and mouths large enough to take a rice chatty eight or ten inches in diameter. They came at our call, and would lift their heads nearly two feet out of the water. They seemed to like the men to stroke them with their hands. Ten or fifteen might be seen at once on either side of the boat, lifting their heads with mouths wide open above the water. Our men fed them two pots of rice, making it into large balls before giving it to them. I confess I was doubly disappointed in what I saw. I did not much expect to see any fish. I certainly was not prepared to see so many very large animals, and so tame and free from fear. A number of boats, ten or fifteen during the hour we were there, stopped, called and fed the sacred fish, went up and tapped the bells, shekoed to the priests, &c. I wanted to get some clue to the history of that remarkable fish family; but all I could learn was "they had always been there, and always been as they now are." I suggested that these fish were much like the Poongyees in their habits; they did not seem to work; must be fed with rice, were held in high favor, &c. May it not be, I further suggested gravely, that these fish were formerly Poongyees who occupied these sacred kyoungs? The youngsters were inclined to agree with me, but the old priests shook their heads and said, "Poongyees did not travel backwards." "These fish were less than men." "Poongyees would either be men in some very honorable position (in the next state of being), or else better than men, that is nats," &c. This position was badly chosen, all their books being against it. Gaudama himself experienced many retrogradations, slipping back into and through many hells.

[To be continued.]

LETTERS FROM THE MISSIONS.

BURMAH.

Mission to Karens.

LETTER FROM MRS. VAN METER.

The Pwo Association, Bassein. Bassein, March 4, 1869. — We have just returned from another of our Pwo Karen annual meetings. I will only attempt to tell a little of what we saw and heard. Pen cannot portray the feelings. Ask a mother, who has returned after a long absence from her children! Ask a teacher, who sees those for whom he has labored growing strong and repaying those efforts. Ask the Sabbath-school laborer, when reforms and conversions have followed years of patient toil! Ask the pastor, who sees "the work of the Lord prospering in his hands!"

How a New Church was Raised up. The meeting convened at one of our new churches, raised up entirely within the past four years, or nearly all since I left for America. Mr. Van Meter's first visit there was made in the early part of 1865. Good old Taling, who is now gone to his reward, in company with his wife and a few of the young people of his village who had studied with us, among them several of our best girls, and Thah Saing, who is now the young pastor and was last year ordained, had been to the place in one of their missionary excursions; and, finding some interest, asked the teacher, as is often done in such cases, to add his influence and aid. After a season of preaching, visiting and talking with a goodly company who had given him their attention, the teacher retired, wearied, to his bed. In a few hours he was awakened by a great noise and loud talking, which he supposed, of course, was occasioned by an attack of robbers. After a time, all became quiet and he slept on. In the morning he found that the whole company, who had been called together by the old grandfather, had decided "not to worship at that time," and had dispersed to their various homes, and that was what the noisy talking was about. They would

not listen to him, and were wrangling among themselves. A hopeless case it seemed just then, like other disappointments. He could not even persuade the old man who had heard the gospel years ago from Mr. Abbott, and had "all the time believed it, and tried to pray," to go forward in baptism, and a public profession of Jesus. "Might not his children and friends be influenced to follow, if he would be bold and decided?" Mr. V. now says, "I suppose the old man knew more about Karen nature than I did, though it was a pretty sore trial to me at the time. He had got the subject before their minds, and by waiting a little while patiently, a good number soon decided to join him, and they went forward together; while, he said, 'if he should have gone forward at that time, they would all have left him, and his influence would have been lost over them.'" We do not often see so much of the clan spirit among the Pwo Karens; more frequently, they begin to worship, one man, or one woman, or one house, in a place.

The Little Protégée. Not long after that first visit, the teacher was asked to go again; and in the course of the year he baptized the old patriarch and a goodly number of his descendants. The young preacher, Thah Saing, has labored there ever since. As I was coming away, he brought to me his eldest daughter, a girl about nine years of age, saying he would give her to the mamma; for he wanted her to have every advantage for study. He wanted the mamma to train her in all things, and, as she was but a child, she would of course sometimes need discipline. We talked some of the care the teacher and mamma had taken of him, for he was with us in different capacities in study and in work for several years, and was perhaps one of the most difficult ones we have ever had to polish. His daughter seems a dear, affectionate little girl, just the one I like to call "Incir Gordon," and to be supported by Mrs. Boardman and a

society of little girls in Dr. Boardman's church, Philadelphia. I wish we had a good many other such little girls and a good many other such patrons. To a great extent the pupils can be had, and the laborers can be had, if the support can be found.

This year the paddy crop in that village is almost an entire failure, and we were glad to be able to aid Thah Saing from the money contributed by the friends in Hatboro church, Pa. He made no complaint when asked what he was to do for his rice; but said he must go and work in the field or in the jungles, cutting bamboos and cane for sale, like the others. But the timely aid will save so much more of his precious time for the work of preaching; and he has under his charge, aided by another young preacher and his noble working deacons, four different villages and the surrounding country. The old patriarch was about among the people, quite vigorous for a man of his years, although almost entirely deaf from age, and his face beamed with gladness as he constantly told how rejoiced he was that all his children were becoming Christians. "These are all my children, teacher mama," including brothers, sisters, sons and daughters, nephews and nieces and their descendants.

A Joyful Scene. As we stayed with the church one day after the close of the meeting, the only remaining two families of the village sent word to us that if we would come and hold religious service in their houses, they would thus publicly declare that they had changed religions and would henceforth walk with their brethren. We went, and in both cases husband and wife seemed earnest and united, and brought forward their children to join in the consecration and to kneel in prayer for the first time to the God who made them. One man fairly trembled, and looked as though he feared the incensed nats would be avenged upon him, as he handed the bottle to the teacher to be cast away and broken. The oldest child, a girl of about fourteen years, listened most attentively, as did the parents, while Miss Higby and I taught her about praying;

and the thought that they were henceforth to ask their Heavenly Father for all they want, just as children ask their parents, seemed clear and precious to them. One dear little baby reached its arms so lovingly from its mother, and clung so to us, — the strange white faces, — that my heart involuntarily lifted in prayer that God would sanctify it from its earliest life. Ah! how much prayer is needed for them. Christians, new worshippers and heathen, — and, not less, for their teachers. Our *Missionary Magazine* should be read with prayer. We want prayer for immediate blessings, and for enlargement of the blessings we do receive.

A Living Church — Education. This is a young church, but full of life, and possessed of a great deal of strength in its noble working members, especially its deacons. In accordance with one of our most cherished plans, and with a resolution from the Committee on schools that all should make greatly increased effort, for education, &c., this church resolved to commence three schools in separate parts of their field. To accomplish this object, it was absolutely necessary that we should be able to assist some, which we gladly did, with funds committed to our trust by friends in America. After schools are established, and attain to such a grade, Government will assist, so that we may hope not to need so much help in that department after a few years. Government is much more ready to assist schools in the Burmese and English languages, than in the dialects of the smaller tribes. Christians must give the gospel and its blessings to the poor and friendless.

The Annual Meeting. This meeting was by far the largest I have ever seen among the Pwos, and characterized by a spirit of earnest piety and love, and especially of missionary zeal, fully equal to anything I have ever witnessed at our Associations, when including all the field of Sgaus and Pwos. Only about an hour at the close of one of the evening meetings, was given to questions of discipline, which we have often felt have taken far too large a place in our great meetings

A great proportion of the time was devoted to earnest prayer and conference.

The number present would be about two thirds of the whole of the Pwo church members, and on the Sabbath a hundred or more Sgaus came in, making the congregation upwards of five hundred. Several of the Sgau preachers were with us, and seemed pleased and grateful for what God was doing among the Pwos. While I was urging the company of preachers around me to greater effort and liberality in giving, I remarked that almost everywhere we went we saw much to encourage us; we were made very happy by their earnest spirit of prayer, their love for the kingdom of Christ, and their labors for the heathen. In all these respects, and in all that pertains to the healthy condition of the churches, it seemed to me so far as I could judge they were fully equal to the Sgaus.¹ "O yes," replied one of the best of the Sgau preachers, who had been present at the Sgau meeting just closed, and who attended every session with the Pwos, "I think so, mamma, that they are fully equal, and in their earnest prayers and their labors for the heathen, they do more according to their number than do we."

All the churches except one, sent letters, and more or less of their members; and in the case of this one it was not owing to indifference, or to the want of enough that was pleasant and encouraging to report, as we know, because Miss Higby, and a company of native preachers and scholars, had just returned from a visit there. They were without a pastor, and a number of their prominent members were ill, which was probably the occasion of their disappointment in not being able to attend. It is well certainly to use great caution about receiving candidates for baptism: still I could not but feel, that with churches so active there really must be many among them, especially children of the Christians, who are proper subjects, and that attention has not been sufficiently paid to this particular during the year that will be now reported. Mr. V. pro-

¹ Except that they had not yet fully formed the habit of giving for the support of the gospel and for schools.

posed to the pastors and the ordained men to inquire more into this.

Work among Heathen Karens. But the point of special interest in the remarks of almost every one who spoke, — and nearly one half of the time was given to remarks and prayer, — was the work they had personally performed among the heathen, either those near to them or more remote. Anything like so large an amount of such visiting by the same number of churches we have never known in this district, during our missionary life; and many, especially of the young men, spoke in earnest terms of consecrating themselves more unreservedly to the work. So large was the number who claimed the time for speaking, that Thah Bwab, who has long been one of our most efficient missionary pastors, and not less this year than previously, found no time for his report. One young man, who has been for several years with Mr. Van Meter, and is to enter the Theological School next term, had been among the successful ones. Soon after the close of our last school season, I met him at his own village and inquired what he intended doing between that and the time for the Theological School to commence. He replied he must work in different ways; fishing, trading, &c., to get money to clothe himself for the year. I replied, "That does not please me; you are now qualified to be very useful, and your people are perishing all about you without the gospel. I have a little means for the spread of the gospel, in trust from Christian friends in America. I would not misemploy one piece; will you go and work for them, if I will help you half of what you will need, and your own brothers and sisters will try and help you to the remainder?" He was relieved and glad, and has been laboring ever since as a missionary. I wish you could have heard him as he told as rapidly as he could — for others were waiting their turn — of the different places he had visited, — almost everywhere, as in the case of the other workers, meeting many who listened well. O, if our people could read as do the Burmans, it seems as though with their readiness to listen the work would be

done speedily; but many are required to teach in all these separate places and families.

In one place an aged woman, who had many years ago heard and believed, and really attempted to live as a Christian, but was hindered from keeping the Sabbath and other Christian requirements by her heathen husband, handed him a rupee for the chapel to be built in town, saying that she hoped henceforth to be faithful. At the last village, where he had spent the most time, and a long distance from his home, he found a Burman kyoung, or temple, deserted by its votaries and in possession of the Karens, (a village of twelve or fifteen houses,) who unanimously said he should have it as a Christian chapel, and they would learn and would worship with him if he would be their teacher. The time remaining to the commencement of the school in Rangoon he proposed to spend with them, and to take his sister with him that she might remain and carry on the work during his absence. He thought the people particularly sincere, and we hope that arrangement will be carried out, as it will give an opening for another of our fine young women to labor efficiently, as their hearts prompt them to do, for God and the heathen.

Something to do. I think it will be a pleasure to some individual or Sabbath-school to assist Yan Gyn through his Theological course, and perhaps afterwards, for a few years, until he shall have gathered a church around him. Or, perhaps some one will like to specify some aid with which to meet the expenses of looking after this new interest until they become established. We shall expect Yan Gyn to spend part of his annual vacations with them. I mention these objects, because friends have often said to me, "If we could only know particulars about some special object we should labor with a great deal more zeal in supporting it."

Efforts of Native Females. The most interesting feature of the year's work is the part which our Christian women, the members of these churches, are taking. This is not altogether a new thing, as we

see notices of their efforts in Mr. V.'s letters for several years past, and they had also previously labored a good deal in connection with us. But this year a new impulse has been given to their efforts, and many of them have done most nobly. I cannot refrain from mentioning something connected with the same village of which Yan Gyn is a member, and in which his sister shares a part. The mother-in-law of the pastor of that church is one of our best women, a true "mother in Israel." I have often told incidents of her life and labors to friends in America. Just about the time the Christian sisters in Union Park Church, Chicago, were taking up her support, that she might give herself exclusively to the work of a Bible-reader, God was, by affliction, preparing her for greater usefulness in His service; her husband died. When on our way from Rangoon to our Bassein home, we spoke to her about it, and asked her response. She replied, "O the mamma does not know how weak and feeble I am; while my husband lived, I felt that with him I could do something; but I have now no earthly one to lean upon; and I often feel that I shall not long survive him. I am like a withered reed; I can do nothing." Her friends told me she was so absorbed with her grief they were anxious for her reason, if not also for her life. I reminded her of some of the promises, and of that stronger than an earthly arm she had to lean upon. I told her that those Christian sisters far away longed to do something that her poor heathen countrymen might know God and be saved. They could not leave their homes to come to them, but had decided upon her as their representative; would she accept the trust, while they contribute to her support that she might not be obliged to labor constantly for herself and family? I did not wish her to reply at that time, but to pray over it. A few months after that, when she attended the Missionary Convention with us, she assured me she had "decided to devote herself unreservedly to the blessed work of laboring to save souls." She had already commenced, and since then, has been constantly engaged in the work. She spent a half day with me in the boat, and almost the whole time

was given to her recital of visits and labors, many of them deeply interesting. In speaking of her own feelings she said, "Mamma, when I first began to worship, if I tried to talk with any one about religion, I could hardly say anything; it appeared as though I was ashamed; I would be covered with perspiration all over, and would forget what I wanted to say; but I feel so differently now; I want to talk about Jesus all the time; I can never get through. I want to dismiss all care about worldly things, and labor with all my might for the heathen. When I think that God put it into the hearts of Christian friends in America to give the means needed for my food and clothes, I feel very grateful, and that a great responsibility rests upon me."

At this meeting she gave a long letter reporting her work, and by request, related somewhat of her missionary tours to her brethren and sisters. She had been going almost constantly, sometimes by land, sometimes by boat, sometimes in company with the pastor of the church, or some young preacher, sometimes nearly alone, but generally with a company of the young women of the village. One of their last visits was made by nearly thirty, old and young. The enthusiasm and activity of that church, and several of the others, reminded me of a certain model church and Sabbath-school in Philadelphia, I might say, also, of Chicago, and of many other places in our loved land. Everywhere Christians who work love to work.

Fruits of Feeble Efforts. In the early part of the dry season, Miss Watson and Miss Higby made a trip to the jungle. It was to this village, Mong Thah. They went with some misgivings. When we said to them, "You do not know the amount of good your example and presence may do. We would not urge you; but if you are inclined to go, we are sure it will do good"—they replied, "It seems hardly to be expected that we should do any particular good by going, as we can hardly communicate at all with the people; we go to get good, to learn the language, that we may be able to labor in the future." While they were there this same Bible woman, Nang Whah

Thang, took them to a heathen village where the people listened well, and begged all to come again. A good company of the people of the village went with them. In speaking of their missionary labors at the meeting, several from that village, especially a young preacher who has been living very quietly for several years since he graduated at the Theological Seminary, said, "When we saw the mammas who had come all the way from their country to labor for us, and saw them go and get very tired in their labors among the heathen, although they could hardly talk at all, we felt ashamed, and that we ought to pity the heathen, who are our own kindred, more, and that we would go to work." He reported two different places, the results of his labors, ready to worship and asking for some one to teach them.

JOURNAL OF MR. VAN METER.

The Two Associations. Bassein, March 17, 1869.—The annual meetings of both the Sgau and Pwo Associations were held near the beginning of this month. They were appointed for consecutive weeks as usual, the Sgau from Thursday to Sunday of the last week in February, and the Pwo from Thursday to Sunday of the week following. The places of meeting were more than one hundred miles apart. The place of the Sgau meetings was away to the east, half way to Rangoon; that of the Pwo meetings was some thirty miles north of Bassein. I was the only one of the missionaries who attended both meetings, and this was accomplished on my part not without labor. To reach the Sgau Association, I started as soon as possible after daylight on Monday, the first eight miles on foot and the rest of the way in a small row-boat, going both by night and day, with only short stops at intervals for taking rest and food until Thursday morning. Returning, went to my boat on Sunday night, in order for a very early start on Monday. I reached Bassein near noon of Wednesday.

Here I found Mrs. V. with her preparations all made and a large boat in readiness, waiting to start by the next up

tide, early in the evening. We reached the place of landing about midnight. At dawn, carts were found waiting by the river side to take the ladies, children, and our luggage over what remained of the route by land, a distance of five miles. Mrs. V. and Miss Higby and the children got through with little fatigue, or inconvenience. They enjoyed the meeting very much, and did the best of service. They were not so fortunate on their return however. One of the bullocks had got maimed in the foot, and was not able to draw. Buffaloes we tried, but not one of these ugly creatures could be got near the cart while they were in it. All had to walk to the boat; and this, after the labor and fatigue of the meeting, was too much, and Miss H. was ill for a few days in consequence.

The attendance at both meetings was much less than that reported for last year, only about one half, or from 500 to 600. There were several reasons for this; one was the fact that being leap year, when an entire month is intercalated according to the Burmese calendar, the meetings fell some two weeks earlier than in 1868, and many had not yet completed their harvesting. Another and perhaps more serious hinderance was the occurrence of a raw unseasonable rain on the previous week, which added much to the labors and care of the farmers. The distance also prevented many. Most of the delegates had been travelling, like myself, for three days and nights, and some five, and of course were much fatigued.

The Sgau Association. Among other things missed at this meeting was the large company of young men and women who had been trained in singing, and added so much to the life and pleasure of the meeting last year. We were surprised and pleased by the unlooked for arrival of Dr. Stevens on Thursday afternoon. Mah Kay, the pastor, had written to him an urgent invitation to attend. All were delighted to see him and hear him, so well prepared as he always is with instructive and profitable discourse. He left us on Saturday, saying that however pleasant it might be, he could not spare more time,

while there was so much to be done among the Burmans and so few to do it.

The number of preachers present was thirty-seven, of whom were Sgaus thirty-one, Pwos four, and Burmans two. Almost all the churches were heard from by letters; to get which at this time special efforts have been made by br. Carpenter. With few exceptions they were favorable in tone and statement. The subject of schools was the prominent one at this meeting, br. C. being very desirous to give a new and vigorous start to all school operations, whether in city or jungle. To this department he has devoted much thought. The people responded heartily to all his proposals, and judging from the spirit shown at this time, the prospect is very encouraging for the future. Nor have they been slow since in fulfilling pledges then given, as to furnishing money and material. The Sgau churches in Bassein take the precedence of all the churches in Burmah. As an instance, one church, in addition to other contributions, has furnished over 6,000 thatch for the school building. The cost of this is Ra. 20 per thousand, and the transportation would be as much, making for this one item alone, Rs. 240, or more than \$100. The contributions and expenditures of several of the churches, I noted were upwards of Ra. 1,000.

A novel structure was erected for the accommodation of guests. It was a large shed, some two hundred feet long by forty broad. It was made of bamboos and mats. This was intended simply as a lodging place. A large addition was also made to the chapel for the meetings of the Association. In the line of provisions, plantains (bananas) were furnished in great abundance, both green and dried. Hundreds of acres are planted with the banana along the streams in this part of the country. This furnished quite an attraction to the young people especially, who, as one of the preachers said, imagined that the ground was covered with the dried plantains, while the trees were loaded with green ones.

Pwo Karen Association. This was held at a new village on a stream running to

the northeast and entering the Bassein river, fifteen miles above the city of Bassein. The church was formed here in 1865 and now numbers forty-three, with a total Christian community of about one hundred.

I had looked for a large attendance. The place is central and easy of access. I was disappointed, as only about five hundred, not half the number expected, were present. The reasons given for the small attendance at the Sgau meeting, excepting that of distance, would apply here. Another still more serious was that the people here were much crippled, having lost almost their entire crop of rice by a flooding of that part of the country. And the rice is their all.

Every church but one was represented both by letter and delegates. All but three of the pastors were present, and with few exceptions took part in the exercises of the meeting. Much of the time was spent in conference, prayer, and preaching. Mrs. V. and Miss Higby had meetings with women each day excepting Sunday, during the hour preceding the exercises of the Association, at which many of the women took an active part.

Subjects of Discussion. Two subjects claimed chief attention at this time, viz., schools and the home mission work. Much was said and done as to the former. Special effort was called for, in order to increase the number of scholars and amount of contributions both for city and village schools. The impulse thus given has already extended to many villages, and schools have been established in several for the dry season. A most pleasing fact also to many will be that seven of these schools are under the care of young women.

But the subject of absorbing interest was that of direct labor for the conversion of the heathen. This was the prevailing theme from first to last. Many had engaged in this work, both men and women. And chief among the latter is Nang Whah Thang, who is supported by the Union Park Church, Chicago. They had visited villages in all parts of the district, and almost everywhere met a cordial

reception. In several, assurances the most positive were given, that the people were anxious and ready to become Christians. The Pwo alone received the names of more than one hundred, and at least two hundred were thus pledged as adherents of the "white book." The actual number of new worshippers, as given in the church letters, is only thirty-four. A more careful computation, including places at a distance from any church, would, I think, show a much larger number. The number of baptisms reported is thirty-three, the total of expenditures and contributions is Rs. 2,582.

Casting away the Idols. A cheering incident, and one beautifully in harmony with the spirit and character of the meeting, occurred on Monday. Nearly all the visitors had left, many adieus spoken, and many hands shaken, when a messenger came to say that two more houses in this village had just now decided to become Christians. They wished us to go and dash to pieces for them the bottle so long used in making offerings to the spirits of the "dark world," as the Karens themselves express it. This was a work that we were delighted to execute. Both houses were visited, appropriate exercises were held in each, with many earnest words and prayers. Then the venerated vessels, so often used in their heathen worship, were handed to us, and dashed to pieces on the spot. There was no trifling; the people were thoroughly in earnest, and felt that this was a most critical moment in their lives. We would on some accounts have preferred to bring away unbroken the bottles in question, as mementos for friends at a distance; but their utter destruction seemed the best course under the circumstances. These were the only remaining heathen families. The entire village is now a Christian community.

Death of a Native Preacher. One more item closes the record, whether sad or joyful, I hardly know. The people of the village speak of it with gladness. Shah Oo, the preacher who brought us the intelligence, and asked us to go with him

to perform the deed above related, has since then finished his work on earth. He passed away quietly at midnight of Saturday, the 7th inst. There had been no sickness, no warnings. He has, we doubt not, entered into the "joy of his Lord."

LETTER FROM MR. BRAYTON.

The Association — Monthly Concert. Kemendine, March 12, 1869. — I have just returned from our annual Association. Every church was fully represented, and a good spirit pervaded all the meetings, — no discordant sound having been heard, or any unpleasant manifestation seen.

Among the interesting points of the meeting, one was the interest manifested in the monthly concert of prayer for missions. This was commenced last year. Out of the fourteen churches composing the Association, nine reported that the monthly concert had been observed every month. Three others observed it every month their pastor was with them; but when he was away, preaching to the heathen, they had no one, as they supposed, to take the lead of such a meeting. One pastor was absent thus two months, and one five months. One small church reported, "We did not comprehend the idea, and having no preacher, we did not observe it last year; but now we understand it, we will make an effort to do so this year."

Last year one objection was started, that some churches are so scattered, they cannot get together every month. But it was remarked that those who cannot get to the chapel, can still pray and lay aside their contributions at home. So this year one church reported that one family thus situated had observed the time by prayer and contributions, and as the result sent in sixteen rupees; another six, and another five, to the treasurer of the church.

Another encouraging fact, gathered from the letters of the churches, was their desire and determination to keep themselves free from unworthy members. An unusual number, fourteen, had been excluded. One new interest started by the baptism of six heads of families in a populous region far from Christians.

Statistics. Ordained preachers, 3; unordained, 25; churches, 14; baptized, 30; excluded, 14; died, 10; present number, 850. Contributions to Home Mission Society, Rs. 475; Burmah Baptist Missionary Convention, Rs. 234-3-9; Normal School in town (not yet completed), Rs. 300; total, Rs. 1,009-3-9.

They seem increasingly interested in Sau Kwain's mission to Siam, and it stirs them up to prayer and contributions for his support.

Mission to Burmans.

LETTER FROM MR. DOUGLASS.

Baptisms — Church Organized. Bassein, April 24, 1869. — Five years ago I spent a few days in Kyun-pyau, a town of about 4,000 inhabitants, in the northeastern part of the Bassein district. While there, I met an old man, Oomyat Koung, an extensive farmer, who resides a little distance from the town, and who bore the title of Kyoungtaga, that is, the builder of a kyoung, or monastery. He said that he had expended large sums and, according to the religious system of his forefathers, had acquired much merit; but that the more he did and studied on the subject, the less he felt satisfied with himself and his fitness to die. He received a copy of the New Testament and a number of tracts, which he continued to read and study; but it was long before the language of his heart was that of Wesley when he wrote, —

"Jesus, lover of my soul,
Let me to Thy bosom fly."

"Other refuge have I none;
Hangs my helpless soul on Thee."

For six or eight months, he has openly declared his belief in the living, eternal God, and his faith and trust in Christ. I have visited the town once each year the past five years, and many others have heard the truth.

March 28. — Four weeks ago, I baptized the old man and six others (all but one heads of families) and that day they and two more whom I baptized four years ago, were organized into a church, and for the first time observed the Lord's Supper. Before I left, they resolved to commence

at once and erect a small building that they could use as a chapel and school-house.

I had a letter from them to-day in which they say that the timber for the building is now all on the ground, and that with the aid I will furnish them the building will be completed in two months. Eight others in that place have renounced idolatry and profess faith in Christ. Some of these, before I left, expressed a desire to be baptized; but I thought it better for them to wait until they could more clearly "give a reason of the hope" within them.

Fourteen more Baptized. On last Sabbath morning, April 18th, I baptized fourteen more in Kyun-ma nai, a village of about 1,500 inhabitants on the Shway-loung River in the southeastern part of the Bassein district. At sunrise, standing on the bow of my canoe, I preached to an audience of not less than five hundred who assembled on the bank of the river, and, at the close of my discourse, as I led fourteen of their friends and neighbors one after another down into the water, they all with quiet, attentive interest witnessed for the first time the ordinance of baptism. Nine of the fourteen are men and heads of families. In the afternoon these fourteen and four others whom I baptized five years ago in a village a few miles distant, united and formed a church, and in the evening I administered to them the Lord's Supper.

History of the Work. The history of the work in this place is of unusual interest, and a record of the leading facts may increase our faith and encourage us to labor in season and out of season, whether we see the fruit of our labor or not. Six years ago last February, Ko Bike, Oo Huin, Oo Soe, and Moung Ach went in a little canoe to the annual meeting of the Association held at Rangoon. On their return they stopped one afternoon at a house below Pantanau to cook their rice. The man of the house was absent, but, while the rice was boiling, they told the woman and her eight children of the meeting they had been attend-

ing, and of the true God whom they had learned to worship.

By the time the rice was disposed of, the woman had become so much interested that she requested them to remain all night and preach to her and her neighbors whom she would invite to come in. They did so, and continued preaching and talking till after midnight. The next morning they left with the family a copy of the tract, "The way to Heaven," written thirty years since by br. Comstock. Ko Bike and Oo Huin both died some months since, without hearing that any good resulted from their labors; but the truth as heaven continued to work. The woman and her oldest son, now twenty-five years of age, continued to read and study the tract, and they two began to try to walk in "The way to Heaven," which it pointed out. They think that after about two years they experienced a change of heart and were led fully to trust in Christ.

About that time, four years ago, the family moved to Kyun-ma nai where they now reside. They there showed the tract to their neighbors and told them what they could about the Eternal God and Jesus the Saviour. A number of them gradually became interested, and last January the woman, her son, and seven men from the village came to Bassein to see me, and hear what they must do to be saved. They remained four days, and all, before they left, wished to be baptized; but I wished them to be baptized in the presence of their neighbors and friends; so I gave them the New Testament and a number of tracts and sent them home.

I spent last week, with two of our best Burman preachers, in their village. We had three services each day for preaching, at sunrise, at noon, and in the evening. The remainder of the time from six in the morning until nine in the evening was devoted to instructing those who had discarded Buddhism and wished to know the truth in Christ. The whole of Saturday afternoon was spent in examining those who wished to be baptized. Thirty presented themselves as candidates, and, though we believe all were sincere, and hope that most, if not all, have experienced a change of heart, yet for various

reasons we thought that the baptism of sixteen of them had better be deferred until we should know more about them and until they could be more fully instructed. Fourteen were received and baptized the next morning as mentioned above. Thus "one soweth and another reapeth," but "both he that soweth and he that reapeth will rejoice together," for we are laborers together with God.

O that we had a number of native preachers fitted to feed the lambs of the flock, and guide the inquirers, who would take charge of these new interests, and, under God, carry forward the work !

Mission to Assam.

LETTER FROM MR. COMFORT.

Gowakati, March 17, 1869. — Though I did not go myself, I tried to have a portion of the surrounding country occupied for a short season. Therefore I sent Kandura out during the month of December among the villages to the east and south of Gowakati. He kept a journal of his brief travels, and I give portions of it.

Journal of a Native Preacher. Dec. 7. — Set off from home and reached the village of Patorkoosy. It is situated at the foot of the hills, and the inhabitants are all Garos. The people were very attentive to what I said on religion. When I explained to them their folly in worshipping imaginary deities, they acknowledged the truth of what I said, and confessed that it was doubtless in vain that they had sacrificed many pigs, goats, fowls, etc. to the "thuts," or evil spirits. During my whole stay, the people, both young and old, kept coming to me, and I had the best opportunity to tell them of the great love of our Saviour Jesus Christ. They seemed much pleased to hear the truth. I also visited two adjacent villages. Found there only three men who could read, but gave suitable tracts to them, which they gladly read.

12. — The people of Khana Para were all Garos, and Mikirs. I had here also an opportunity to sow the gospel seed, to tell

the news of salvation through our Saviour Jesus Christ, and was listened to very attentively.

14. — Went to another Garo and Mikir village, Tamooly Koory. Found few people, but they were very willing to hear us. I told of the great love of Christ for sinners, and also of their folly in worshipping the deities.

16. — The village of Bor Bhui is also inhabited by Mikirs and Garos. On my entrance the people were at first afraid of me, and would not allow me any place to stop, thinking I was a government servant and had come to obtain coolies for the government. When I kindly explained to them my object, they were fearless and gave me a comfortable place for my abode. I found an interesting field. One day one of my hearers said to me, "If we give up worshipping the gods, as you have instructed us, will they not at once kill us and our children?" My reply was, "No. There is only one, the Supreme God. He alone has the whole authority over all things on earth and in heaven. All the human race are to serve Him only; and as for the remission of sin, all men are to take refuge in the name of Jesus Christ, the only Son of God, who came into the world and died to save them from sin." Then all of them said, "Yes, this is the truest religion."

18. — Left for the village of Apori Koola. The people are all Mikirs. When I entered, the head man came out and asked me why I had come, and whether the queen had sent me? I said, "I am not sent by the queen, but by God, to tell you of His great kindness to you all." Then he and others came from their houses, and sat round me to hear what I had to say. I spoke as much as possible of the great truth, and of God's great love in our Saviour Jesus Christ. I remained three days, and the people, morning and evening, came to me to learn the truth. One day a man came to me and said: "Sir, last night my little boy was very ill with fever, and my wife often urged me to make 'pooja' or some offering to the gods in the jungle; but I refused, telling her the instructions you had given us the day before. If you had not come and said to us

that our gods are nothing, I would myself have made some offering." I went to the man's house, and found the child was teething. Then I explained to the man that this was the cause of the child's illness, and not, as he supposed, that the gods were angry with him and needed some offering to please them. He seemed to believe me, and all the people listened to me with great respect.

21. — Reached a village of Mikirs and Laloonga. The Laloonga are inferior to the Cacharis. I found here one Hindu, who had come on business of his own. One evening while I was talking to about ten men, he came and sat down in front of me, and began to contradict me. I gave suitable replies to his questions, which my hearers approved. As my objector could read, I begged him to accept some tracts, which he gladly did.

This will give an idea of the nature of Kandura's work while he was absent. It continued until the end of the month, with change of scene, but little of variation in the incidents. The other places he visited were Nortap, a village of Hindus and Mikirs; Sonapoor, where a large market is held; Maliparee, inhabited by Mikirs; and Mon Khooli, a Cachari village.

Trip to a Fair. On the 27th of February I made a short trip to Palorbari, a large village, fourteen miles below us on the river. A market is held there on Saturday and Tuesday of each week. Such gatherings are good opportunities for meeting the people, and I told Kandura to make arrangements for our going. He procured a "dug out," about forty or more feet long, in which he put a few things for our trip, as also tracts. We started about eight o'clock. When within a few miles of the place, we could hear the voices of villagers from the opposite side of the river, who were going in the boats to the market.

The boats were loaded with articles for barter, were manned by from eight to fifteen men, rowing in perfect time, the strokes of the oars corresponding with the accents in expressions repeated from the Hindu Shastras, or containing an allusion to their god. Their voices sounded far

over the water, and when they came near us, Kandura could distinguish the sentence they used. Suffice it to say that it probably referred to a scene in the history of one of their gods; one among many illustrations of the shamelessness of Hinduism.

Bondage of Idolatry. But it is a system which holds millions in bondage with a rigid, iron grasp. The laborer in his toil, no less than the devotee in his worship, acts in accordance with the rules it prescribes for him. It tells a man how and when he shall bathe, what and how he shall eat. It imposes seemingly endless "burdens, grievous to be borne," but makes escape from them well nigh impossible. Indeed it is so artfully framed that in those who do most to maintain it, self interest is a motive for its preservation. And when the selfishness of man is appealed to, when the evil tendencies of human nature are fostered, rather than obstructed by the customs of a religious system, can we wonder that a religion of purity and self-denial finds but little acceptance in a land like this? I think not, and I shall not be discouraged if I see little visible result from the humble labor God may enable me to perform in this country.

Boys' Courtesy. When we were going from the boat to the place where the market was held, an incident occurred which amused me considerably. We came upon a number of boys, about ten or twelve years of age. The sight of a sahib at once aroused their curiosity. They hoped to obtain a few pice and so arranged themselves along the path, and began to invoke blessings upon me, in great profusion. Some of their expressions seemed to fall almost spontaneously into a sort of rhyme, and I will give what may be called a couplet.

"Teze bohtir barbok,
Monor es a hidbi hok."

It may very freely be rendered —

His strength increase, let others see;
His heart's desire accomplished be.

I will say that I thought their invocation just as effectual as that of their Brah-

min countrymen, or gonaïs, who claim to have the power of blessing and cursing men. Neither do I doubt that the motive which influenced the boys was just as good as that which prompts the pretensions of their elders.

Idoltrous Ceremony. We found many hundreds of people at the market, and everything for sale which the surrounding country produces. It happened also to be the time when one of the great Hindu festivals, the Domjatra, was being held. We passed one namghor on our way from the boat. We saw another in the business part of the village, and this was the centre of attraction for a large crowd of people. The namghor is a large building, roofed, but not enclosed, in which the native musicians employed for the occasion, beat upon their rude drums and clang their cymbals, making to foreign ears anything but agreeable music. Here also the dancers go through their fantastic movements. Rugs are spread upon the ground, on which the chiefs of the occasion may sit. I do not know all the ceremonies performed here during the festival, which lasts five or six days. On the present occasion the owner, who is an officer under the government, and is engaged in superintending the construction of some part of the highway between here and Gowalpara, had secured the services of a mountebank, who was a great attraction to the people, by his various gymnastic performances. The idol was in a little house at one end of the namghor, elevated upon the "doul." This latter is of earth, square, though not of uniform size. It looks like sections of square pyramids of graduated sizes, placed one upon another, until a height of about five feet is attained. On the top of this "doul" is the house of the idol, profusely and gaudily decorated. Here also the various articles brought as offerings to the idols are placed. During this festival, a red powder, called here "fakua," is thrown by the people upon each other, and you will sometimes see those whose clothes look as though saturated with blood. The festival closes by the owner of the idol forming a procession and marching about, visiting the other

"doul." The idols are carried at this time, protected from the heat of the sun by an umbrella, and refreshed by the breeze from a fan vigorously applied by an attendant. These things seem very ridiculous to us, but not so to these deluded people.

On one occasion, when near the namghor last referred to, Kandara and I went in where we could get a view of the senseless idol in its tawdy decorations. We were invited to take a seat and witness the spectacle so attractive to the people. We said we did not come for that purpose. The son of the proprietor met us, a young man eighteen years old, perhaps. He is a student in the government school in this place, and can speak English quite well. I entered into a little discussion with him, as he said it was God they were worshipping, and He had commanded it. I told him I would give him just what God had said with reference to the very thing they were doing, and so read from the Assamese catechism the second Commandment. The young man soon ceased to plead anything but "custom," in justification of his course.

Influence of an English Education. An English education generally makes a Hindu ashamed to justify his idolatry on moral grounds. It does not follow that he ceases to be an idolater when he gets a knowledge of English. Fine attainments in that respect, with high ability, may co-exist with the most humiliating bondage to Hindu superstition. Evidence of that was given in the somewhat recent death of a wealthy and very learned Hindu at or near Calcutta, who had held high position under the government, and had been honored with the "Star of India," who left a large sum of money to endow a professorship in a Calcutta University, and also bequeathed much for public charities; but who still made provision for the endowment of a family idol by a land revenue amounting to about Ra. 16,000 per year.

Notwithstanding such a case, I believe the study of the English language among the natives of this country is one of the means which God is employing for the undermining of Hinduism. But though the

son gave up the championship of the idol, not so the father; and Kandura was soon in warm discussion with him and another baboo. But they soon became angry at us, when Kandura assured them we did not come to revile their religion; we only wished them to examine ours carefully, and see whether it is not superior to their own, because true. But they said, we might keep our own and they would theirs. Why did we come to disturb them in their belief? The leading man also said some abusive things, and so we at once left. It was useless to stay longer under such circumstances.

O if there was only a spirit of inquiry among this people! If they could be induced to investigate, there would seem more hope. But alas! bigoted and apathetic, no power but a Divine one can arouse them and bring them from danger to safety, — salvation, from death unto life. But confident in the ultimate triumph of the truth, let us patiently abide God's time. "He is not slack concerning His promise." The mills of his Divine purpose may "grind slow," as the Poet has said, but grinding also small, they will yet crush to dust all that is wrong in Hinduism. And when the wrong is eliminated, speaking in no spirit of disparagement, I think but little can be left. When any one who bears the name of Christian, acts basely or lives wickedly, we can always say that Christianity is better and higher and purer in its principles than any human character except that of its Author.

The man, whosoever he be, is sinful or unworthy, not because of the system he professes to believe in, but in spite of it. But alas no such extenuation can be pleaded for the most of the Hindu system. These people in all their glaring moral deformity, are just what it has made them.

I spent the night at Pulasbari, finding very good quarters in a bungalow erected by the government for the accommodation of travellers. They keep a bedstead, a table, and two chairs in it all the time. A cook-house is also erected, so that if travellers have the necessary articles, including a servant for the preparation, they may have meals as if at home. Kandura spent the night in the boat, rather to his

discomfort. I took dinner in the evening with Mr Ryan, an overseer on the road, with whom I had previously been acquainted in Gowahati. He is building a house for himself and said his accommodations are always at my service, whenever I chose to visit the place.

In the morning, I started for home, proposing to stop at Dhoppotallak on the way. A market is held there twice a week. Bhupon was with me, he having joined me at Palorbary. Kandura came by boat. Found there a monzadar or tax gatherer. Meantime the wind began to blow heavily, and the place being on the river bank, the air was full of flying sand. The people soon scattered to their homes. We took refuge in a building the monzadar had recently erected for a school. He wished to show his hospitality, and so proposed tea, brought some plantains, a melon, sugar, etc., and as I had brought some bread, we made a very good meal. His china teapot, plate, knife, and fork, were evidence of the change in some of the Hindu social customs. Kandura happily alluded to it afterward in a long discussion with him, and said, as he had adopted some of the customs of foreigners he ought to accept the best thing they wish to introduce into this land — their religion. The discussion was not without ability on either side. I think the monzadar is inclined to Brahmo-ism, a form of pure deism which is making more or less progress in India.

On leaving, I thanked him for his kindness, and then his Hindu ideas appeared in his asking me to give him my blessing. Their religious teachers are supposed to have the power to bless and to curse others, and they think the Padre Sahib sustains the same relation to foreigners that the gooroos do to themselves. I told him that no one but God had such power. I could neither bless him nor curse him, but that I would cherish a spirit of kindness for him.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

Death of an Aged Christian. We have to-day, March 12, attended the funeral of

Peehi, a Chinese of eighty years, who has been a Christian for a quarter of a century. He has been faithful unto death, and has gone to receive his crown of life. He had been failing for some weeks, and a few days ago he asked his attendant to dress him in his new white garments, as he was about to meet his Saviour. The Master delayed His coming for a few days, but last evening He came for him. The old man's light was trimmed and burning; and while the lamp of his mortal life so gently faded and flickered in its socket, that the brethren by his couch scarcely knew when it went out, the radiance of his heavenly life shone brightly on his face, when arrayed for the tomb. He said last Sabbath, "I am ready to go, but will wait till Jesus comes for me."

He was a man of a sound mind, read the Scriptures understandingly, and his voice was often heard in exhortation and prayer in our Sabbath assemblies, till within the last three or four months. He has one daughter, who was once a member of the church, but seems to have gone, for some years, with her idolatrous mother. The husband and father, thus left by his family, has alone maintained his walk with God, but now is not, for God took him.

The brethren shrouded his coffin and bore him to his grave, not making great lamentation over him, but with words of hope and songs of praise, that the veteran soldier had fought the good fight and kept the faith, finished his course and gone to his laurels. These songs and prayers were mingled with words of comfort from the passage, "For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him."

With one such ripened sheaf gathered to the heavenly garner, who will speak of the fruitlessness of missions to the heathen? This one alone more than pays for all the toil of tillage and cost of seed corn, and the sweat and sun-stroke in the harvest field.

Heat at Bangkok. March 18, 8½ P. M.—I was feeling the heat rather oppressive,

and thought I must stop work, till I went to look at the thermometer, and finding the mercury only at 96° in the shade of my verandah, came back to my study quite content to write a page of English, by way of recreation, after digging at Chinese all the morning. I am glad that during these hot days of March and April our recruits are at Banplasoi, where they may enjoy a sea breeze while furnishing their armory, laying in munitions and preparing for action. Mr. and Mrs. Partridge and Fanny were taken last week across the Gulf to that station, by Capt. Peterson. At this season it is hazardous to make the passage in our mission boat, and it is a favor to have the aid of a friend who is accustomed to the high seas and this boisterous Gulf. Mrs. Dean and myself remain for a few weeks the only members of our mission at Bangkok.

Examination of a Candidate. Last Sabbath one Chinese was baptized and added to our number. Having for a year been an applicant for church membership and stumbling on the communion question, and for other reasons, he had been put off from time to time; he enjoyed at length the full benefit of an extended examination. The usual afternoon service was suspended, and the time occupied in an examination, similar to such as are given to candidates for ordination at home, embracing questions regarding the Deity, divinity of Christ, the Holy Spirit, sin, atonement, the resurrection, angels, heaven, the church, its ordinances, the Sabbath, duties of church members, the Scriptures, etc. If it had been before a council for ordination, there might have been a resolution of unanimous approval, and parts of service assigned to the ministering brethren of the Council, provided they had happened to be present on the occasion. As it was, the candidate was simply baptized in the river Meinam in the presence of a company of his countrymen and a few spectators from the shipping in the neighborhood. One gentleman asked us the next day, "If we had a christening yesterday?" "Yes, Christianing, so far as the candidate thus followed Christ."

EASTERN CHINA MISSION.

LETTER FROM MR. GODDARD.

Early Labors. Ningpo, March 15, 1869. — I have now been in Ningpo ten months, and it often seems as if I had accomplished nothing; yet on looking, I see that something has been done. I am getting a good hold upon the language and some acquaintance with the character. I have already written you of my visit to Zao-hying in the attempt to rent a house for br. Jenkins; also of my visit to Chusan last December, where I held the communion service in Chinese, and married four couples according to the Christian forms of service. Since then I have spent two weeks in Hangchau for br. Kreyer, during his visit to Ningpo. And last month, br. Knowlton and I took advantage of the Chinese New Year holidays, to visit the church members in the city, and to go to all the out-stations about Ningpo, connected with our mission. Thus I have seen all the field occupied by us, except Kinghwa and the three out-stations connected with Hangchau.

Tokens of Progress. Truly the heaven has been working during these last fifteen years, silently, almost imperceptibly to bystanders, and yet very surely. When I left Ningpo, we had no out-stations; now we have eight or nine in this plain, besides the new stations at Hangchau and Kinghwa. And this merely numerical statement does not by any means show the extent of the work accomplished. But a small part of the seed has germinated yet. There has been a great deal done in the general dissemination of truth. Our object and a more or less perfect knowledge of the nature of our instructions are known, and confidence in the integrity of our motives is pretty well established. All this is the result of past labors, and will be a powerful aid in future efforts. My impression is that the work has attained such dimensions as to require the presence of two missionaries at Ningpo, in order to its thorough performance. We certainly cannot increase the number of out-stations much more, without a man to visit them

and direct their management; and even now it is impossible for one to work the field thoroughly. I hope the Committee will soon be able to send us two men. We need them badly.

INDIA.—MADRAS PRESIDENCY.

Mission to the Teloozoos.

LETTER FROM MR. JEWETT.

More Baptisms — A Case of Polygamy. Nellore, April 12.— Our faithful pastor, Narahimba, brought in his brother for baptism in February. He is about fifty-five years of age. He has the marks of greatness about him, noble in stature, with silvered locks, elastic step, and flashing eyes. Another man from the same village was baptized on the first Sabbath in this month. Venkata brought in one man in March for baptism, and his own wife in April, together with a neighbor whose experience was most interesting, but he had two wives, having put away a third. The church voted to receive the others, and told this man to go home, put away one wife, and come again. The baptism took place just before dark, and the communion in the evening.

Caste and Christianity. April 28.— Many persons in India confess that Hinduism, with its monstrous system of *caste*, is the greatest calamity that ever afflicted mortals, and that Christianity is the greatest blessing ever offered to man — his last hope. And yet these very persons would oppose the entrance of Christianity into their families with all their might.

Here is Kondiah, an intelligent and amiable man. In br. Day's time he was connected with the mission, first as pupil, afterwards as teacher. Let us question him a little. "Kondiah, gray hairs show that death is coming, and you are not prepared to meet it." "True," he replies. "You are leading your wife and children to ruin." "True." "By obeying the Gospel you might be the means of saving your whole household." "True," he replies with deep emotion. "Why then not come out?" "I am bound by the chains

of caste and cannot break them." Let us urge him to pray to Christ, the Deliverer, to break his chains. Stop a moment. That is just the thing he objects to. He is of the Sudra caste, high up in its numerous divisions. He is not willing to lose caste—worse than dead in the view of all his people. Now for the application. His son Venkata, nineteen years of age, has been to our day-school the last eighteen months. During the last two months the truth has been working in his heart. Ten days ago he retired to a solitary place to pray, and the Lord Jesus heard his prayer. He was baptized Thursday evening the 16th inst., and took refuge from "his friends!" in the mission house. Parents, uncles and other relatives have been on the watch to catch him, drag him back to his heathen home, and make him fast with cords; or, as is sometimes done, send him far away into the darkest corner where Gospel light has never shone. Our people have been stirred up to pray for the young man, for his relatives, and for the outpouring of the Holy Spirit upon all classes. Last Sabbath evening I told the brethren and sisters I had never heard them sing so well as during all the services of that day. They replied, "It is owing to a higher degree of religious feeling than usual." The evening prayer-meeting was one of life.

Another Nicodemus. Years ago a prominent man among the Roman Catholics sent his children to our day-school till forbidden by the priest. The father died. The children who had learned to *think for themselves*, as they grew up, began to cast off Popery. Mariner, the eldest son, inherited his father's influence and prejudices. Anthony, the second son, and his two sisters, both members of our boarding-school, were baptized by us the past year. Anthony often told us weeping how he had been persecuted by his brother. For several months past Mariner has shown signs of dissatisfaction with his religious hopes, and lately has been coming nearer to us. Fear or shame prevented him from coming to the chapel on the Sabbath-day; but he would come in the evening, stand outside, and listen.

Another Sabbath evening would find him coming late into the chapel and sitting close to the door. Last Sabbath found him in the chapel at the morning, afternoon, and evening service. At the evening prayer-meeting, Anthony spoke and prayed; then Mariner fell upon his knees and begged for mercy. Before the meeting closed he rose, confessed his sinfulness, and asked prayers for himself and his wife. "Pray," said he, "that the work of salvation may be wrought in me quickly."

Converts and Inquirers. May 7.—Our native preachers came in last Saturday from Venkata's neighborhood where they labored one week. They reported six converts and several inquirers. Three men (one of them the father of Venkata's wife) came in with them and were baptized Sabbath evening. Two of those men were about fifty years of age, and the other about thirty. All seemed strong in the faith. Help us by unceasing prayers for us.

Mission to Germany.

LETTER FROM MR. KOEBNER.

Revival in Copenhagen. Copenhagen, April 12, 1869.—The Lord has sent us a precious season and filled our hearts with joy. We have been taught the important truth that God's designs as to the future are not to be measured by the present moment.

Last year our Divine Redeemer granted us an increase of forty-five souls. The present year it seemed as if nothing was to take place to fill heaven and the hearts of God's children with gladness; for all January and half of February passed away without a single addition to the church. At last, on the 24th of February we had a baptism; but only four joined themselves to God and His people. Not a few others were affected at various times, who assiduously attended the meetings and seemed to be seeking the Lord; but they proceeded no further, and we seemed to lose courage. Many times I thought it was owing to defectiveness in my preaching. Nevertheless, whether I tried to urge men by the terrors of the law

or by the attractions of His grace to give their hearts to God, it was all the same. Not a soul made the great decision. But on Sabbath evening March 21st, I had preached to a congregation of fifty-six hearers, on Luke ix. 57 — "Let the dead bury their dead, but go thou and preach the kingdom of God." Some were moved, and immediately after the Lord's Supper which followed, a young girl came to me, and told me with tears of joy that during the ordinance she had found peace. At once my courage revived, and I hoped to speak, at the Monday evening prayer-meeting, with unusual spirit and power. But when the time came, I was uncommonly empty and could not find a passage in the Word of God on which to speak. I arose at the table in the hall where our prayer-meetings are held. I turned over the leaves of the Bible, but not a text appeared. A hymn was sung and the last sounds of the organ were dying away, and still I was searching now here and now there in the Word of God without coming to any decision. At length the music ceased and I must begin to say something. I commenced with some very general remarks on a passage in the epistle to the Romans. But when I had proceeded a little farther, all at once I was so much impressed by the want of earnestness which characterizes men, and their extreme indifference, that I made this the subject of special remark. Directly it seemed as if the Lord turned every word into an arrow. Such a movement arose as I had never seen. Every eye was bathed in tears. Some sobbed aloud. All felt the wonderful, the almighty power of the Holy Spirit which overshadowed us, not of our seeking, but of God's own sovereign will.

From that evening, one after another came to me with the ever joyful narration how they had sought and found. Last evening, April 27, the church in Copenhagen had the richest harvest-meeting since its organization. Nine candidates were examined and joyfully and unanimously received. Immediately afterwards, fourteen others were proposed; and as the testimony in regard to them was of the most favorable character, they will

doubtless be all received at the next church meeting. These twenty-three souls all found peace within the space of a little more than a fortnight. They all belong in the city, — none at the out-stations. Eleven of them are children, from ten to fourteen years of age.

At the examination yesterday, it appeared that many of them received their first impressions on that memorable Monday evening. My class in the Sabbath-school has increased to such a degree that it is difficult to find room for all the members.

Pray that the work may go forward, till half, or rather all Copenhagen is converted.

LETTER FROM A GERMAN BROTHER.

Revival in Southern Russia. Old Dantzic, March 6, 1869. — I cannot resist the impulse to tell you what the Lord has done in this village. We have had a glorious time, such an one as we have long prayed for. Many souls can already call the Saviour precious, and many more are anxious. Old and young, and some who had enjoyed hope before but had become entangled in the world, have found peace in believing. Many stout-hearted sinners, for whose conversion we had the least grounds for hope, have been awakened by Divine grace, and compelled to attend our prayer-meetings and to pray publicly in such an earnest manner that the whole assembly were moved to tears. We have held prayer-meetings for a long time both day and evening, and the Lord is doing wonders. The meetings are held in two houses, and still they are often so crowded that many are obliged to stand outside. Almost the entire village attend. Even Russian hired men and servant girls attend the meetings, and one of the latter has found peace. Not only Old Dantzic, but also in all the adjacent country there is a great awakening among both Germans and Russians. Two German brethren with one Russian have visited Worms and Wosnesensk, where also the Lord is working wonders. The meetings are filled to overflowing. Many are crying for mercy, and many have found

peace in believing. In the colony of Worms a hundred, and in another place fifty were hopefully converted the last winter.

"Dry bones are raised and clothed afresh,
And hearts of stone are turned to flesh."

In New Dantzic also, there is a great awakening, so that the school-house has become too small for the meetings, and it has been found necessary to hire a larger place.

A little company of Russian brethren met together in the village of Karlowka to pray. The magistrates of the village were moved by Satan to arrest them and commit them to prison. But, blessed be God, they were all set at liberty again.

Mission to Sweden

LETTER FROM P. LINDH.

Brand Plucked out of the Fire. The religious movement at Skarped has increased in power with every day. We do not know for certain how many have received peace in believing; but it is thought that they number nearly a score, and perhaps fifty have been awakened to a sense of their lost condition. Among the conversions, the following is of special interest. On the 18th inst. I preached at the village of Mosjo, when a woman was suddenly converted. This woman was reported to be the greatest sinner to be found in any of the parishes around. She was notorious for all kinds of vice. This evening she was asked by some one to attend the meeting. She hesitated for a while, but finally she assented and went. During the preaching she was quiet and silent, but experienced wonderful feelings in her soul. During the singing she burst out in loud lamentation, so that she overpowered all present. She sunk down on the floor and cried, "O Lord Jesus, save me; I am the greatest sinner on earth," etc. We now all knelt down. I tried to pray for her, but her lamentation was so violent that I had to stop. We now all became listeners to her, and there was a general weeping and sobbing; no one could abstain from tears. After prayer I pointed her to Jesus as a Saviour almighty,

all powerful and ready to receive the chief of sinners, and finally asked her whether there was not abundant reason to trust in such a complete atonement, which was sufficient to cover all her sins. With a calm expression of faith and tearful eyes, she answered, "Yes, I do believe, and feel that I am saved." It was now a scene of great rejoicing. We thanked and praised God and separated with joy. The day after she went to the parish priest and told him what great things the Lord had done for her. The priest congratulated her with tears. Soon the fruit of her faith was manifested. She went around, and asked forgiveness of those against whom she had transgressed, and so long as I remained in the parish she continued to rejoice in hope.

REPORT OF C. E. MALM.

Continued Revival. At Brefoen iron-works I held several meetings, some professed to have found peace, and many more to be awakened. The cause of the awakening seems to have been the fact that three sisters had united in prayer for all the people at the ironworks, that the Lord sometime would make bare His arm in the salvation of sinners. Subsequently the religious movement increased. Almost at every meeting some professed to have received peace in believing. I preached there every day.

While staying in the parish of Boo, I attended the public examination of the children and the young people by the parish priest. The priest warned the people with all his might to beware of the Baptists. He had, up to this time, kept quiet, and allowed the people to live on in sin. But now, when the people had commenced to seek the Lord, he tries all he can to counteract the good work. Yet they have now stood up with the Bible in their hands and told him the truth.

At Svennevad, many were awakened and received peace in believing.

Opposition. Again in the parish of Boo, I remained over the Christmas holidays, and preached to great crowds of people. Many hearts were affected by the

Word. A hard contest has commenced in this parish. The priest has given notice from the pulpit that no one should open his house for me to preach. Lutheran colporteurs have been called here to work against me. Many of the young meet together for the purpose of reading the Bi-

ble, searching after the truth as after gold; but the partisans cannot endure it, but seek to dissuade them from it and advise them to keep separate. The priest admonishes them as much as he can to be quiet and pray at their homes. Yet the Lord reigneth in grace and truth.

DONATIONS RECEIVED IN JULY, 1869.

MAINE.			
Livermore Falls, ch.	25 00		
Bethel, Mrs. M. J. Newton 10; Co- rina Centre, M. rcha Young 20;	30 00		
Warren, Ladies' Bap. For. Mis. Soc., Mrs. B. A. Richardson tr.	12 00		
Jefferson, ch. 6; Cherryfield, ch. 1;	7 00	74 00	
NEW HAMPSHIRE.			
Chester, an orphan boy .50; Nashua, 1st ch. 180;	180 50		
Exeter, Elm St. ch., S. S., for sup. of Shan boy under Rev. J. N. Cush- ing,	20 00		
Lebanon, ch., tow. sup. of "On Moung Sha Chow," C. W. Clapp tr.,	40 00		
Hopkinton, ch.	14 65	255 15	
VERMONT.			
Chester, Rev. C. Hibbard	8 60		
Montgomery, a sister	10 00	18 60	
MASSACHUSETTS.			
Medford, 1st ch. 16.50; Newbury- port, ch., J. D. Pike tr., 75;	91 50		
So. Hanson, ch. 9; Wrena Acton, J. M. Brown tr., 15.85;	24 85		
Belchertown, ch., H. Graves tr.,	20 00		
Reading ch., Mrs. Julia Katon	10 00		
Weston, Rev. C. H. Topfif	1 00	147 85	
<i>Correction.</i> —Sheldonsville, ch., per Rev. H. B. Wilbur, 50 was accid. omitted, in printing the donations for March, but included in the to- tal amount.			
CONNECTICUT.			
New London, A. B. C.	25 00		
Preston, ch., S. S., tow. sup. of girl in M's Gage's school, Toungeo, Burmah, A. A. Haskell tr.,	15 00		
East Cornwall, ch. and S. S. 6; Leb- anon, Mrs. Simon Loomis 1;	6 00	49 00	
RHODE ISLAND.			
Central Falls, ch., S. S., tow. sup. of nat. pr., care Mrs. M. B. Ingalls, Thongai, Burmah,	100 00		
Providence, Mrs. H. S. Wayland	50 00	150 00	
NEW YORK.			
Whitehall, ch., tow. sup. of boy un- der Rev. C. T. Kreyer, Ningpo, China,	80 00		
Fabius, ch., S. S.	5 00		
Easton, ch. 30; West Easton, ch. 8;	38 00		
Rochester, 2d ch., You-ha's Miss. Soc., to be expended under care of Mrs. M. B. Ingalls, Thongai, Bur- mah,	22 00		
Morrisania, Bethel ch.	5 00		
Mamford, ch., S. S., for the Garo Mis., Assam, 7; a friend, 1;	8 00		
Coll. per Rev. O. Dodge, Dist. Sec., Hudson River No. Asso.,			
East Hilldale, ch. 12; Halfmoon, 1st ch. 21; Hoosick, ch. 27.50; Schodack, ch. 11;		71 50	
Saratoga Asso., Rev. T. St. John 5; Broadalbin, ch. 25; Schuylerville, ch. 16.60; Halfmoon, 2d ch. 6; Burnt Hills, ch. 12.65;		64 25	
Hudson River So. Asso., Trinity ch. bal. 25; Bloomingdale, ch., bal. 20;		45 00	
Long Island Asso., Greenport, ch., bal. 6.50; Brooklyn, East ch., bal. 14;		20 50	
Union Asso., Carmel, ch., in part, 87; Mahopie Falls, ch. 81.55; Thomas B. Wilson 400;		498 55	
Allegany Asso., Cuba, ch., in part, 42.40; Friendship, ch. 10; Clarke- ville, ch. 7; Mrs. E. M. Bruce 1; Coll. at Asso. 21.85;		81 81	
Washington Union Asso., Sandy Hill, ch. 79 82; Hartford, ch. 41 16; Fort Edward, ch. 17.18;		188 16	
Hudson River Central Asso., Deer Park, ch.		5 00	
Steuben Asso., H. R. Dakin tr.,		7 67	
Worcester Asso., Leesville, ch. 14.86; Seward & Decatur, ch. 16.10; Richmondville & Fulton, ch. 28; Summit, 2d ch. 3.47; Jefferson & Gilboa, ch. 6; Jane A. Whitbeck 2; J. B. Whitbeck 2; Mrs. M. Springstead 2.50;		56 48	
Dutchess Asso., So. Dover, Mrs. Thos. Wheeler		5 00	
Coll. per Rev. J. B. Pixley, Dist. Sec.,			
Cortland Asso., Cortland ch. 48 12; Solon, ch., 22.15; both in part, Chemung River Asso., Palated Post, ch. 11.25; Coopers' Plains, ch. 18.23; Corning, ch., in part, 27.15; Big Flats, ch., in part, 2; J. B. Pixley 19.89;		70 27	
		73 52 1246 05	
NEW JERSEY.			
Waverly, James Johnston	60 00		
Coll. per Rev. J. V. Ambler, Dist. Sec.,			
Mt. Holley, ch., S. S., tow. sup. of Moung Yan Gen, Promie, Burmah, 86; Burlington, ch. 84.90;		70 90 180 90	
PENNSYLVANIA.			
Upper Chest Creek, ch., S. S.	5 89		
Philadelphia, L. A. C.	50 00		
Coll. per Rev. J. V. Ambler, Dist. Sec.,			
Milletsown, ch. 15.57; Vincent, ch. 21.20; Penningtonville, ch. 24.51; Upland, ch. 126.91; Springfield, ch., S. S. 7; Philadelphia, 1st German ch., S. S. 12; 12th ch., S. S. 16; Mrs. Ann Morton 1.15; Peters Creek, ch., S. S. 5; Salem, ch., bal. 1.50; So. Pittsburg, ch. 10; Mars Hill, ch. 8; Washington, ch. 8.13; Monongahela City, ch.			

5; Erie, ch. 15.25; Sharon, ch. 2.05; Centrailla, ch. 5; Berwick, ch. 22; Shavers Creek, ch. 8.35; Stone Creek, ch. 4.77;	818 89	868 78	gole, India; and 12.50 each from A. V. Bloodgood and J. Sutton, tow. sup. of Gooranish, nat. pr., care Rev. J. E. Clough, Ongole, India,	86 00	123 35
DELAWARE.			MICHIGAN.		
Coll. per Rev. J. V. Ambler, Dist. Sec., Wilmington, Henry Link		5 00	Chelsea, Mrs. Jesse Rose	5 00	
MARYLAND.			Coll. per Rev. S. M. Osgood, Dist. Sec., Grand River Asso., Rockford, ch., coll. by Miss F. E. Siltwell,	1 50	
East Baltimore, Broadway ch.	12 25		Jackson Asso., coll. at Asso. 85; Aurelius & Onondaga, ch. 25; Brooklyn, ch., mon. con. 6; Clark Lake, ch., Rev. L. R. Cook 1; Easton Rapids, ch. 12.52; Jackson, ch. 35.88; Leslie, ch. 8; Mason, ch. 1.75; Napoleon, ch. 28.46; Nowell, ch. 3.10; Rives, ch. 3.10; Sandstone, ch. 9.20; So. Jackson, ch. 50;	138 15	
WEST VIRGINIA.			Lenawee Asso., Adrian, ch.	34 06	
Parkersburg, J. Davidson tr.,	40 00		St. Joseph's Valley Asso., Porter, ch., Mrs. C. Smith	1 00	
OHIO.			Washtenaw Asso., Ann Arbor, ch.	11 63	191 34
Kingsville, L. W. Brown, 2d payment tow. sup. of Godbula, nat. pr., care Rev. W. Ward, Silesagor, Assam,	20 00		MINNESOTA.		
Cherry Valley, E. S. Colby, to const. David Colby H. L. M.	100 00		Coll. per Rev. S. M. Osgood, Dist. Sec., Minnesota Central Asso., Coll. per Rev. H. I. Parker	17 50	
Coll. per Rev. Thos. Allen, Dist. Sec., Sciota Asso., Harkersville ch.	8 29		MISSOURI.		
Mt. Vernon Asso., Mt. Vernon ch., Mrs. E. W. Young, tow. sup. of Rev. E. P. Scott's sch., Nowgong, Assam,	35 00		Coll. per Rev. S. M. Osgood, Dist. Sec., Clarksville, Mrs. Pendleton 8.40; Vinton Pendleton 1; Miss Ruth Metcalf 6; per Rev. M. Jameson	14 40	
Ashtabula Asso., Madison ch., S. S., 15; Geneva, ch. 6.67;	21 67	179 96	WISCONSIN.		
INDIANA.			Coll. per Rev. S. M. Osgood, Dist. Sec., Janesville Asso., Evansville, ch. 4.65; Newark, ch., Rev. A. Whitman 1; Union, ch., S. S., tow. sup. of Narasimha, nat. pr., care Rev. L. Jewett, Nellore, India, 26;	31 85	
Goshen, a friend	4 00		Lake Shore Asso., Greenfield, ch. 11.75; Racine, 1st ch. 4; Raymond, Danish ch. 10.80; Sheboygan Falls, Little Miss Miller, 5 years old, to buy Bibles for the heathen children in Africa, 1.60; Wauwatosa, ch. 88;	66 15	
Coll. per Rev. Thos. Allen, Dist. Sec., Long Run Asso., Switzerland, ch., S. S., Mrs. E. C. Thiebaud's class 3.58; David McKlincmeus' class 48; M. McKlincmeus' class 20; Jeany McKlincmeus' class 24; J. L. Thiebaud's class 50;	5 00		St. Croix Valley Asso., Prescott, Rev. Mr. and Mrs. Atwater	29 00	
Bedford Asso., Liberty, ch. 3.05; Mitchell, ch., S. S. 18.89;	21 94	30 94	Walworth Asso., addition to coll.	1 00	
ILLINOIS.			Winnebago Asso., Fond du Lac, ch., of wh. 54 is fr. S. S.,	68 50	196 70
Quincy, Wm. Stewart, for sup. of boy in Rev. E. P. Scott's sch., Assam,	45 00		KANSAS.		
Greenville, Miss. Soc. of Almira (female) College	50 00		Coll. per Rev. S. M. Osgood, Dist. Sec., Ottawa, D. F. Hood	2 00	
Coll. per Rev. S. M. Osgood, Dist. Sec., Carrollton Asso., Carrollton, ch., Mrs. Smith 1; W. English 50; B. Orr 50; Virden, ch., Miss Burch's S. S. class 2.60; per Rev. M. Jameson,	4 60		CALIFORNIA.		
Chicago Asso., Bloomingdale, ch. 12.50; Ringold, ch. 3.55; Waukegan, ch., S. S., tow. sup. of Kekai, student in Rangoon Theo. Sem., Burmah, 40;	56 06		San Francisco, Mrs. Jane Roland, to const. herself H. L. M.,	110 80	
Edwardsville Asso., Alton, 1st ch., S. S., for Rangoon Theo. Sem., Burmah,	24 25		LEGACIES.		
Fox River Asso., Chicago, Theo. Sem., Society for Inquiry	5 00		Hopkinton, N. H., Mrs. Nancy Smith, per S. S. Page, Exr., 1227.88, less Gov. tax 78.68,	1154 17	
Galesburg Asso., Monmouth, Unity ch., S. S.	1 75		Mansfield, Mass., Miss Susannah Stearns, per W. L. Stearns, Exr., Providence, R. I., Abby C. Justin, per Wm. W. Douglas,	25 00	
Mattoon Asso., Mattoon, Master Judson Manning	25		Manlius, N. Y., H. Edwards, per J. B. Smith, Exr., 1000, less Gov. tax 60,	600 00	
Quincy Asso., Perry, ch.	7 50	194 40	Donations and Legacies from April 1 to July 1, 1899,		
IOWA.			Donations and Legacies from April 1 to Aug. 1, 1899,		
Coll. per Rev. S. M. Osgood, Dist. Sec., Burlington Asso., Burlington, Mrs. Margaret Hammond, tow. sup. of Jas. Hammond in Mikir School, Nowgong, Assam,	25 00		\$6,175 15		
Cedar Valley Asso., New Hartford, ch., Mrs. Judson 6; Waterloo, ch. 15;	20 00		\$19,201 94		
Davenport Asso., Muscatine, ch.	43 65		\$25,479 20		
Linn Asso., Vinton, ch., of wh. 10 is fr. S. S., tow. sup. of Poliah, pupil in Rev. J. E. Clough's sch., On-					

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AMERICAN BAPTIST MISSIONARY UNION.

FROM MANDELAY, THE CAPITAL OF BURMAH, TO BAHMO.

BY REV. A. T. ROSE, RANGOON, BURMAH.

(Continued from page 342.)

Utility of the Pass. March 7. — We reached Malai, about twelve miles above the The-ya-dan, at one, P. M. This is a large town and a police station, where all boats must stop and show their pass, if they have one, or if not, must pay from one to five rupees for each boat according to the size. Boats with paddy, however, are exempt from any tax. Opposite to Malai, on the east bank, is the old town of Tsaupen-nago, San-prago. It was once a large town of much importance. A large number of pagodas, mostly very small, and manifestly Shan works, are still to be seen. Sent our pass to the Myo-woon and Myo-oke, who sent back pleasant words and good wishes, and asked us to stop and spend the night; but as we then had a good wind for the first time, we felt anxious to improve it; so we sent a Bible to the Myo-woon, a New Testament to the Myo-oke, and other books for court people, and with a promise to stop on our way down, passed on.

Dialogue with Officials. — It was hard for some of the underlings to let our boat pass without a present from us. They said, "We must see your boxes." I said, "No, not a box shall you open." "But it is our custom." "But it is my custom not to allow people to open my boxes, and my pass exempts me from such annoyances." "But you have got dahs (knives), and your pass says nothing about dahs; therefore we cannot allow you to pass with dahs." "But my pass says nothing about a hat, coats, shirts, shoes, pots, kettles, &c., therefore we cannot be allowed to pass with these things." "O, those things are not the same." "Would you not like a few rupees?" "Well, yes, if the teacher is pleased to give." "Well, teacher is not willing to give, and the royal pass says, 'You must not ask or take any present,' so be off."

Met a young man here who lived for some time in Rangoon, and is employed as a writer here. He seemed very polite and respectful, and was ashamed of the greed of the other young man, who tried so hard to get money from us. But I rather enjoyed it. When we were ready to go, two of them stuck to the boat, thinking we would not dare to leave as long as they were in the boat, and two or three of my boatmen were afraid to lift an oar till they had said "go." So when I said "go," they hesitated; but two or three of my men, who knew me better, started, and a sharp word started the

rest, and the two young custom-house officials had to save their dignity as best they could.

I gave tracts to a good many boatmen, and spoke a while to the company about my boat. At Malai the river widens out again, and sand banks and islands appear as below the defile. Just above the town is a large island covered with tall grass and having a few trees. We passed to the east of it. The wind increased and blew almost a gale; but as it was directly aft we carried our sail, taking in a little as the wind grew stronger. Dark found us at Zin-gyoung, a small village some eight miles above Malai.

Occurrences by the Way. March 8. — Sunday. The wind blew very hard all night, so I felt anxious. At three, A. M. called up the men; the wind was furious, and the waves striking our boat on the side, I feared it would be capsized. Soon the rain fell heavily, and the roof of my boat being very poor, my bed and all got very wet. At daylight the storm ceased, and at ten the sun came out and we had a fine day, with a strong wind from the south, so strong that boats could not well go down; so we had a number of boats lying by us all day, some from above Bahmo. We had many listeners who seemed interested.

March 9. — We stopped a short time at a number of small villages. We have had Shway-oo-doung (gold egg mountain) in sight for four or five days. It can be seen in a clear sky from fifty to eighty miles. It is about ten miles east of the river. East of us, and distant from the river about twenty-five or thirty miles, is the Shan town of Mo-goak; north of that, thirty miles, is Mo-meik, where the governor of Mya doung was killed by Shans and Ka Khyens in December last. We stopped for the night at Kyan-huyat; some timber and many bamboos are rafted into the river at this place. The town is not large, fifty or a hundred houses. The town was sacked by the Ka Khyens last year, and many of the people have removed to the other side of the river, as there are no Ka Khyens on the west side, as low down as this.

The famous ruby mines are east of this place, thirty or forty miles, near Mo-goak. Below the defile we saw many geese and beautiful henzas, but they have disappeared. We still see many ducks and other birds; peacocks are plentiful; we often see them, but have not been able to get one. We have seen several deer, but could not get a shot at one. The jungle fowls are plentiful, and we have had one or two nearly every day. The river abounds with fish, some very good. There are hundreds of people engaged in fishing on the river. I was surprised to find so many large fish of the porpoise kind; they were ever present, in large numbers and of large size. They looked to be often ten or twelve feet long, and head and body appearing much like an enormous great hog. At no time were we out of sight of these great monsters during the day, or beyond the reach of the noise of their sniffing and snorting during the night. I should infer from the presence of these large fish in such great numbers, all the way to Bahmo and above Bahmo indeed, that the river must have a channel several feet deep.

10. — We get on slowly; the current is strong and the wind against us. We spent some time at Henthaman. Saw the Myo-oke and Thugyee; gave Testaments and books, and sent a New Testament to a Myo-oke, twenty miles inland. The people all seem very kind, and we are often asked to stay longer.

Henthaman was formerly on the east bank of the river; but last year the Ka Khyens plundered and burned the town, and now all the people live on the west side. The Ka Khyens are afraid of water, and would not cross the river. We are still in full sight of Shway-oo-doung. This is, I think, the sixth day we have had this beautiful and grand mountain in sight.

Theory of the "Paramats." 11. — We spent last night at a pleasant village, a few miles above Henthaman; the people seemed interested and glad to hear. They as-

sented to all that was said about God, and the sinfulness of man, and the necessity of a Saviour. They all seemed to admit that idols are nothing, and ought not to be worshipped. Here were some of the "Paramat" sect, who worship the "divine wisdom." Back of idols, back of Gaudama, back of all things seen or known, is "divine wisdom," which they worship. If they bow before the idols of Gaudama, it is that they may use them as people with weak eyes use spectacles. Gaudama attained vast measures of infinite wisdom. He is the most suitable being, or, if he is no longer a being, his name is the most suitable to be made the channel through which our homage shall flow to the "divine wisdom."

There are many, both in upper and in lower Burmah, called Paramats. They differ widely among themselves. They are men who think, at least a little, and their thinking has resulted in convincing them that Buddhism, strict and proper, is a broad road of folly and absurdity. To get out of this broad way, they have dodged into the first nook or alley that seemed a refuge, and having made one shift, they feel inclined to stand by it until they see something better; but as they depend on their own mental resources for guidance, they are not likely to find anything better. Their present resting-place is all the more dear to them, as being their own work. All further efforts are more likely to be directed to hide its flaws and disguise its deformity, than to seek for truth.

Ruins of Pagan. — We passed Tagoung and Old Pagan to-day about noon, after stopping for some time at the town on the west side. Tagoung is now a small town of a hundred or a hundred and fifty houses. Many of the people, fearing the Ka Khyens, have crossed to the other side. A large sand bank has formed in front of the town, so that it is not convenient for boats to make Tagoung a stopping place. We stopped for the night at a large village on a sand bank in the middle of the river. The people will go to the main-land when the rains come on. Some are engaged in fishing, and some in rafting bamboos and cheap jungle wood to Mandalay and other large towns below. A large company listened well; all wanted books. Shway-oo-doung was in full sight this morning; but at noon his side was obscured by mist; only his peak was visible. East of Tagoung is a sacred mountain of fine dimensions, called Tagoung-Toung-dau. It is the dwelling-place of the guardian nat of the old royal city, Tagoung, or the still older city Pagan. No nat could desire a more commanding position from which to overlook his royal charge. From the present dimensions of the city, I should think he will have but little to do. The people here have their Pwais and Poongyee hyaus, as they do all over Burmah, Shanland, and Yo-da-yah.

On our way down we spent three or four hours at Tagoung, and on the ground of the old city of Pagan. There is almost nothing there now of old Pagan above ground. The location is high and beautiful, and the piles of brick are too much like mounds of earth to give any clue to the character of the buildings they once formed. We gave a Bible to the governor and a Testament to the Myo-oke, but our tracts were spent. With Pagan below Ava fresh in mind, I felt anxious to see something here worth noticing, and I did — a beautiful jungle with fine, large trees, growing where once the royal palace of Pagan stood, perhaps.

12. — The men worked very hard to-day. We were in many dangerous places, the banks falling in with trees; this is owing to the rise in the river; the current is very strong and large bodies of flood-wood are coming down. We made only about ten miles. The river is very broad, and full of islands and sand banks, and we have had to cross and re-cross. It was dark before we got to a place to stop for the night. We are only about half way, as the Burmans reckon. There is an old road along the bank of the river, and Burmese mile posts. The Burmans tell me there are one hundred and thirty dings. That would make it two hundred and eighty or two hundred and ninety miles from Ava to Bahmo.

Ka Khyens and Kadoos. 13. — We arrived at Tee Gying about eleven, A. M., a fine active village of about a hundred houses, on the west bank, and having a good deal of inland trade. I saw Shans and Kadoos in considerable numbers. I asked the Kadoos many questions. One young woman of sixteen or eighteen could read Burmese, and talked Burmese and Shan as well as her own language. I gave her a copy of the "Life of Christ." She had a fine intellectual face and forehead. She was forward and inquisitive, without appearing immodest or bold. A mind not made for quick, active thought would not have prompted the questions she asked. I have heard the Kadoos spoken of as if they were of kin to the Ka Khyens. I should not suspect that to be the case. I met the Kadoos daily; they are to be found in all the villages about the lower defile; they appear as friendly, familiar, and confiding as the Burmese. They speak the Burmese well. They were very free to ask and answer questions. The Ka Khyens appeared shy, suspicious, and sulky. I met parties of the Ka Khyens quite frequently, but never could get them into conversation. Nor is there anything in the complexion, features, dress, character, or manner of life of the Kadoos that would connect them with the Ka Khyens as a kindred tribe. Of the language I cannot speak; but I am sure the Kadoos claim no affinity with the Ka Khyens, and I feel sure also that the Burmese do not regard them as kindred tribes. There are three classes of dialects of the Kadoos, namely, Shan Kadoo, Zin Kadoo, and Yaw Kadoo; names taken from other races near, or among whom they dwell. The Shan Kadoos are quite numerous along the river and inland from it, from Malai to Wing maw, ten days above Bahmo. But there are more Burmese than Kadoos, and more Shans than Burmese in this same region. The Zins, I never heard of till now. They are a tribe having a language of their own, occupying the middle and upper part of the Chindwin river, and on the west side. The Zin Kadoos are in that region.

The Yaws also live west of the Chindwin, but lower down, about the mouth. I have met with the Yaws in Burmah proper, and in Shanland; but in almost every case, I should have taken them to be Burmans of the better build and type. So far as I know, the Yaws speak only the Burmese language, as do also the Danooos of Shanland. Their worship, customs, and habits are at one with those of the Burmese. The Kadoos have a language of their own, but all I heard speak, use the Burmese. Some could read the Burmese, and were delighted to get books. Some said they could not speak their own language much, having lived mostly among the Burmans. But the inland Kadoo villages speak their own tongue. They dress, as I saw them, like the Burmese, and the men tattoo. They are also Buddhists. As a race, so far as I saw them, they resemble the Sgau Karens.

The people at Tee Gying seemed active in trade. A fine country and thriving towns lie in, west of the river. The bazaar was full of silk and cotton goods, such as natives use. They have had heavy rains above, and the river has risen seven feet and fallen again. We stopped for the night at Kyouk Mau, five miles above Tee Gying.

A Sovereign Remedy — Careless Hearers. 14. — We passed the mouth of the Shwaylee river about three, P. M. Gave books to the people below in considerable numbers. Had a long talk with a Poongyee, who lives at Momeik. He spoke of the governor's death at that place as the result of treachery on the part of the Tsaubwa. The cause of his death, I am assured by many, both Shans and Burmans, was his oppression, and extortion of money. The people bore it till they could endure it no longer, and resorted to their sovereign remedy, the dah. This governor also had charge of Myadoug and Tee Gying, and spent a part of his time at these places. The river is large and very pretty. No mountains are now visible on the east, but on the west they are in sight. Some fine teak timber is lying below the mouth of the Shwaylee river, and large quantities of bamboos. We stopped for the night at

Kyouk bong, — not a nice place to spend the Sabbath. The people show the least respect of any I have met on the river. The river has been very pleasant; the villages looked cheerful, and the people all seemed pleased to get books and listen, except at this place to-night. One only listened; all the rest went away with signs of disapprobation, and one said as he left, "He talks like a fool, who wants to hear him?" The weather is cool and pleasant, a little wind from the north. It is fourteen days since we left Mandalay. I can speak with a thankful heart of God's goodness and mercy to us. He has given us health and strength, and shielded us from harm.

From what I hear, the population inland is very sparse, opposite the place where we now are, especially on the west side of the river. On the east are Shans, Paloungs, and Ka Khyens. The Burmans live mostly along the river, and some in the large inland towns. But this vast region is almost a wilderness, — a country as fine by nature as almost any in Europe, uninhabited.

The Ka Khyens — Their Fear of Water. 15. — We spent the Sabbath among the people of three villages. We found some good listeners, and nearly all were glad to get books. Where we spent the night, we had nearly all the men, women, and children of the town to see and hear us. Curiosity was the moving feeling, no doubt. The people are very ignorant, but seemed kind and friendly. Most of the men say they can read; if so, why is it that they are ignorant? The answer is, they have no books, and no papers to read, no lectures on history, geography, science, and art; in fact, no sources of knowledge and information are open to them. They learn to read in the kyoungs, where they are placed and kept for a time while boys, as a religious duty on the part of their parents. But in most cases the practice of reading is abandoned as soon as they leave the kyoung. The people just along here, as we meet them, are mostly Burmese, but a large sprinkling of Shans and less of Kadoos. The villages along here are on the west bank, though the country on the east looks particularly fine, and would, I should say, entice cultivators; but fear of the Ka Khyens repels the Burmese and all the more timid races. It is remarkable how a few of these wild people keep ten or twenty times their number of Burmese in constant terror. And yet it is not strange, when we consider the character ascribed to the Ka Khyens. It is said they do not fear at all those dangers and liabilities that dacoits, robbers, and murderers are exposed to. They fear sickness, and disease, and death, if it result from these; but death from the arrow, spear, or bullet, they do not fear. Death in this form they seem to court, and often engage in desperate enterprises, and provoke quarrels to this end. They are said to have a wonderful dread of water, and do not live near large streams, or use boats except in rare cases, and they do not dare to live on low land, lest they should be submerged. They live among the mountains, and build their villages near the highest peak; so that in case the great rain should come and destroy all the people of the low lands, they might still be safe on the mountain tops till the floods subside.

Confidence in Nat Worship. — They make feasts to nats in case of sickness, death, or calamity of any kind, and also at weddings, births, etc. On these occasions animals of some kind are killed, a buffalo, bullock, pigs, fowls, etc. None of them, it is said, have become the followers of Gaudama's religion, — a fact, the Burmans think, quite sufficient to account for their savage nature and barbarity. The fear of nats, and the custom of observing ceremonies and making feasts to appease their anger, and doing something to enlist their influence and good offices, is common to all the races of Burmah, so far as I know, the Talings, Karens, Tounghthoos, Shans, Khyens, Yaws, Danoos, Ka Khyens, and Burmese. In the late rebellion, when the king of Burmah was quaking on his tottering throne, his last resort was a Royal Proclamation to all the nats of earth, of the jungle, mountains, water, and air, and of the sixteen celestial nat countries, or as many as there be. This Proclamation was of the highest

style of Burmese grandiloquence, and immensely flattering to the whole nat tribe, as no doubt it should be.

It was paraded with great pomp through the city, and read aloud where as many people as possible, as well as nats, could hear it. It was then taken to the river, followed by thousands of people, and all kinds of music, and read aloud before the soldiers and assembled war boats. The result was, of course, that the rebellion was soon quelled. Whether Buddhism proper inculcates nat worship or not, the mass of Buddhists in Burmah do in one way or another manifest fear and regard for these real or imaginary beings. In my opinion, nat worship was the marked feature of the religion of all these tribes, before they embraced Buddhism, and it cleaves to them still.

The Gospel in a New Place. 16. — We spent a good part of the day at Katha. This is a large town, of from 300 to 500 houses; one man told me, 1,000. I talked to a large concourse of people, a street full, under two large trees, till I was very tired. They listened well, and heard things that astonished them. O that the Holy Spirit would give light and life to their souls. I gave three New Testaments and ten of the "Life of Christ." Sent a New Testament to the Myo-oke; the governor was away, in the northern part of his province. We are obliged to give very sparingly of our books. If we should give a book or tract to every man that asks, all would be gone at this place. The people seem very interesting and interested. They have never seen a preacher of the Gospel, nor heard the truth of their own religion called in question. They seem unused to think, and their wits have not been sharpened to find out arguments to uphold their religion, as they have below. We were glad to spend two nights and one day (Sabbath) at this large town on our way down. We saw many people from the interior towns, Shans and Kadoos. We had a good time to talk to the people, and were very busy all day; very sorry we had not a large supply of tracts; the demand was very great and we had only a few left, reserved for a few large places below, not visited on our voyage.

An Albino — Hairy Family. — All this northern region has a larger Shan than Burmese population, I am inclined to think. Most of the Shans speak Burmese, and some read it well, that is, those we meet and speak with. But the mass of the people at home, I am told, speak only Shan. The Thuggee here is a boy of only twenty, has no manners or politeness; has a pretty wife and one child, a year and seven months old. The young people about him are very rude. I saw here an Albino, a young man of twenty-one. His parents are pure Burmans and as dark as the ordinary lot, and so too his brothers, but he is very light in skin, hair, and eyes. It is a wonder the king does not have him about the palace. He would not be so great a curiosity as the "hairy family" that the king makes so much of; but still a real Albino is a rare sight. But the hairy family of Mandelay is certainly a wonderful sight. Mah Pong, the mother, is forty-three years old; Moun Kiah, the eldest son, is twenty; Moun Saih is eleven; Mah Nee, the daughter, is six. The oldest son has a face like any Burman boy; the others that I have named are covered with hair, and do not look like human beings, that is, in their faces. Moun Saih, the second son, has a thick long mass of ugly, yellowish hair, — ears, nose, and the whole face completely covered. So too it is with the mother; the thick heavy locks that fall from her ears are full six inches long. The little daughter, Ma Nee, will be even more hairy than the mother, I presume, for her back is thickly covered with hair. The husband and father was not hairy; he died some six months ago.

Idolatry Flourishing. — Katha is one of the largest and most active towns on the river. Its inland trade is large. The population, in west from Katha, is from all accounts considerable. A number of large towns were mentioned lying inland, having Myo

Woons, and I saw companies of people from the Chindwin river, ten days from Katha. They told us the country was settled all the way through from Katha to that river, the road good, and villages and cultivated fields all along. Some Burmans, but more Kadoos and Shans. Katha has long been and is now a place of importance and influence, owing to the large inland trade. It has many pagodas, and kyoungs, and idols, some very imposing. Some of the old kyoungs were magnificent in their day, very large, of the finest teak, without stint of quantity, graceful in their proportions and elaborately carved. These buildings have long outlived their founders. Their glory fades as age and decay creeps on. But religious zeal seems fresh and vigorous, and new kyoungs and pagodas are going up, and priests are numerous, and new and beautiful images of Gaudama in alabaster and richly gilded abounded. I spent an hour or so at the young Thuggee's house by invitation to preach, but did not get their attention; nearly all were young and thoughtless, and so ignorant that they did not seem to know Gaudama from Christ.

17. — We are getting on slowly, and will not, I fear, get to Bahmo this week; but we spend too little time at the villages, as it is. Killed three large birds. We stopped for the night at Modah, thirteen Burmese miles to Shwaygoo. Mounng Pyu did all the preaching at this village. A large crowd on the bank listened pretty well. I intended to step in, but saw no opening, and so let Mounng Pyu go on all the evening; he did well.

18. — We are getting on slowly to-day also, notwithstanding we have not stopped except to eat. The current is strong and we have no wind to help us; only part of one day have we had a wind to help us since we started. The weather is warm, sky cloudy and looks like rain. We have seen no villages to-day, to speak of. We arrived at the little fishing village called Myenthah, after dark. They tell us we have come eight Burmese miles to-day. Killed a large bird at dark, called joljah. This bird I saw in the Shan states; its flesh is good. This one made us all, seven of us, two good meals the next day.

Reception by a Governor. 19. — We arrived at Shwaygoo at one, P. M., and remained till four. This is a large town, about the size of Katha, though it has less business, I should think. There are many boats along the town, more than at Katha, and the location of the town is very pretty. There are fine kyoungs and pagodas at both ends of the town, kept in good order, and new ones are being built. The governor's house is large and substantial, and the people about were very orderly and respectful. The governor was the most affable and friendly-appearing of any I met on our way to Bahmo. I did not see him on our way up, but according to promise made him a visit on returning. He sent his clerk to our boat on our arrival, to convey his compliments. On entering his house the "shoe question," for wonder and variety, did not arise. He had me sit close by him on a seat or rug as good as his own. He ordered water, fruit, cigars, and tea. He asked many questions and appeared very intelligent. On my introducing the subject of religion, he facetiously said, "I must beg to refer you to my head Poongyee on all matters of religion." He accepted, however, a Bible and some other books, and asked for writing-paper and medicine. He sent a liberal present of rice and fish to our boat. He listened to a statement, showing the difference between Gaudama's religion and Christ's, and promised to read the Bible if he had time. We preached and gave books to large congregations, both going and returning, at this place. This Myo Woon or governor, lives most of the time at Katha, which is about the centre of his district. He gave us an order to present to each head man, to send a strong guard for our protection through the "defile," as he said he was afraid we might meet with trouble if allowed to go alone. The Ka Khyens, of course, were the great bugbear.

Gold abounding Island. — Shwaygoo is on the east bank of the river. The island,

just opposite this town is a very noted one in a religious point of view. It is a pleasant island, covered with trees in places, with one or more Poongyee establishments. I saw one middling-sized pagoda, a few still smaller, and a very large number—several hundreds, and perhaps one or two thousands—very small pagodas, ranging from six to twenty-five or thirty feet in height. Not long before, a great religious festival had been held on the island, and hundreds of tents were still standing on the sand bank. No one can doubt that all the religious works on the island are purely Shan. It is Ming King to a T, and is unlike Burmah. Shway Bau Kwyn is the name of this spot; “gold-appearing or gold-abounding island.” The river scenery, for some distance below Shwaygoo, is exceedingly lovely, assuming more “force of character;” it is beautiful and striking along by Shwaygoo and Shway Bau-Kwyn, rising more and more to the occasion; it is, as you enter the defile, without being less lovely and beautiful, bold and grand in places. It reaches the undoubtedly majestic, though richer than ever in the charms of graceful varying shape, and gayer than ever with bright colors, deep, dark green, and gorgeous yellow, with a grayish red, blue, and white. We stopped for the night at a small village near the defile, the people all anxious to hear.

An Eagle's Breakfast.—I must now tell another fish story. This morning, while the men stopped for breakfast, we observed a number of huge porpoises coming in near shore, just above us. They were snuffing and snorting, and lashing the water with their tails at a fearful rate. We soon saw that between this phalanx of finny, hog-nosed monsters and the shore, was a large shoal of fish. The porpoises were on the line of a half circle, and they closed up with a rush, driving the poor fish clear to the shore. It was the work of a few seconds. I saw scores of these fish darting out of the water, several feet into the air; some fell on the shore clear of the water; but on came the porpoises, with hoarse shouts and growls and grunts, and by their immense strength and violent motion converting the water into foam. Just at that moment, when we looked with breathless interest on the grand scramble for life between fish and fish, a magnificent eagle that we had not observed till that moment, swooped to the water's edge, and instantly rose again bearing a shining fish nearly three feet long. While the gluttoned porpoises went rolling and tumbling back into deep water, the eagle proudly bore his morning meal to the summit of a neighboring mountain.

The Prisoner Escaped.—We often got a nice duck or two, by the help of the gun. I shot into a flock on land, on Shway Bau Kwyn, just at dark, and hurt the tip of the wing of one, so that he could not fly. He was a perfect beauty. I never saw his superior for splendid plumage. My Karen boy said, “Teacher, you must carry this home for Henry and Linnie.” After a day or two he began to eat rice nicely, and seemed tame and quite contented. We carried him to Bahmo, and two days above, and had him with us about fifteen days. On the way down, just at the very place where we captured him, he made a desperate struggle, forced off a slat from his box, and on joyful wing was free again. His wing had perfectly recovered, and while he, encircled by his numerous relatives, was quacking his strange adventure and heroic escape, we had to comfort ourselves with “sour grape” philosophy, and for the moment, (so hard were we pushed,) we were obliged to borrow a little scrap from the spiritual creed of our neighbors, “We shall not fail of Nigban, for having taken the duck's life!” or “even fall under punishment for having kidnapped and carried him away from home and friends into a far country!” So farewell, Mr. Duck. But you were very beautiful, and Henry and Linnie and Mary will feel sorry when we tell them how you got away from us.

How the King obtains Merit.—The king of Burmah employs men to trap and bring birds from the forests to the palace, that he may obtain merit by setting them

free. Captain Sladen saw a large number of parrots brought to the palace one morning in baskets, for that purpose. A few had died from injuries, and others were badly hurt; families and nests had been broken up, young birds left to starve; great suffering and many deaths caused by catching these birds, in order that the king may get merit by releasing them. One can't well see why the merit would not be as great and sure, to let them alone; let them be free and happy with their little ones as they were.

Fine Scenery. 20. — We entered the defile early, and were nearly all day in getting through, though the distance, I suppose, is not more than ten or twelve miles. The scenery for several miles is fine, indeed from beginning to end is delightful; at points, bold and grand. The river is narrow and deep, and the current sluggish. The banks rise abruptly, and in places terminate in mountains, which are covered with deep rich foliage of varied hues, clear to their cloud-crowned peaks. There are a number of small villages along the defile, snugly nestling in cozy little nooks. The upper end of the gorge is a splendid piece of rocky magnificence, with a great number and variety of touches from Nature's cunning fingers, that make the views as lively and pleasing as they are bold and imposing. The people whom we have seen to-day are mostly Shans; so I find it hard to feel that in going to Bahmo, I am going away from the Shans, as Captain Sladen informed us would be the case. We expected to reach Koung toun Myou, by night, but fell short some three or four miles. The order of the Shwaygoo governor to the head men, to guard us all the way to Koung toun, hindered us a good deal, because we had to stop as many as six times, and had to wait for the guards to get ready. We arrived at Singyan, at the north end of the defile, sun an hour high, and were told we had better stop for the night; but I, knowing Koung toun must be near, insisted on going ahead; the guards were not ready and I would not wait. We found the current very swift; it took us about two hours to go less than a mile. Darkness overtook us at this point, nearly a mile from any village or house, and not even a boat in sight. We had had three or four armed men with us all day, but now that night had set in, we were left alone in our glory. At the village below we saw some Ka Khyens, and one eyed us very closely. Just at dark a company of these mountain dreadfuls came along and stopped and looked at us; but, strange to say, they did not eat us, nor much trouble our sleep. Shot a beautiful bird, "yeit," pheasant, but unlike anything I have seen, a beautiful glossy black, with a fiery comb, and bright velvety red feathers above his neck. This fowl would be well worth domesticating for its rare beauty.

21. — We found the current very strong and it was ten, A. M. before we got to Koung toun Myou. When we arrived, we found only a small village instead of a large town or city, as I had been led from the map to suppose. It was a large town, probably, twenty years ago. Old kyoungs and pagodas indicate a respectable town in the past. The people of the village tell us that twenty-five years ago a Myo Woon dwelt there; at his death the district was added to the Shwaygoo district, and the town declined and went to ruins. A little above Koung toun, on the west side of the river, was a middling-sized village, where we stopped for an hour or so. A Pway was in progress; the people seemed to be nearly all Shans in all the villages we stopped at. But we saw companies of Ka Khyens, I may say wherever we stopped above the second defile. About three, P. M., we passed a large village called Yuathit, on the east bank; here too was a Pway, and many boats crowded the shore for a mile. The river above the defile is very large and full of sand banks, and islands, and channels. The river was rising, indicating heavy rain above. As we were intending, if possible, to spend our next Sabbath in Bahmo, we made but few stops and worked hard all day. We spent the night on an island, three or four miles below Bahmo; the people are all Shans, but speak Burmese.

22. Sunday. — We arrived at the city of Bahmo at about eight, A. M.

[To be continued.]

LETTERS FROM THE MISSIONS.

BURMAH.

Mission to Burmans.

LETTER FROM MR. E. O. STEVENS.

Going to the Association. Prome, March 18, 1869. — I started from Prome with the sun half an hour high on the morning of Jan. 13, and overtook before nine o'clock, my cart and the native assistants, at a zayat in Shway doun. I was accompanied by Oo Khong, pastor of the Prome church, and by four delegates to the Burmese Association, which met this year in Thongzai, namely, two Burmans, Ko Hmong, the preacher, and his wife's uncle who drove the cart, and two Khyens, Moung Kyo and Moung Oung Men, who receive their support from the Burmah Baptist Missionary Convention. Thinking we should have plenty of time to reach our ultimate destination before the full of the moon, I determined to spend the first Lord's day at Enma.

In no year when I have been making my annual visit to Enma, has more been done in the way of preaching to casual listeners by the way. A number declared that the word preached was very good to hear, and some begged for tracts. Yet in the review of the day, I could call to mind not a single instance of one who appeared to receive the truth into a good and honest heart.

Labors and grateful Returns. The day after my arrival at the Enma chapel in Khyoung-gan, at sunrise of the 15th, I conducted a meeting at the Karen village of Taling-gong. The striking of the brass triangle was the signal for the assembling of the Christians, four or five Karen females, at the house of Moung Thway Nee. While I was speaking, a dozen more women and children and one heathen man came in. The women do not understand Burmese very well; yet as a similar service conducted by myself there last year resulted by the blessing of God in leading two of them, who had long been wavering, to take a decided stand for Christ, I hope some good was accomplished at this time also. Soon after the com-

pany broke up, the women came back, bringing tokens of their good-will, so that on our return to the chapel, we were well loaded down with rice, eggs, and plantains, given as freely, it would seem, by the heathen relatives of the Christians, as by the Christians themselves.

Ancient Tombs. Immediately after worship on the morning of the 16th, Ko Tsau-hpoo, the deacon, guided me to see the ruins of one of the three brick mounds in that vicinity, erected by the ancient Pyoos over the ashes of their dead. Moung Kyo informs me that fifteen or twenty miles northeast of Prome, he has found them entire, and that on one occasion he himself dug through the bricks in hope of finding treasure. But there proved to be nothing at all inside, save a circle of earthen pots, each with a cover, which, on being removed, disclosed only bones. These at the slightest touch crumbled to ashes. It is said, that the Burman name for Prome, Pyee, is derived from this people, who founded the city. In process of time they appear to have become assimilated with their Taling and Burmese conquerors, and their language to have become completely lost.

On my way back to my pleasant room in the chapel, I met a Karen who manifested an interest in listening to the sound of the gospel, such as I have never before observed in an Enma heathen Karen man. Among the Karens in a village just east of the chapel too, I found a man whose mind had seemed at last to wake up to the importance of the message of salvation through Christ. All spoke of brother Smith's visit among them as a great event. They had never before seen a white teacher able to speak their own language: his pronunciation was so accurate, they could understand him perfectly, etc.

Baptism — Difficulties Conquered. Sunday, Jan. 17, at about eight in the morning, Myat-thoo and Tha-oung, sons of Enma Burmese Christians, were baptized near the village of Shway-dau. I can easily

imagine a pedo-baptist Professor of Theology, a century hence, after personally visiting the locality, proving(?) that the rite of baptism in this instance must have been administered by pouring or sprinkling, for the following reasons.

1. Water is so scarce in this part of the plain in the month of January, that the administration of the rite by immersion would have been impossible.

2. There is no road from Khyoung-gan to the place of baptism; and it is incredible to suppose, that the natives would go barefoot over the rough rice fields, often at this season of the year infested with deadly serpents, to so great a distance, when sufficient water for affusion could easily be obtained within the chapel yard.

3. In the cold season the mud in the hollows where any water may chance to remain after the close of the rains, is too deep to admit of the suitable administration of the ordinance by immersion.

But where there is a will there is a way, in point of fact. The young candidates led the way, their nimble feet following as nearly as possible a straight line through the brush and across the fields to the water side. By a little pains-taking, the administrator discovered a good bottom. The lads knelt in the water, placing their hands to their foreheads in the attitude of worship. Ko Shway Ngyo then bending over them, one after the other, baptized them in the likeness of the Saviour's burial, and raised them in the likeness of His resurrection. And all seemed to be done decently and in order. In the afternoon, the Enma church celebrated the Lord's Supper.

The next day, we set out to traverse the Myanoung district from north to south, by the road which follows the general course of the east bank of the Irrawadi. We were joined by the Ehma pastor and deacon, delegates to the Association. Ko Kyouk-khai, a Burman rather past the meridian of life, occupied us all the evening of that day with earnest inquiries with regard to difficult points in the tracts he had from time to time received, portions of which he had carefully committed to memory. This man seems to be near the kingdom of God.

On Tuesday, 19, we parted with Oo Khong, and Mounng Shwa Lang joined us, a Karen assistant belonging to the Enma church. That night by invitation we slept at the heathen Karen village of Oodo, surrounded on all sides by a dense jungle of thatch grass and cane brake, from six to ten feet high, the habitation of tigers and wild elephants. These villages gave good attention to the preacher's word. Some expressed the determination to learn to read, in case a teacher were sent there.

Thursday and Saturday we breakfasted among Christian Karens, who gave us a warm welcome at Let-pau-gong and Tounng-bo bla. Saturday evening we arrived at the chapel built by a member of the Burman Let-pa-dan church. During these three days we all sought to make the most of our time, preaching and giving away tracts as we had opportunity in the Burman villages of the Tharrawadi district which lay in our path.

Too Late for the Meetings. Through a misapprehension on my part with regard to the time appointed for this meeting of the Burmese Association, we did not reach Thongzai until after it was all over. While we were resting at Let-pa-dan keeping the Sabbath, Jan. 24, the closing exercises of the Association were going on within an easy day's march of us. The Rangoon native delegates had all gone before my cart came in, Monday evening; but those from Bassein, Henthada, and Let-pa-dan were still on the ground. However, the Prome and Enma disciples that followed me were in time to form the acquaintance of the American missionaries from Rangoon, who did not leave for the river side until after sundown. We saw the new chapel of which we had heard so much, and the mammoth booths in which the different delegations were entertained. Mrs. Ingalls and Miss Adams gave us a warm welcome; so that after a while the chagrin of our being too late became quite supportable.

Special Meeting. Tuesday evening, Jan. 26, a special meeting was arranged, that the Thongzai church might hear oral

accounts of the state of the churches in the Prome district. We were permitted in turn to learn something of the large increase with which God had been pleased to bless the labors of the missionaries, native pastors, and assistants in Thongzai and vicinity during the year past. The return trip, like the journey to Thongzai, was converted into a preaching tour. We however followed a different route, in order to take Pongdai on our way home.

Wednesday, Jan. 27, at noon we breakfasted at the house of a Karen Christian in Kywai-that, and in the evening encamped at Ko Shway Ngyo's, a Burman member of the Let-pa-dan church, who lodged us very hospitably for the night.

Thursday we took breakfast at the house of the ordained pastor of the Hpa-lay-quen Karen church, and dined on Friday at Ko Baing's, the Burman disciple who has remained steadfast among the apostates of Taing Myoke. Then came a break in the line of Christian homes, until we arrived at Ko Wais in Thit-na-hpa, Monday evening, Feb. 1.

Additional Baptisms. Feb. 3.—In Pongdai we learned that the very day Ko-Thet-nau baptized in Thongzai, Jan. 24, Oo Khong baptized in Pongdai two Burmans; one a boy of eleven, son of the deacon, and the other, Ko Shway Doun, a man of forty-eight who had met with a storm of opposition from his wife on account of his profession of Christianity. We hope that his quiet, patient demeanor and firmness amid persecutions may be made instrumental in leading that wife to the Saviour.

Thursday morning, Feb. 4, a kind Providence brought me safely home.

Roman Catholic Teachings. In the review of this journey two or three things seem to call for at least a brief notice.

Thursday night, Jan. 21, I met a young Burman who professed to be of the same persuasion as ourselves. Upon inquiry I found that he had had an interview with a teacher whom he denominated a "sprinkler priest," who put a book into his hands and promised when he came again to induct him into the "sprinkler

church." The main article of his belief was that priests belonging to that church had power to bestow offices under government upon their disciples. Indeed the clergyman in question went so far as to assure the young man, that fugitives from justice, if they would only enter his religion, he could rescue out of the sheriff's hands.

On the Wednesday following we fell in with a Karen who with his wife had already been admitted into the Roman Catholic church. We also called at the "sprinkler church." Have the Papists changed their name to suit the times? Sprinkler church is the usual designation among the Burmans for the Church of England, and "sprinkler teacher" or "sprinkler priests," the common term for the missionaries of the S. P. G., who at the present time are supposed to stand high in the favor of the British government officials. However that may be, this poor man gave the same account of the political power which was said to reside in the "sprinkler priests." All he could tell us *about his religion* was that he ought to avoid murder, drunkenness, theft and the like, and substitute for his heathen charms, an oval brass piece, which he showed us tied up in one corner of his handkerchief. This, upon inspection, proved to be an image of the Virgin and child. He was assured, he said, that that would serve to ward off disease, and that by worshipping that image, the Divine mother would plead his cause for him in heaven. From all accounts I am led to believe that these are fair specimens of the ignorance and superstition of the converts made by the Jesuits in this country.

Buddhist Priests. Feb. 1st.—I met a Buddhist priest, who when cornered by us in argument, waxed so warm that he lost his temper, and indulged in coarse, low language. I am convinced that the service which these yellow-robed monks render in teaching boys to read, has been much overestimated. In this very trip I came to a number of villages, where scarcely any even of the men could spell out words in their own tongue. I incline

more and more to the opinion, that as a class, Buddhist priests, at least in British Burmah, are a hypocritical set of men, more proud and lazy than religious, far more bent on their own ease and the gratification of their avaricious desires, than on the instruction of the boys committed to their charge.

Yet are these Jesuits and Buddhist priests to be despised, because their disciples are ignorant and superstitious? He that thinks lightly of the agencies which they keep in motion among the masses of the people, commits a grave error. Do the churches at home know, that the emissaries of these two great idolatrous sects are making from year to year a vastly greater number of converts in Burmah and Siam than the statistics of Baptist missions can show? How can God bless us, unless we are more in earnest ourselves? "Come over and help us." The need of gospel laborers in every department of the work in Burmah is distressingly great! and mighty are the hosts that are battling against the truth in this benighted land.

Death of a Native Preacher. Ko Htau, one of the most promising of the Burman assistants in the Prome district, has rested from his labors. At the village of Yuadong on the 7th inst., he died of small-pox, which for several months has been prevailing to an alarming extent in town. We sadly miss his pleasant face, and quiet, modest bearing. I know of no Burman who has shown such application in the study of the Scriptures as he did in the brief term of service allotted to him by the Master.

Tour Eastward. Prome, April 1, 1869.—On the 10th of March I returned from my annual east trip, which occupied this time three weeks. My route might be briefly described as the three sides of a right-angled-triangle. The base is a line running due east to the Yoma; the perpendicular is the Yoma range running from south to north, to Moung Paing Ky-an's Karen hamlet, a point within a dozen miles of the frontier; the hypotenuse is the line bearing northeast and southwest,

which took me home. My time was about equally divided between Burmans, mountain Karens and Khyens.

Oo Khong and Ko Ktau aided me efficiently in making known the way of life to Burmans, until Tuesday, Feb. 23. On that day Ko Htau was taken down with a fever, which made it necessary for him to turn back and for Oo Khong to accompany him to his home in Yuadong. This has since proved to be a case of small-pox, which terminated fatally on the 7th ult. My Karen assistant on this trip was Moung Shway Nee of Taling-gong, Enma, whose name is familiar to the readers of the *Magazine*. The service he rendered among the Karens we visited, was invaluable, as but few of them in their mountain homes understand much more Burmese than they require to use in dealing with peddlers from the low lands. The Khyen assistants were the same who accompanied me to Thongzai. These two men give much encouragement to hope that notwithstanding the fickleness characteristic of their race, they will continue to do well, whether in preaching to their own people or to their more cultivated Burman neighbors.

Fear of Evil Spirits. The facts which came under my observation in the villages through which we travelled to and from the mountains confirm me in the belief that the fear of evil spirits is far more deeply implanted in the minds of Burman Buddhists than any reverence for Gaudama's law. In one village, before we had passed beyond the regions accessible to carts, I found them all joining in a devil-dance, got up for the benefit of a child who was lying sick of fever. In two other villages, I found offerings made to propitiate the demon, supposed to reside in the sun and to cause grievous headaches. In one place an old Burman must needs make an offering to the nats of the medicine I gave him, before he would take the dose himself. Three piles of stones I discovered in different places serving as altars, upon which were laid flowers, leaves, raw cotton, betel-leaf, areca nuts, &c., for the gods and goddesses of forest and dale. The little bamboo shrines too, consecrated

to the genii, who are supposed to exercise so powerful an influence over human destinies, are more numerous by far than monasteries and Buddhist idol-houses in the localities we visited on this journey.

A New Place — The Truth in Advance.

We spent Sunday, Feb. 28, in Let-paugong. No foreign missionary had ever been there before; yet I learned that such of the villagers as were able to read were already more or less acquainted with the fundamental truths of Christianity. It appears that several years ago a Burman from that vicinity took a journey to Prome, for the purpose of buying a statute book. Mrs. Simons, after selling him the book he called for, furnished him with a bundle of tracts. These, according to his promise, he faithfully distributed on his return among his relatives and friends. Two in particular seemed to be convinced of the truth of what they had read. But when I sought to bring them to the point of taking a stand for Christ before their countrymen, they shrunk back from the opposition they would be obliged to encounter by so doing.

Hopeful Karens — An Open Field.

We were successful in climbing up to eight of the Karen villages on the mountains within the jurisdiction of Prome. Three belonged to the Shway-lay township. So far as we could ascertain, there are only five of such in British Meaday, and these we visited, every one. Some heard the Gospel for the first time from our lips. Others remembered that Ko Kyouk-khai had once come over to them from Toungoo, bringing them the same message of salvation which we preached. One village, which had ventured down the steep hill-sides to the level of cart-ruts, heard the gospel on four different occasions in Ta-way's life-time; first, when Ko Kyouk-khai came thither; second, when Ko Tha-huway went there from the Prome side. Next came Moung Shway Yo, and then again Dr. Kincaid himself, accompanied by Moung Keing; but all like ourselves left them after a day or two, in the darkness of heathen night. I do firmly believe that if a few, earnest,

self-denying native preachers could be found, to brave the perils of jungle fevers, tigers, and robbers, and live among these Yo ma Sgaus a few months of the year at a time, God would bless their labors. They are now comparatively free from Buddhist prejudices. In one place they received us with great joy, expressing their surprise that we had been so long in coming. If only they had teachers abiding with them, there is great reason to hope that many of them would learn to read and pray and turn unto the Lord.

Shan Strangers. At sunrise of Saturday morning, March 6, we descended to the bed of a stream, now nearly dry, and set our faces homeward. We soon met in the valley a caravan of Shan traders with over three hundred heavily laden bullocks, just from Prome and about to cross over the mountains, on their return to the town of Monai. As we could not preach to them in their own tongue, we were very thankful that we had with us to distribute among them a little pile of Shan tracts, the Catechism and the "Call," which Dr. Cushing had kindly given me. Let us hope that God will clothe these little messengers of salvation with power from above.

Sunday March 7, we spent at Upoot-khyay-doo. At that village and in Kyouksin, the character of the Khyens appeared in a more favorable aspect than I remember ever to have met with before. We need, it seems to me, at least two more missionaries in the Prome field at once, one for the Khyens and one for the Karens. For there is reason to fear that these tribes will ere long go over to Buddhism.

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LETTER FROM MR. HANCOCK.

Death of an Aged Member. Maulmain, April 10, 1869. — We have just paid the last tribute of respect to one of the Burmese mothers in Israel, Mah Doke. She died in a house on the spot where I knew her thirty-six years ago. I have no means of knowing how long before that she embraced the Christian religion; but I think it must have been in the days of Judson, Wade, and Hough in Rangoon. I think

her record has been universally good. She was the wife of Ko Dwah, who died thirteen years ago and was a deacon in the native church.

She retained her mental powers until the last, though she has seemed to lose them at times during her later years. She has gone to that land where "the weary are at rest."

New Station. I have just paid a visit to our new mission station at Koma-wet, between this and Amherst. The foundation of this enterprise was laid while br. Norris was here; and the result so far shows the wisdom of the movement. It will be remembered that he speaks of the village as being the stronghold of the advocates of the "inner law." I think their principles are not very easily defined. They are disgusted with Buddhism, which system they characterize as the "outer law," and are grasping after something else. It is a Taling village, and the Taling language is their vernacular; but they understand the Burmese, and I told them that "one thing thou lackest;" that by the deeds of the law, outer, or inner, no flesh living could be justified. They were stupefied with astonishment and did not know where they were. I hope God was with us during the two days we were together there.

Applicants for Baptism. Three have asked for baptism, and they appeared well, — one man, a teacher of the "inner law," and his wife and her sister, well advanced in years.

Moung Reuben and his wife are there in charge of the station, and a young man and his wife, just taken into mission employ as teachers in the school of twenty-five children, with a fair prospect of a large increase. I was very much pleased with the appearance of things and the atmosphere of the place, and hope good will come of it.

Visit to a Taling Village. May 12. — I have just returned from my second visit to the village of Koma Wet.¹ We left

Maulmain about one o'clock Saturday morning, and arrived at the landing place, one mile from the village, about three o'clock in the afternoon. We stopped at Amherst to take in our native assistant there, who is a Taling man, and who rendered essential service in conducting the religious exercises during our short stay there, and we left him behind a few days to follow up the work which had been done.

The season having arrived when it is regarded as dangerous to take this trip by water, the assistants were anxious to go sooner; and they seemed rather unreconciled to the delay. I told them that if it was the will of God we should go, He would open the way for us. They thought this was sound orthodoxy, but I cannot say they were quite reconciled to it. We went and returned in perfect safety. We were anticipated by an overland representation from the church in Maulmain, who were very glad to welcome us from the perils of the sea.

Candidates for Baptism. Saturday night we held a preliminary meeting of examination after the preaching exercises, and the candidates, four in number, were unanimously approved, and they were to be baptized the next morning at six o'clock. They were all past middle age, and had always borne a fair reputation. One, a man of between sixty and seventy years, was universally respected for his intelligence, and was venerated as a religious teacher. He had sometime since abandoned Buddhism, but never found a satisfactory resting place until he heard of the religion of Christ. It took him some weeks to make up his mind to abandon all and notify his followers that their creed was all a myth. His wife, a very sensible woman, made up her mind much more easily, and was now waiting for him. I saw him six weeks ago, and felt assured that he would find his way out of his dilemma shortly. The other two candidates were a sister of the wife, and a widow who had for some time been convinced of the folly of their own systems and the truth of this, but saw no way of professing her faith.

¹ See Mag. for Dec. 1868, p. 458.

The Baptism — Meeting Opposers. Six o'clock the next morning was appointed for the administration of the ordinance. They had been taught by the heathen opposers that those who entered this religion must trample upon their idols and submit to three plunges in the water, when they would be asked the question if they saw God; if not, they must be plunged again. We went to a place of "much water," about a mile and a half from our chapel, and very soon we had an audience of two or three hundred persons, who behaved themselves very orderly; and the ordinance was administered by Ko Shway A, in a very proper and impressive manner. The occasion was improved by speakers present, and by singing by the choir from Maulmain.

In the forenoon, the pastor preached from the text, "This is a faithful saying and worthy of all acceptance," &c., which was interpreted in Taling by Ko Oung Men, of Amherst.

The "inner law" man was there. Some of his adherents were there; they are all ill at ease. Many of them are fond of discussing theological questions, and some metaphysical ones. I found it necessary, in talking with them, to take the broad ground, that "by the deeds of the law (any law), no flesh can be justified." I could sustain myself and shut their mouths here, when I could not follow them in their tortuous course. They did not oppose, but seemed to be in a doubtful state of mind.

In the evening a short sermon was preached by Ko Oung Men, and the Lord's Supper was administered to about thirty communicants, an era in the history of this place. Never before had any of the villagers witnessed either of these two ordinances.

May we not hope that this is but the beginning? We left on Monday afternoon, and reached home again on Tuesday morning before daylight.

Mission to Karens.

LETTER FROM MR. BUNKER.

Tour among Bghais. Toungoo, March

27, 1869. — Having just returned from the jungle after several months' travelling, I will endeavor to give some account of the progress of this division of the moral army. Early in the season, I visited the most northern part of the field, nearly to the British frontier. We endeavored to lay our line of travel so as to visit the heathen and the native churches. At one of these villages, we found two disciples holding fast the truth among a large village of those who had apostatized. They had a small chapel in which they held worship, though without teacher or help of any kind. We encouraged them and gave them a young man to become their teacher. Since my return, the young man has been to town for books, and reported an encouraging work of grace going on in the village. Numbers have joined the disciples and many are attending worship. A new and large chapel has been erected and a good school collected.

Another good report has been brought in from that region by a young man who had been travelling there, to the effect that several villages which had relapsed into heathenism had again rebuilt their chapels and were seeking teachers. We are greatly encouraged to hope that the Holy Spirit has heard prayer, and is preparing these waste places for a refreshing shower of grace.

Further south, among the Bghais, a peculiar circumstance has set the people to thinking in the right direction. Several Bghai churches that formerly worshipped God, but latterly had apostatized from God and His worship entirely, had the misfortune to lose all their paddy, for some reason for which they could not account, while the disciples about them gathered their usual harvest. They interpreted it as a judgment from Heaven upon their apostasy. However, be it as it may, the loss of their rice has resulted in leading a number of their villages back to the worship of God. Several villages have already rebuilt their fallen chapels; and others are planning to do so. We are hopeful of good coming from this move.

Journeying south we came to a large Bghai village, engaged in rebuilding their village in a new locality. Though now-

inally a flourishing church, we found them observing their former heathenish rites, which they were accustomed to perform when erecting a new village. We rode into the village; but though we were known as the American teacher, none came to welcome us, save one old man, and he to buy medicine. At evening a number of men gathered together, and we strove to preach Jesus and the gospel of peace; and we left in the morning with a feeling of sadness over the fact that here was a church with a name, yet dead.

Bghai Association. On the last of December, I left in company with Mr. and Mrs. Colburn, and Mrs. Cushing, of the Shan Mission, to attend the two Associations which occur near each other in point of time. After a hard march of several days, we reached Kaw-me-ho, the place appointed for the Bghai Association. We found to our sorrow, that influence had been brought to bear upon the Kaw-me-ho and neighboring churches, to destroy this Association by inducing the Bghai disciples not to come or receive those who came. We found many in doubt what to do, while not a few disciples had turned away altogether; yet we were pleasantly surprised to find new churches coming into the Association; the returns showing a decided advance on last year, in churches represented and contributions made. Our Association was harmonious throughout, and a good spirit of prayer prevailed. The teachers especially recognized the necessity of new trust in Christ and renewed effort for the people about them. It is pleasing to see that the teachers, especially the more faithful, are coming to recognize the Lord's work as a peculiar work, pertaining to the spiritual rather than temporal, and that Christ is the leader of His people and the Head of the church, rather than man. It may be that thus the trials which have fallen upon this mission in the past, may be turned to blessings by an all-wise God.

Paku Association. The Bghai Association dismissed, we started across the mountains to the Paku Association, which was to be held at Ooper, on the border. We

found the disciples had prepared a good road for us, in some cases digging into the steep mountain-side to afford us an easy path. But our road lay up very steep mountains, and the fatigue of the journey bore hard on the missionary ladies of the party. On the morrow we were made sad by a dangerous illness which had fallen upon Mrs. Colburn, in consequence of the heat, fatigue, and subsequent cold which she suffered. However, a week's rest brought returning health. This Association was well attended, and a most excellent spirit pervaded its sessions. The usual cause of sorrow yet remains, namely, the indifference of the masses to education. Several of the preachers gave most encouraging accounts of their success in establishing the missionary concert among their charges. That, with the Sabbath-school movement inaugurated by Rev. Mr. Cross before his return, seems to be working most beneficial results among the churches wherever introduced with perseverance and prayer.

The returns of this Association show a decided and most encouraging advance on last year. Especially is this advance to be noted in the direction of the support afforded by the churches to their pastors, showing that they are coming to appreciate more and more the value of their teachers.

At the close of the Association the teachers gathered in council, and we planned an attack for the Lord on the Red Karen kingdom. Bidding Mr. and Mrs. Colburn and Mrs. Cushing good-by, I returned to prepare for this journey to Karenee.

Statistics for 1869 are as follows:—Baptized, 211; excluded, 48; number of stations reported, 71; scholars in school, 557; of these scholars, in jungle schools, 480; in town schools, 71; whole number of communicants, 2,091. Contributions for town school, and native preachers, Rs. 1,048, 3 annas, 7 pice.

Mission to Assam.

LETTER FROM MR. WARD.

The late Mr. Scott. Sibsagor, May 22, 1869.—The last letter we received from

brother Scott, he was giving out medicines and doctoring the dying natives night and day, and had no rest. He was not a man to spare himself. For the last six months he has worked as though possessed with a conviction that what he did he must do quickly. We have all pleaded moderation, but in vain. The disease attacked an exhausted system, and he sunk helpless under its dread power. I know how this death will have thrilled all your hearts.

Brother Scott was a good man, and just entering upon that period of his missionary life which promised the most usefulness. The first two or three years are of little practical use in missionary life. Nothing can be done until the language is well learned, and some experience of the people is acquired. I trust that those who knew brother Scott, who saw his self-abnegation and his hearty love for the mission cause, will duly sympathize in our loss and that some new man will come forward to fill his place.

A Duty to be done. The home churches are fast filling up with new converts, and the denomination is rapidly growing in influence, wealth and power; week by week, as I read the messages from the churches, my heart is thrilled by the rapid stir and sound of preparation for some great movement in the army of the Lord. Can it be possible that all this stir means nothing, but that our home Zion shall gather comfortably around her the folds of her tent, while the nations without, shiver in the night chills and damps of sin and death? Will they not rather, lengthening their cords and strengthening their stakes, enlarge the borders of their tent, till its ample and all-encompassing folds shall embrace the whole world?

I can write nothing that bespeaks the oppressed feelings of my heart on this mournful juncture. O dreadful death! and yet, O blissful life. But death is none the less shocking, dreadful, abnormal, to our earthly view, even though life and immortality are brought to life in the Gospel.

The cholera prevails among the poor natives more or less all over Assam. We have had several deaths here from it.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

Chinese Secret Society. Bangkok, March 25, 1869. — The Partridges and Miss Dean are at Banplasoi for a few weeks, where the church is suffering from the exciting influence of the "Sang to hue," Two-sword Society. The symbol of the order is two swords, crossed at an oblique angle, and the oath is administered with the two swords crossed over the neck while a fowl is decapitated, and the candidate imprecates his own decapitation, if he reveals the secrets of the order. They pledge a mutual protection to the fraternity, even to the rescue of a brother from the hands of the police or magistrates, and adopt a repudiation of specie payments and all pecuniary obligations which cause them inconvenience. One secret sign among the fraternity is said to be a crossing the arms in the form of the two swords; and in taking a cup of tea, one finger is placed on the inside of the cup and two fingers without. One Chinese estimates three fifths of the Chinese of Siam as members of the order. But this may be far from the truth, and we know nothing very certainly about it, except that it is producing great excitement in the country, and perhaps justly causing some alarm.

Inquirers—God a Refuge. Miss Fields has just returned from Leng kia chu, after a stay of two or three weeks. One or two hopeful inquirers are reported, but the excitement from the secret society prevails there as elsewhere through the country, and the public mind is not in a state to think calmly about eternal things.

The report comes to-day that the secret society have killed the governor of Laken chi si, a district a day or two distant. Some say they are to fire the city and plunder the people. We may be on the margin of a volcano that may pour its lava over us, or it may pass away with these subterranean rumblings and tremblings on the surface. With the people there is "distress with perplexity, men's hearts failing them for fear, and for looking after those things

which are coming on the earth, for the powers of heaven shall be shaken." Our trust is in Him who causes and controls the storm, and makes the rage and wrath of man to praise Him, and keeps His people as securely on the trembling earth, or tempest-tossed ocean, as if around His throne in heaven. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee;"—not in himself, not in an image, but in the Almighty God,—not merely to wear His badge, march under His flag, glory in His victories, but to fight for Him, suffer for Him, trust Him. Yes, trust Him—that's all.

The Bible—An Appeal. April 12th, 1869.—Fannie and the Partridges are at Banplasoi, and Miss Fielde is at Anghin. I have been able recently to attend one Chinese service daily, and on the Sabbath to pronounce the benediction of the two chapels, after a sermon from one of the Chinese assistants at each.

I am still at the revision of the Scriptures, as God gives strength, and have some portions nearly ready for the press. During the last week we have a box of New Testaments from Ningpo, to meet our immediate wants; but as brother Knowlton says they have this year no appropriation for Scriptures, I must pay for them out of private funds, since we are in a like impoverished condition. The Bible Society have demonstrated to us how much we may rely upon their aid; but I think the American churches will not allow the Chinese to perish for the bread of life, just as they are ready to receive it, and hands are ready to feed them. Shall those hands be left empty, and those reading millions be suffered to go to their doom without the Word of God?

A Chinese Christian. April 15th, 1869.—We have to-day letters from Fannie and Mr. and Mrs. Partridge at Banplasoi. They are well and happy in their work, and speak of a month longer there. They had just buried one of the members, who two weeks before walked four miles to chapel. Mr. Partridge says, none but a

Christian would have done it under the circumstances.

Idolatry and Prayer. The secret Society is still causing some disturbance among the members. They ask for prayers in their behalf, and we extend the invitation to the saints in America. We believe in prayer, when offered to one God, from Christian hearts. Does the Christian church grasp the idea that idolatry is to be overturned by the one hand of Him to whom we pray? It may perhaps be easy for you, who do not see it and know its enslaving power on all around,—kings, priests, people, in every relation and interest of life, to believe its overthrow. But to us, it costs a struggle for faith to grasp the thought firmly and hold on to it unflinchingly. As this burning sun weakens the muscle and palsies the power of motion, so the surrounding sights and sounds of paganism seem to paralyze the hand that holds on to God's arm and promise. If any one is cherishing the illusory thought that the din of idolatry and the disgusting sights of heathenism are inspiring to pious fervor and strengthening to Christian faith, let him come here to be unbeguiled.

First Fruits. James says of the Jews, that they were "begotten by the Father of lights, with the Word of truth, that they should be a kind of first fruits of His creatures." Paul says that the house of Stephanus was "the first fruits of Achaia." Carey reports Krishnu Pal as the first fruits in India. Judson records Moung Nau as the first fruits of Burmah. Boardman gathers Ko Tha-byu, the first fruits among the Karens. Jones baptizes Bun Tai, the first fruits of Bangkok. Tang Tui was the first fruits at Hongkong, and Morrison plucks Leang Afat as the first fruits of China.

I have been reminded of these facts by the enclosed letter from the Rev. Mr. McGilvary, of the Presbyterian Board of the United States, reporting the first fruits gathered at Chieng-mai, the capital of North Laos, situated thirty days north of Bangkok. The letter will explain itself.

Letter of Mr. McGilvary — A Laos Disciple. Chieng-mai, Jan. 30, 1869. — Your note per last mail was duly received, with many thanks. I was glad that you were able to give such a cheering report of the result of your labors during the year, and trust that the good work among the Chinese may go on and greatly increase.

With us it is a day of small things. Yet God has given unmistakable evidence of His presence and power in the conviction and conversion of sinners. One very interesting Laos man gives as good evidence of conversion as I almost ever saw in an applicant for church membership in heathen or Christian land. He was baptised the first Sabbath in January, the day of the beginning of the week of prayer. When we consider all the circumstances taken together, that he is literally the first in this whole land, that he is a regular graduate of the Buddhist priesthood, and a favorite man of a prince of rank, his master being a son-in-law of the nephew of the king, that he did not know and could not foresee what would be the results, to himself or family, of the act thus boldly taken, we have surely reason to exclaim, "What hath God wrought!" It was a sight that this land never witnessed before, when last Sabbath-week he refused to go to work at the summons of his master, for conscience sake. He sent a mild and respectful, but firm answer, that if his master insisted on the work and could hire a man in his place, he would pay for it; or if another day would do, he would work any number of days except the Sabbath. He went in on Monday morning and found his master, the prince, very pleasant. He asked him a great many questions relative to his change of religion, and is on the best terms with us, which makes it much better.

I am really oppressed at the growing estimate of the importance of this field. It seems to me that even one such convert, in less than two years after the first arrival of the first missionaries on the field, is an encouragement not often granted in most new missions. We believe that God has much people in this place. Pray for us and our work. I never began a year with such ardent hopes and strong faith for the ultimate and comparatively speedy triumph of the Gospel in this land.

LETTER FROM MR. PARTRIDGE.

The Church at Banplasoi. Banplasoi, March 29, 1869. — My wife, Miss Dean

and I came to Banplasoi, on the 11th inst. We had three objects in view. In the first place the church needed the presence of a missionary.

Since the accession of the new king to the throne, the Chinese have had doubts as to their status, and a secret Society has been formed, which evidently seeks to include all the Chinese in Siam. What the real object of the leaders may be, I cannot say; but ostensibly they are forming the Society for self protection. There is no ground for their fears, as they will probably learn in a few months; but the church here has suffered from the disturbances, and a few of our number have been drawn into the Society. It is easier to understand Paul's Epistles than it was at home, and his experience with converts from heathenism affords the best encouragement to missionaries. His words also contain the best of advice in cases which are constantly coming to our notice.

Our native teacher seems well fitted for the place, but the people seem to need a missionary also, a male missionary. One of the deacons said the other day, that he feared the members would all have gone into the Society if the teacher had not come. There is some satisfaction in being able to do a little in that inactive, half unconscious way. It is far better than remaining in Bangkok all the time. The people seem comforted and encouraged by our presence, and we hope the present disturbances may result in no permanent injury to our church here.

Climate of Banplasoi. Another reason for our being here is that the heat is most oppressive in Bangkok from the middle of March to the 1st of June, and of course these months are the most trying to new comers. Here on the gulf we have a cool, refreshing breeze nearly all of the time. We have been perfectly well all the time, but we think it best to take all the sanitary precautions possible. Letters from Bangkok say the heat there is intense, but here we have scarcely suffered any inconvenience on that account.

The third reason for coming here is the increased facility for study. At Bangkok

we were liable to interruptions at all times of the day, and we heard our own language spoken more than the Chinese. Here we can arrange the time to suit our own convenience, and we hear the Chinese spoken constantly. The native preacher teaches us, and it would be difficult to find a better teacher. He was Mr. Ashmore's instructor. If it were best, I should like to live here and be the pastor of this church, but that cannot be, until we have at least one more man.

How a Day is Spent. Let me tell you how we spend our time. After breakfast we have family worship, all of our household being present. This consists of the preacher, a teacher whom Miss Dean brought, our cook and servant man and two little girls. We each repeat a verse in Chinese. We then each (who can read) read a verse in course, and make brief comments upon it. We read this morning the last nine verses of the 22d of Luke. Of course my wife's comments and my own are interpreted by Miss D. A hymn is then sung in Chinese, and prayer is offered, by some one of our number, either in Chinese or English.

After worship Mrs. P. and I study with the teacher. Our study for the present consists in learning a verse to repeat and practising the one we are to read. We are also learning the Commandments. Besides this, we manage to pick up nearly every day some new expression or word. After our regular lesson we spend the day in study, reading, writing, or work. As my wife has charge of the housekeeping, she finds considerable to do in that direction. Just before sunset we usually go out for a walk, and call on one or more of the brethren, and take dinner on our return. After dinner we have evening worship. The preacher takes charge of this, reading a few verses and then commenting on them, often a half hour or more. We usually have from two to four or five of the brethren in at evening worship. Sometimes I add a few words to what the preacher has said, and thus we pass the days here at Banplasoi, very quietly, very pleasantly, and I hope profitably to ourselves and the church.

We have our public service on the Sabbath. Through Miss Dean I talk to the people from some practical lesson in the New Testament, and the preacher follows with a more extended discourse. I enjoy all these services very much, but it is very trying to be so dumb, when there is so much to be done. These Christians need to be led along step by step, and these steps are no soldiers' strides of twenty nine inches, but the hesitating steps of an infant.

Ignorance of the People. Our people at home do not, because they cannot, understand the ignorance of these Christians. They need constant instruction in the first principles of Christianity and my ambition now extends no further than to be able to read and explain to the common people, the truths of the Bible. But I need so many words to say a very little! The Chinese language has a more familiar sound than it had two months ago, and I can recognize occasional words.

Progress in the Language. I can send my man to market, and on his return understand what he has bought and what he has paid out. I can ask a very few questions, and can make a very few replies. I can tell the names of a very few printed characters, and their meaning. But this is only a drop in the broad ocean of the language.

One day last week we all went about four miles to make a pastoral call on Chek Oi. Our means of conveyance was a buffalo cart; which creaked slowly along the hot, dusty road. But we enjoyed the ride and the visit. After such visits, and after the people have called on us, my first thought, and often my first expression is, "If I could only talk!"

LETTER FROM MISS FIELDÉ.

Scene at Banplasoi. Banplasoi, May 2, 1869. — I have thought this morning how strange the scene would be to you, were you looking through my eyes. From the front of our chapel we see the blue Gulf of Siam; from the back, the shore covered with tamarind, mango and palm trees, with the mountains looking over them

here and there; from the sides, clusters of atap cabins, standing on piles ten or twelve feet high. Our habitation, like its neighbors, is amphibious; at high tide it seems to float on the waves, only joined to the land by a string of boards, on which one with steady head and nimble feet may go to terra firma. At low tide, it appears to have waded out on its long wooden legs and stuck fast in the mud, at twenty rods from the solid shore.

The chapel has two twin roofs, one of which covers two tiny sleeping rooms, and as tiny a dining room, and the other, the worship room. This Sabbath morning, the first to come was a lame man, who walked from his home five miles away. After him came two or three others from a distance in the country, and a few stalwart fishermen from the neighboring houses. To these eight church members, the Chinese pastor, and a few others, Mr. Partridge spoke through an interpreter, from Acts 14 : 22.

The Mode of Working. I came to Anghin the last of March, with the wife of the English physician at Bangkok, and spent three weeks, stopping in a house belonging to one of the Siamese noblemen; then joined Mr. and Mrs. Partridge here. In the forenoons while Mr. and Mrs. P. are reading Chinese, I go to the native houses and shops, to carry the people "the true doctrine." This manner of working does not produce great and immediate effect, but it seems to me to be in accordance with the command, "Go and teach." I do not believe our Lord sends His servants upon useless errands. I will do mine as faithfully and wisely as I can; results rest with Him.

Eastern China Mission.

LETTER FROM MR. KNOWLTON.

Baptisms at Ningpo. Ningpo, March 31, 1869. — At our last communion season at Ningpo, March 7th, six converts were baptized. Two of them, a young man and his sister-in-law, are from Si-u, the large village about twenty miles south of

Ningpo, where I have recently hired a room for a chapel; one was an aged woman from Miau-san, a village near Si-u; another was a man from Teo-mung-giao, about six miles this side of Si-u, where I opened a chapel last August; the other two were aged females of Ningpo city.

As Si-u is a powerful clan, the head men of the place undertook to prevent our establishing ourselves there. After a little, having ascertained that we could hold by treaty right the house we had rented, they gave up the attempt to drive us out, and contented themselves with threatening to expel from the clan any person who becomes a Christian. This they proposed to do ostensibly, on account of not worshipping ancestors. Ancestral worship is more rigidly and devoutly maintained in that village than I have found it in any other place.

Toleration and Progress in China. The man baptized at Teo-mung-giao has also met with much opposition. As the truth takes a stronger hold of the people, we must expect the opposition will also be proportionally increased. The battle of toleration of Christianity in China, notwithstanding the recent speeches respecting China, "inviting missionaries to plant the shining cross on every hill," has yet to be fought. And it will not be without the shedding of blood. The people of the United States are getting a very erroneous impression about China's coming into the family of nations under full sail. China, embracing all officials and men of influence, with rare exceptions, hates foreigners and foreign improvements. They vastly prefer the old state of things. Their feeling is, "we have got on well with the lessons of our sages for about five thousand years; why should we run after these upstart barbarians?" They prefer, as a general rule, their necromancy to science; their cars drawn by mules over rough roads, to railroad cars; their old junks, to steamers; their old snail-pace way of doing everything, to the go-ahead break-neck speed of Westerners. Still it is a cheering fact that the government at Peking perceives the need of improvement and progress, and is taking some steps in that direction.

But the government has been and will be constantly opposed, in every step of progress, to the great mass of men of influence in this empire. Their ignorance, pride, and superstition are the chief obstacle to progress. And the example and influence of foreigners, with their opium-selling and dissolute habits, has not inspired the Chinese with confidence in their leadership, in the work of reformation and progress.

The Chinese and Foreigners. The position and treaty rights of foreigners in China have hitherto been maintained by military force; and though Mr. Burlingame's mission appears to be especially directed to the abolishment of the "force policy," yet without force, that is, a show of military force for protection, the position of foreigners of every class would not be tenable in China a month. Foreigners have at different periods settled in China; but after remaining for a time, they have been massacred: For instance, Mohammedans and others settled at Canton in the ninth century; and in 889, it is said that 120,000 foreign settlers were massacred. Again in the sixteenth century, the Portuguese commenced trade and formed a settlement at Ningpo; Spaniards and other foreigners also settled here. But in 1542, the whole settlement, consisting of over 3,000 persons, was destroyed, most of the settlers being put to death. Also at Cha-pu, about seventy or eighty miles north of Ningpo, on the Hangchow bay, there was a settlement of foreigners for the purposes of trade, about two hundred years since, who at length were massacred. It is often reported among the people at Ningpo, and other places in China where there are foreigners residing, that they and all the natives connected with them are to be put to death. So rife was such a report at Ningpo, two years since, and the excitement began to be so great that the foreign consuls requested the native officials to issue proclamations to quiet the people, and threaten punishment to those circulating inflammatory reports.

There has been a massacre of Portuguese at Ningpo since my residence here. Every Portuguese who could be found

was murdered in open day. This was done by the Cantonese, in consequence of getting into a quarrel with them about convoying vessels at sea. At that time the Cantonese requested of the authorities (secretly of course) to be allowed to massacre all foreigners, whether Portuguese, English, or Americans. And no doubt nothing but fear of English troops prevented such a permission being given. Recently at Tung-chow and Chefu, in the Shan-tung province, days have been set for putting to death all foreigners; so that the consuls had to take the matter in hand, and request the officials to issue proclamations, and to punish those circulating such reports. In view of these facts, it is by no means improbable that China may witness massacres like those of the "Indian mutiny." I repeat, a false impression has been created in the people and government of the United States respecting the feeling of the Chinese towards foreigners, and respecting the security of foreigners in the land. "Force," which the ambassador, at the instigation of the Chinese government, deprecates, "force" is the only thing that can give us even a footing here, to say nothing of expansion,—extending our work far into the interior. No treaty can for a moment be maintained without it. Thanks to British guns and the Providence of God for all the privileges that we peaceful Americans enjoy.

Training Preachers at Ningpo. On the 14th of the present month one man was baptized at Jih-z-kong.

I have opened a day school at Jih-z-kong, and one also at Ningpo, for the children of the members of the church, especially, though a few heathen children also attend. The teachers are Christian men, and the instruction is all in the vernacular.

My school for native preachers is now divided into two classes. One class, consisting of six students, is engaged daily in studying the Scriptures, both of the Old and New Testaments. The other class consists of four preachers, who are settled with their families at stations,—one in the city, and three at out-stations. They

are engaged in studying my "Scripture Catechism," a Catechism of Scripture Doctrines, and sermonizing. Every Saturday they come to my house to recite, read their essays, taking the Scripture Catechism with references as the text-book, and present for criticism their plans of sermons on a text previously given them.

For the support of these schools, I wish to appeal to the friends of missions for aid. The raising up of a native Christian ministry is of the first importance. We are dependent upon native agency in sustaining the work at the out-stations, and extending it to new fields. Native preachers and pastors must, under the supervision of the foreign missionary for a time, carry forward the work of evangelizing this land. But they need much instruction, especially in the Scriptures, in order to do this. And while they are studying, they need support. It costs \$4.00 per month or \$48.00 per year in silver to support one student; and the school-teacher for each day school costs the same. Now are there not those who would feel it a pleasure to take one or more students to support while studying, and perhaps assume their support when they enter upon the work of the ministry to their countrymen? The donor should bear in mind that one third should be added to \$48.00 for greenbacks, to realize that amount here, where the currency is in gold, and there is a loss by exchange.

The children of our Christians also should be gathered into day schools taught by Christian teachers, and instructed both in the native books and our Christian books and Scriptures.

The Presbyterian mission at Ningpo has raised up several able preachers in a boarding school chiefly for heathen boys. Their present plan is to select boys from the day-schools for the boarding-school, and then to select young men from the Christian graduates of the boarding school, and also from the other members of the church, — those who bid fair for usefulness as preachers or teachers, and gather them into a training-school for six or seven months in the year, the remainder of the year being occupied in preaching or teaching, and in private studies.

As we have had no schools, I have been obliged to select from the church those giving promise of usefulness and of having been called to the ministry, and forming them into a training-school. According to my present plan, it embraces a three or four years' course, the students being employed at the same time more or less in evangelical labors, as preachers or colporteurs. The first two years they recite daily in the Old and New Testaments; beginning with Genesis and Matthew. The chapters for the lesson are previously analyzed and marked into paragraphs according to the sense or subjects treated of, and some references to parallel passages are given. These chapters are thoroughly studied and committed to memory. In class they are translated from the concise, classical style of the books into the colloquial, and the meaning is examined and explained as in a Bible class; after which the chapters for the lesson are repeated from memory, no one being allowed during this exercise to refer to the book. Two years thus take the class through the Pentateuch, the historical books, and some of the prophets, in the Old Testament, and through one of the Gospels, the Acts, and all the Epistles and Revelations in the New. The third and fourth years they study the Scripture Catechism of Christian Doctrine. Taking that with the copious Scripture references as a text-book, they write out their own "book of theology," one essay a week, which is criticised and corrected in class. They also prepare plans, or sketches of sermons.

Missionary Tour — Baptism at Chusan. Recently I made a trip in the vicinity of Teo-mung-giao, visiting a number of villages and preaching to large crowds of hearers, who gave good attention and seemed much interested in what was said. I was accompanied and aided in my work by two of my student-preachers. Since the visit, some from the villages thus visited have attended the Sabbath services at Teo-mung-giao.

A short time since br. Goddard and I rented a house for a chapel in the large suburbs beyond the West Gate. Br. G.

has had services there two or three Sabbaths, — a crowd of hearers.

April 12. — On the fourth of this month, at the regular communion season at Chusan, I baptized two converts, who appeared unusually clear and satisfactory in their experience. I examined four other applicants for baptism; but their knowledge and Christian experience did not appear to me such as to warrant their being received for baptism and the privileges of the church at this time. It was encouraging to find so many earnestly inquiring.

On the whole, the work at the Ningpo station and out-stations appears to be progressing as favorably as at any previous period in the history of this mission. The friends of missions must not be impatient nor discouraged at the slow progress of the work in China; but must press it with increasing vigor, and success is certain.

Southern China Mission.

LETTER FROM MR. JOHNSON.

The Missionary's Consolation. Swatow, May 18, 1869. — God is steadily working out His eternal purposes. When He wishes it, He will send out His light and His truth, and let them lead me. Feeling thus, there is comfort and peace. Yes, in the midst of clouds and darkness. Nowhere else is there "solid ground to stand upon." But here we find it. "He is the Rock. His work is perfect, for all His ways are judgment." There can be, there is, no doubt, that it is God's eternal purpose to give to His Son the heathen for His inheritance, and the uttermost parts of the earth for His possession, to build up in Him a spiritual temple in all the earth. And O, wonder of wonders, that He can employ such instruments as we are in doing it. Yet, notwithstanding all the "wood, hay and stubble" we may bring into the work, the building will go up, until "He shall bring forth the head stone thereof with shoutings, — Grace, grace unto it."

Relation of the Churches to the Work. I feel deeply, and never more than now,

that "our plans or methods of working are not altogether right;" that we come very far short of apostolic practice and precedent; and that not until we have something more like apostolic missions and apostolic missionaries, will the world be converted. There is, I think, a very general feeling that this is the need. The churches too are asking for this; they will be satisfied with nothing less. But are they in a condition to demand this? When they can allow a debt of a few thousand dollars to hang threatening over your treasury — over their treasury, — adding to your burden, when you are already "pressed out of measure, above strength," in their service, and compelling you to turn a deaf ear to their missions appealing for help and suffering for want of it.

I saw recently a notice that a single Baptist church in one of our cities, had contributed more than \$100,000 for a place of worship! and that other churches too were contributing in an equal ratio for adorning their houses of worship! If they can afford to do this, (I presume none of those contributing have suffered from it,) is it right for them to allow their missionary organization to accumulate a debt, and their missions to suffer, not only for want of reinforcements, but even for the means to carry on their ordinary operations? Surely, there is something wrong here.

Yes, we must have apostolic missions and apostolic missionaries, but they must come forth from apostolic churches with apostolic pastors. The streams will not rise higher than their source. The fountain must first be made healthy; then will the streams be so that issue from it. O for some Elisha to come forth "in the power of the word of the Lord" to cast the salt into the spring of the waters, and then shall barrenness and death give place to life and fruitfulness in all the land, and in all the lands to which the waters shall flow.

More Baptisms. Since I last wrote, I have made a visit to both Tang Leng and the Hu city, and have been greatly encouraged at what I saw in both places. Three were baptized at Tang Leng while

I was there, two men and one woman, and I had the great privilege and satisfaction of baptizing five in the Hu city.

I mentioned in the annual statement that there was an encouraging interest manifested in the city. It has steadily increased. Five candidates presented themselves for baptism and sent for me to go up to the city, as most of them were too aged and feeble to come out here. Four of them were quite aged; one was 71 years old, the others, 65, 66, and 67. The woman 71 years old is the mother of Cheng-nguan-la, now employed as an assistant by Mr. Ashmore. Cheng-nguan's wife was also baptized. One of the number was our landlady five years ago. She is the widow of a former official, and a woman of some means and position. She gave up her idols soon after hearing the truth five years ago, and has given evidence for some time of spiritual conversion.

When the attack was made by a mob of literati two years ago on our chapel, and the brethren were driven out, the furniture destroyed, and the chapel doors were nailed up, this woman fearlessly opened her house to the brethren, and they continued to have worship in it until the chapel was again opened. I felt a peculiar satisfaction in baptizing this woman. One of the number baptized, an old man sixty-six years of age, is almost totally blind. Yet he gropes his way regularly every Lord's day to the chapel. He has been a listener to the truth more or less regularly ever since we opened a chapel in the city, and has been for a long time a believer, but has not had strength to confess it before.

Blind Convert. I was greatly interested too, in my interview with Lang-pe, the old blind man, of whom I have made mention before, who ministered to the brethren when they were the Lord's prisoners in the city some years ago. I have not a doubt of his conversion. He has always identified himself with us, and has borne reproach for the name of Christ, but does not dare to come out and boldly confess Him yet. He is terribly annoyed and perse-

cuted at home. He spent nearly all the time that I was in the city at the chapel. As the dear old man sat, the tears streaming from his sightless eyes, and told me of all his trials and all his hopes since I first met with him, fifteen years ago, I could not but recall the words of the Lord by His prophet,—"I will bring the blind by a way that they know not; I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them." Lang-pe is thus being led, and will, I believe, soon find his way into the fold. He has already, I fully believe, been "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Brighter days are dawning, I believe, for this little church. It was planted in troublous times. It has been troubled too from within. Some have disappointed our hopes. "They went out from us, but they were not of us." "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His."

Mission to Sweden.

LETTER FROM MR. TRUVÉ.

Pastoral Work. April 1—July 1.—During the month of April I was at home and preached as usual. There has been much sickness in the city, and I have visited several sick every week.

The emigration has been very large during this month, and thousands have gone through Gottenburg on their way to America. I have met many and given them the last farewell either by preaching to them, or by private conversation. Many of them are Christians, and some were converted under my preaching before I went to America. In many respects it has been a very interesting work, to go among them and leave a good impression on their minds before leaving their native land.

Sweden Reacting on America. America gains as a nation by the emigrations from Sweden, because the most active and

hard-working class goes there; but the Baptist churches gain especially, in that so many from our churches go there and draw other Christians with them. Many of the latter are very liberal, and understand better than the people in general, and feel a longing for freedom. They will soon become members of the Baptist churches in America, and I therefore consider that the churches here are only nursery schools at present for the churches in your land; and, the larger these schools are, the more fruit you will gather. For this reason I say, Sweden is your field of labor in this respect. I try to do what I can on this side of the water to work for the Baptist cause, which is the work of the Lord, and try to give them a right view even of what America is, a land of religious freedom. With this impression they leave this country. Capt. J., who was formerly a member of this church in Gottenburg, receives them in New York, and tries to help them as much as is within his power. They then go to the far off churches in the west, and increase the newly organized churches. It is easy to see who, humanly speaking, has the benefit of the mission in Sweden. Between ten and twenty leave this church in Gottenburg this summer, and others intend to go next year.

The 29th of April I went to Copenhagen, and from there to Mahn, to attend an Association in the south part of Sweden. It was very interesting. Many hundreds have been added to the churches there lately, especially of the young. I preached at the meeting and in other places to large numbers of people. I stayed there till the 7th of May, but must then return to Gottenburg, because there was no one to take my place there.

During this month I have preached at an out-station every Sabbath evening, besides preaching twice at the station every Sunday and leading a prayer-meeting and walking some distance.

The Work in Finland. The 9th of June I went to Stockholm to attend the Conference. It was a very pleasant time for me, as well as all who were present. Two persons from Finland were there and

were baptized. They are a sister and brother to those who were baptized last year. They wished me to go to Finland and preach the gospel of Christ; many are waiting for baptism, and the Lord seems to have opened the way.

The 16th of June I attended the Association in Arboga, and the 17th in Asker, twelve miles from Orebro. The Spirit of the Lord was present, and I hope much good was done. In Arboga many said they had not enjoyed the blessing of God in such a rich measure in a long time as then. A great interest seems to be awakened with regard to the schools, especially the Sabbath-schools.

The 22d I went to Gottenburg, and am now working with the power God grants in trying to win souls. A greater interest than usual is awakened among the hearers. The last week in May anxious souls came to me nearly every day, and several have since told me that God has pardoned their sins, and they are now happy in believing. The field is hard, but I hope and pray and work.

During this quarter I have preached 56 sermons, held 15 prayer-meetings and traveled 1,062 miles.

REPORT OF A. W. LINDBLOM.

Setting Things in Order.—While I spent most of my time during the month in the seminary at Stockholm, at the same time I attended prayer-meetings and preached as I had opportunity; and made occasional trips to the town of Straugnos and Eskilstuna.

On the 7th of November I removed to Eskilstuna, and there entered upon my new field of labor the following day. There I found much to do in making arrangements and endeavoring to establish better order in the church, which not having had a regular pastor could hardly be said to have had any order. It was almost like beginning an entirely new field. The society at large in the place is much degraded and deeply sunken in vices and ignorance. They have looked upon the Baptists as a strange set of beings, while the more refined part of the community have tried to

satisfy the cravings of their minds with infidel sentiments, partly resulting from the gross hypocrisy which abounds among the priests, and partly from the general opposition of the reputedly pious Lutherans against all acquisition of knowledge and all progress. Such is about the state of things in this place where I am now laboring. The first thing I had to do was to establish order in the church, as already stated. This being done, I fixed times for holding services three times during the week in the town, with a view of spending a part of the remaining days in the country, preaching in different places. Sometimes, after having preached twice in the town and held a Bible class, I have held a meeting on Sunday evening in the country. During the two months that I have been here I have seen fruits of my labors, not only in the church, but among those outside. The congregation has increased, so that our place of worship is not sufficiently

large to accommodate all who come. Among my hearers, I reckon some of the more respectable part of the community; both men and women. And whereas formerly the meetings were often disturbed by unruly persons, we now meet perfectly undisturbed, and marked attention is observable in the congregation. Some have been awakened to a sense of their lost condition, while others profess to have received peace in believing. Two are soon expected to unite with the church.

During these two months I have also several times visited other churches, travelling in all about 470 miles, preached forty-five sermons and held thirty-five other meetings. The Lord is with us, blessing our work, and I believe He will do more than we are able to think. I will therefore continue to labor with hope and cheerfulness, so long as it shall please the Lord to use me as His humble instrument.

MISCELLANY.

HON. HEMAN LINCOLN.

This venerable man who was closely identified with the Missionary Union from the day of its organization till the time of his death, has ceased from his labors and entered into rest. After many months confinement to his house, he departed this life on the morning of Wednesday, August 11, 1869, in the 91st year of his age. He was officially connected with this Institution for a period of more than forty years, as a member of the Board, and of the Committee of Outfit and Examination, as Treasurer and as Chairman of the Executive Committee. It is fitting therefore that these pages should bear witness to his fidelity to every trust committed to him, during this long period of service, and to his great worth as a Christian man. We gladly avail ourselves of the following paragraphs from the pen of the present Chairman of the Executive Committee, whose acquaintance with him has been from a very early date, and whose relations with him were of the most intimate and endearing character.

Heman Lincoln, one of the eleven children of Heman and Elizabeth, was born in Hingham, Mass., Jan. 7, 1779. He was descended from Stephen Lincoln, who came over from England in 1638. His grandfather, Isaac, a graduate of Harvard College in 1722, was educated for the pulpit, but devoted his life chiefly to the instruction of youth. His father was a highly respected citizen of Hingham where he acquired the honorable designation of "peacemaker." Both of his parents had a reputation for consistent piety, and for the godly wisdom with which they trained their children in Christian doctrine and morals.

Mr. Lincoln came to Boston in March, 1793, and was apprenticed to a carpenter whom he served till his majority. Here for a time he regularly attended on the ministry, at Church Green, of Rev. John Thornton Kirkland, D. D., afterwards, from 1810 to 1828, President of Harvard College. But having heard with interest a sermon by Rev. Dr. Baldwin, he be-

came, with the consent of his parents and his master, a worshipper at the Second Baptist Church, where the Gospel was soon made effectual in his conversion, and where, May 19, 1799, he was baptized and welcomed into the church by Dr. Baldwin. In 1807, he went with his endeared relative, Ensign Lincoln, and others to constitute the Third, afterwards the Charles St. Baptist Church which had Rev. Caleb Blood as pastor. But, for special reasons, he soon returned to the Second Church, of which, Sept. 29, 1809, he was elected a deacon. His first wife was Sarah, daughter of Rev. John Cushing, of Ashburnham. Her death occurred in 1834. His second wife, married in 1838, was Mrs. Hetty Gillison, of Philadelphia, who died Feb. 3, 1867. Both were women of extraordinary worth, and left each a record of uncommon purity.

Dea. L. was at one period much urged by his fellow-citizens into political life, and elevated to positions of honor and responsibility in the State government. He never sought, never coveted those distinctions, and accepted them only because he was wanted as a man of conscientious probity who could be trusted as true and faithful. He served at different times in both Houses of the Legislature, greatly to the satisfaction of his friends. In 1820, he was a member of the Convention for the revision of the State Constitution, and there worked manfully for the cause of religious liberty and the rights of conscience — a cause that was not triumphant until the Convention of 1830, when was expurgated from the Bill of Rights and from the Constitution the last remnant of the principles and spirit of religious oppression.

In 1827, Dea. L. joined a colony from the Second Church in the formation of the Federal St. — since the Rowe St., and now the Clarendon St., Baptist Church, of which he was at once elected a deacon, an office he held with untarnished honor until his death. He was thus a Baptist member more than seventy years, never wavering a hair's breadth from any fundamental principle of his denomination. Almost sixty years he was a Baptist deacon, and we never knew the man who

surpassed him in that position as a creditable example of its appropriate spirit and fidelities.

After years devoted to mechanical pursuits, he became associated with Dea. Ward Jackson, of the Charles St. Church, in a prosperous mercantile business. Two men more unlike in temperament have not often come together as partners; but they happily coöperated, for they both feared God and were scrupulously governed by the same code of Christian ethics. The firm, "Jackson & Lincoln," was the synonym of all that was fair and honorable in commercial life, and long had the confidence of the generation they served by the will of God.

Dea. Lincoln has for a half century been best known as the friend of Christian Missions, both Home and Foreign. His love to Christ early prompted him to efforts and sacrifices for the diffusion of the Gospel in the destitute parts of our own country. As for several years President of the American Baptist Home Mission Society, organized in 1832, he is well remembered by the founders and early supporters of that noble institution. When Messrs. Judson and Rice called for help in the commencement of the Mission to Burmah, he was wide awake to the summons, and earnestly entered into the work of Foreign Missions. We have seen a subscription paper of 1813, headed by Thomas Baldwin, John Ripley, and Herman Lincoln with equal sums as the first offerings of the Second Church toward the support of Mr. and Mrs. Judson at Rangoon.

In 1824, Dea. L. was elected Treasurer of the Baptist General Convention to succeed Thomas Stokes, Esq., of New York, an office which he held twenty-two years, rendering invaluable gratuitous service. To give himself effectively to his duties as Treasurer, he retired from mercantile business and entered the Mission Rooms as an executive colaborer with Dr. Bolles, the Corresponding Secretary. In 1833, he visited by appointment from the Board, and wholly at his own expense, the Cherokee Mission, then in North Carolina, and there became, more than ever, warmly interested in the evangelization of

that tribe, and also in the chief missionary, Rev. Evan Jones, and the native assistants, John Wickliffe and Jesse Bushyhead.

Dea. L. was much relied on as a safe counsellor in the affairs of various religious organizations, as the American Bible Society, the Massachusetts Bible Society, the American Tract Society at New York, the American Temperance Society, &c. From 1835 to 1862, he was a Trustee of Brown University, and for many years a Trustee, as he was one of the founders in 1825, of the Newton Theological Institution. From 1846 to 1868, he was Chairman of the Executive Committee of the American Baptist Missionary Union, and was ever remarkable for his constancy and punctuality of attendance on the weekly meetings. For more than forty years he rendered kind and faithful service to departing and returning missionaries, extending to them generous hospitality, and in various ways providing for their comfort. With many in the field he maintained correspondence, not only official but fraternal, and to all the older laborers still living the intelligence of his death will painfully revive memories of his lavish, considerate kindnesses.

His decline was moderate almost beyond a parallel. Remarkably free from disease, he exhibited an uncommon tenacity of life, and all the indications of his approaching end were the gradually slackening movements of the machinery of his being. The process was slow and lasted for years, his vitality ebbing almost imperceptibly away until the long expected hour when, as Montgomery says of a Christian's tranquil death, —

— "life so sweetly ceased to be,
It lapsed in immortality."

Until within a few hours of the concluding scene, the sinking veteran recognized a few of his more endeared friends; but for months, though manifestly conscious, he could distinctly articulate only responsive monosyllables. To one he uniformly said "Pray." His trust in the Saviour he had long loved and served he was able to signify as unshaken, and in reference to his eternal future and his prospective reunion with precious ones in glory he betrayed no faltering of hope. None who had known him needed any utterances in confirmation of that life-testimony which had been so uniformly and decidedly satisfactory.

He loved *justice* and invariably exemplified it in all the relations of life. To the best of his ability he religiously honored every obligation, however created, or whatever the possible injury to himself. We never heard his exact honesty, by any charge or implication, called in question.

As a Christian, unexceptionable in his morality, he was *sound in the faith*, holding firmly the stronger elements of Pauline Christianity. And yet, with all his fixedness in belief, he was one of the most charitable in his judgments of those who differed from him in religious creed and practice. He was "a lover of good men," and their ready, cordial associate in good works.

The cause of Christ was dearer to him than personal reputation or any earthly good. His record was remarkably unsullied, and all the churches with which he was connected may count that record as among their choicest ornaments; and of his eight pastors the five still living may well be grateful that they were ever officially associated with one whom they can to the last remember as "A MAN OF GOD, AND AN HONORABLE MAN."

DONATIONS RECEIVED IN JULY, 1869.

MAINE.			
Bangor, a friend	2 50	Yarmouth, ch.	61 50
Jefferson, ch.	6 00	Buxton Centre, ch.	33 00
Warren, Ladies' Bap. For. Miss.		Saco, B. Seavey	20 00
Soc., Mrs. E. H. Richardson tr.	12 00	Princeton, ch., per Rev. O. Dodge	4 00
		Thomaston, 2d ch., Female For.	
		Miss. Soc., William Wilson tr.,	54 87 198 87

NEW HAMPSHIRE.

North Stratford, ch. 6 00

VERMONT.

Windsor, ch. 11 00
 Burlington, 1st ch., of wh. 1 is fr. S. S., fr. "Sparrows," C. W. Duncan's class, for Mrs. M. B. Ingalls, Thongmal, Burmah, E. A. Fuller tr., 68 28 74 28

MASSACHUSETTS.

Springfield, Mrs. A. E. Waterman, to be expended under care of Mrs. M. H. Bixby, Tougoo, Burmah, 9 00
 Reading, ch., C. O. Manning tr., 9 82
 Boston, Mrs. Hannah Billings, deceased, for Bangoon Theo. Sem., 50; A friend 245.70; Shawmut Av. ch., mon. con. coll. 22.09; a friend 800; 617 79
 Chelsea, 1st ch., F. K. Cushing, to sup. of student in Bangoon Theo. Sem., 40; Cary Av. ch., S. S., tow. sup. of nat. pr. care Rev. D. A. W. Smith, Bangoon, Burmah, Geo. C. Bosson tr., 183.68; 178 68
 South Wilbraham, Rev. John Read, East Abington, ch., 1 00
 Charlestown, 1st ch., Boardman Miss. Soc., L. E. DeWolf tr., 500 00
 Chelmsford, Central ch., mon. con. coll. 80 84
 Manchaug, ch., 5 00
 West Acton, ch., mon. con. coll., J. M. Brown tr., 5 26
 Southbridge, ch. 22.10; Starbridge, ch. 12; East Longmeadow, ch. 10; per Rev. M. Jameson, 44 10
 Worcester, 1st ch., Des. G. W. Bugg tr., 185 80 1802 99

CONNECTICUT.

Norwich, Central ch., Fem. Mite Soc., 75 00
 Conn. State Convention, W. Griswold tr., Mary Loomis 1; Rev. David Wright 2; East Thompson, ch. 10; Mansfield, ch. 15; Brooklyn, ch. 11.78; Plainfield, Union ch. 15; New Haven, German ch. 10; Hartford, South ch. 686.69; 701 47 776 47

NEW YORK.

New Lebanon Springs, ch. 10 26
 Madrid, S. H. Van Sicker, tow. sup. of nat. pr., care Rev. W. Dean, Bangkok, Siam, 100 00
 Buffalo, Cedar St. ch. 60.10; Ninth St. ch. 83.11; Nunda, ch. 47.23; Castle, ch. 7.72; per Rev. M. Jameson, Ca., 148 21
 Coll. per Rev. J. B. Pixley, Dist. Sec.,
 Chenango Asso., Oxford ch., in part, 23.59; Oxford & Greene, ch., in part, 7; 29 59
 Chemung River Asso., Hornellsville, ch., in part, 28 89
 Oneida Asso., Rome, ch., in part, 50 94
 Harmony Asso., Harmony, ch., in part, 66.10; Jamestown, ch. 80; Dewittville, ch. 10.25; Frewsburg, ch. 6; Portland, 1st ch. 80; Harbor Creek, ch. 5.65; Mayville, ch. 8.70; North East, ch. 4.54; Sherman, ch. 16.15; Finley's Lake, ch. 2; West Portland, ch. 1.45; North Harmony ch. 8; 188 74
 Coll. per Rev. O. Dodge, Dist. Sec., Dutchess Asso., Dover, 2d ch. 48; Stanford, 1st ch., of wh. 10.18 is fr. S. S., 17.18; Coll. at Asso., in part, 17.85; 81 08
 Deposit Asso., Tompkins, ch., 2 80

Union Asso., Bedford, ch. 26.02; Cross River, ch. 5.98; Yorktown, ch. 18.26, all in part, 44 26
 Hudson River Central Asso., Middletown, ch. 82.75; Peekskill, ch. 19.20, both in part, 101 96
 Hudson River So. Asso., Boreau ch. bal. 26.12; West Farms, Pilgrim ch. 80.66; 56 78
 Chenango Asso., Norwich, ch., bal. 19 00
 New York Asso., Nyack, ch. S. S. 15 00 872 48

NEW JERSEY.

Coll. per J. V. Ambler, Dist. Sec., Jacobstown, ch. 61.88; Camden, North ch., S. S. 8; Trenton, Central ch., of wh. 80.62 is fr. S. S., 55.62; 126 50
 Coll. per Rev. O. Dodge, Dist. Sec., Sussex Asso., Wantage, ch., 17 40
 East New Jersey Asso., New Market, ch., in part, 32 01 174 91

PENNSYLVANIA.

Linesville, ch., 6 00
 Philadelphia, L. A. C., 50 00
 Coll. per Rev. J. V. Ambler, Dist. Sec.,
 Philadelphia, 5th ch., bal., W. H. Mason 300; West Philadelphia, 1st ch., S. S., for sup. of S. R. Hopkins, in Rev. J. L. Douglass' sch., Bessie, Burmah, 100; Annapa Mission 40; Blockley, ch., of wh. 50 is fr. James Miller, for sup. of James B. Miller in Rev. J. L. Douglass' sch., Bessie, Burmah, 116.32; Ballingomlingo, ch. 18.45; Penningtonville, ch. 2; Elizabeth, Mr. and Mrs. Roberts 10; Huntingdon, ch. 2; Clarion Asso., Brookville, ch. 5; Bulah, ch. 1; Red Bank, ch. 2; Mahoning, ch. 10.25; Two Lick, ch. 2; Mount Pleasant, ch. 2; Union, ch. 10.05; Warsaw, ch. 2; Leatherwood, ch. 8; E. Mahoning, ch. 8.70; Beres, ch. 8; Greenville, ch. 4; Franklin, Union ch. 250; New Bethlehem, ch. 2; Punzatsawney, ch. 2.75; Pine Flats, ch. 8.91; West Lebanon, ch. 1.75; Leatherwood, S. S. Convention 11.70; Coll. at Asso. 38 30; Soldiers' Run, ch. 7; 706 68 762 63

DELAWARE.

Coll. per Rev. J. V. Ambler, Dist. Sec., 1st German ch., S. S. 15 00

WEST VIRGINIA.

Parkersburg, ch. S. S., tow. sup. of nat. pr., care Rev. I. D. Colburn, Burmah, W. S. Elliott tr., 60 00

OHIO.

Chester, ch., 5 50
 Wauseon, Kate A. Learned, 1 04
 Cleveland, German ch., S. S., tow. sup. of nat. pr. among the heathen, 26 00
 Miami, Union Asso., per Rev. F. A. Douglass, to be expended under care of Mrs. L. Jewett, Nellore, India, 68 00
 Coll. per Rev. Thomas Allen, Dist. Sec.,
 Ashtabula Asso., Madison, ch. 6.29; Conneaut, ch. 7.80; Kingsville, Phineas Morse, tow. salary of Rev. Wm. Ward, Sibbagoor, Assam, 10; Ashtabula, ch. 16.25; Perry, ch. 8.42; 43 76
 Cleveland Asso., Chester, ch., M. Philbrook 5; Columbia, ch. 24.22; Painesville, ch. 22.88; 52 10

Meligs Creek Asso., Marietta, ch. 29.69; Windsor, ch. 2.98; McConnellsville, ch., of wh. 7.08 is fr. S. S., 18.61; Cumberland, ch., of wh. 4 is fr. S. S., 11.50; Coll. at Asso. 21.86;	84 68	
Clinton Asso., Cassar Creek, ch. 23 16		
Sciota Asso., Licking, ch. 4.09; Coll. at Asso., of wh. 50 is for sup. of nat. pr., care Rev. I. J. Stoddard, Gowaipara, Assam, 58.45;	62 54	
Columbus Asso., Delaware, ch. 20; Welch Hill, ch., S. S. 8; Alexandria, ch., W. H. Worden 5; half coll. at Asso. 23.30;	53 80	
Lorraine Asso., Camden, ch. 8.18; Elyria, ch. 18.80; Sullivan, ch., L. Fernworth 1; Coll. at Asso. 24.08;	57 06	471 09

INDIANA.

Coll. per Rev. Thomas Allen, Dist. Sec.,		
Northern Indiana Asso., South Bend, ch., S. S., tow. sup. of Lendock and Vachi, in Rev. E. P. Scott's sch., Nowgong, Assam,	50 00	
Union Asso., Vincennes, ch.	8 50	
Monticello Asso., per H. C. Bruce,	8 10	66 60

ILLINOIS.

Moline, L. E. Fish	1 00	
Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Bloomfield Asso., Coll. at Asso. 30.66;		
Bethel, ch. 13; Champaign, a friend of Missions 5; Goshen, ch. 15; Urbana, ch., Rev. A. L. Seward and Mrs. E. B. Baker, 5 each, 10;	73 66	
Chicago Asso., Elgin, ch., S. S., quar. payt. tow. sup. of nat. pr., Nowgong, Assam,	33 50	
Clear Creek Asso., Carbondale, ch. and friends	28 45	
Dixon Asso., Bethel, ch. 2.50; Dixon, ch. 25; Eikhorn Grove, ch. 1; Fulton, ch. 1.20; Morrison, ch. 18.01; Shannon, ch. 6; Sterling, ch. 4; York, ch. 13; to be expended under care of Mrs. E. P. Scott, Nowgong, Assam,	70 71	
Edwardsville Asso., Upper Alton, ch., mon. con. coll.	11 40	
Fox River Asso., Morris, ch., S. S., bal.	60	
Galesburg Asso., Monmouth, Unity ch., S. S. 1.58; Young America, S. S. 4.60;	6 13	
Illinois River Asso., Coll. at Asso., in part, 8.40; Toulon, 2d ch. 1; Lacon, ch. 3.75; Wyoming, ch. 2;	15 15	
Louisville Asso., Coll. at Asso.	22 75	
McLean Asso., Normal, ch., Rev. C. Smith 5; Hudson, ch., S. S., tow. sup. of student in Bangoon Theo. Sem., 10.36; Towards, ch. 10;	25 35	
Rock River Asso., Rochelle, ch.	1 00	
Salem Asso., Bushnell, ch., Rev. J. J. Place and wife 5; Carthage, ch., S. S. 12; Mrs. Johnson 5; Hillsboro', ch. 2; Independence, ch. 9.25; Macomb, ch., M. T. Winslow 2; Oquaka, ch., Mrs. Harrington and Mrs. Borier, 5 each, 10; Plymouth, ch. 2; Haritan, ch., of wh. 5 each is fr. I. S. Negley, E. B. Hunt, and J. Philhorne, 32.85; Rossville, ch., of wh. 5 is fr. Mrs. Mitchell, 6; Saint Mary, ch., S. T. Graves 5; Union, ch. 1; all to be expended under care of Mrs. E. P. Scott, Nowgong, Assam,	92 10	331 80

IOWA.

Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Burlington Asso., Burlington, ch. 2;		

Columbus City, ch. 2; Danville, ch. 4; Jefferson, ch. 8; Mount Pleasant, 1st ch. of wh. 5 is fr. Rev. H. Burnett and 2.10 fr. Miss Wilson, 12.48; 2d ch., for African Missions, 5; New London, ch., of wh. 6 is fr. Rev. R. King, 8;	33 43	
Dubuque Asso., Dubuque, ch., mon. con. coll.	6 25	
Fox River Asso., Coll. at Asso., per Rev. B. T. Peak, 8.40; Concord, ch. 4; New Hope, ch. 1.40;	12 80	
Upper Des Moines Asso., Brownboro', ch., Mrs. Moffatt	5 00	61 3

MICHIGAN.

Ovid, Rev. P. C. Bassett	5 00	
Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Grand River Asso., Early Centre, ch., S. S.,	3 75	
Hilledale Asso., Ghrard, ch.	3 00	
Michigan Asso., St. Clair ch.	1 65	12 49

MINNESOTA.

Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Minnesota Asso., Lakeland, Martin Leland Munger, a sacrifice of personal pleasure for Missions,	30	
Southern Minn. Asso., LeRoy, ch.	13 00	
Zumbro Asso., Coll. at Asso., per Rev. G. W. Fuller,	7 56	
Lake City, ch., of wh. 5 is fr. S. S., 2.25 fr. Swede Class, 6.00 fr. Swede Miss. Concert; Georgia Fuller, a silver half dollar, .60; Jennie Foust .50;	14 95	40 7

MISSOURI.

Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Macon, ch., of wh. 5 is fr. S. S., a coll. taken up June 27, on occasion of the 50th Anniv. of the baptism of Moung Nan, the first convert in Burmah,	13 40	
Carrollton, L. B. Ely 5; Warrensburg, Rev. I. H. Denton 1; St. Louis, Rev. S. W. Marston 1; Liberty, Rev. Mr. Buckner 5;	12 00	
Springfield, Rev. E. McCord Roberts, for Burman Missions, 7; Col. H. Fletcher, tow. sup. of nat. pr., care Rev. J. E. Clough, Ongole, India, 60;	67 00	
Haynesville, Rev. W. O. Barrett 1; Chillicothe, Vine St. ch. 21.75; Col'd. ch., for African Missions, 8.50;	26 25	
No. Liberty, Coll. at Asso. 38; Cameron, ch. 1.25;	39 25	157 21

WISCONSIN.

Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Lake Shore Asso., Barton, ch.	10 00	
St. Croix Valley Asso., Prescott, ch.	8 00	18 00

OREGON.

Willamette, Coll. at Asso., per Rev. G. C. Chandler, D. D., 14; Amity, ch., to be expended under care of Rev. J. E. Clough, Ongole, India, 11;	25 11	
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LEGACIES.

Essex, Conn., Rebecca Hill, bal., per S. G. Bowdlear, Att'y,	131 40	
	\$5,896 85	
Donations and Legacies from April 1 to Aug. 1, 1899,	\$25,479 99	
Donations and Legacies from April 1 to Sept. 1, 1899,	\$31,275 35	

THE
MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

THE CITY OF BAHMO.

BY REV. A. T. ROSE, RANGOON, BURMAH.

(Continued from page 371.)

Decline of Trade.—The bank of the river at Bahmo, thickly lined with boats for a mile or more, indicates that Bahmo is still a place of considerable trade, but not what it once was, or would be again if the China trade should be revived. Why is not this trade revived? or, why was it destroyed? The answer is, "The Ka Khyens, the Ka Khyena." But the Ka Khyens were here, and as strong when this trade flourished, twenty or fifty years ago, as now. Moreover, it is for the interest of the Ka Khyens to have this trade revived, and they know it. I am inclined to think the trouble is in China, certainly east of the Ka Khyen mountains. The state of affairs in western China is without doubt the cause of the stoppage of trade. The caravan trade to Ava, via Theinnee, for twelve years has been nothing to what it was formerly. Give peace to western China, and the trade to Bahmo will revive. This is substantially what a number of men from western China said to us in the Shan States.

Spent most of the day on shore, and had a large audience as long as I was able to talk. I was pleased with the candor and fairness of nearly all who made any reply to what they heard. None seemed to dispute for the sake of opposition. They admit there are difficulties in Gaudama's religion, as well as declare their objections to what I have told them of the gospel. The first and great Bahmo objection to the law of the grace of Christ is, "it promises too much." "It promises complete exemption from sin and punishment in the future world, with perfect holiness and happiness." "That is too much, that is impossible, especially for great sinners, or such sinners as most men are."

Interesting Visitor.—A tall and fine looking Shan man came to my boat; he could talk and read Burmese well. He lived seven or eight days from Bahmo. He seemed timid and shy at first, and would not tell me where he lived or answer any questions. He had many questions to ask, however, which I answered promptly. He said afterwards that he did not know that I was a teacher, and when I began to ask about the country, the roads, the people, &c., he was afraid that I was a spy. He wanted to hear about the law I preached. After having listened a long time, he said he wanted his people to hear all I had said to him, and he wanted me to go home with him and spend

a month. I told him I could not ; he said, fifteen or twenty days. I told him I could not go. But why not ? I said, "for many reasons. I was lame, and I could not walk." But he would give me a pony, or I could go in a boat. I told him I had been a long time from home, had a wife and three children, and had work to do at home, and almost a thousand miles to go, and the rains were now almost at hand. He remained in my boat for two hours. I gave him a New Testament. As he was about to start, he said he believed what I had told him, that this God was the true God, and that this book was the true book, and that he would have all his people worship it, the book. I told him, and explained at length, that we must not worship anything that God had made or given to man, not even His law or His book ; that God had given the book not to be worshipped, but that we might by it know Him, do His will, and be saved. He said, "If we cannot see God, or feel God, or hear God, the nearest we can come to Him is to worship His book."

Chinese in Bahmo — Trade. — There are many Chinese people here. They marry Shan or Burmese women, have families, and many of them remain for life. Some are here a part of the time, and are at Momein, Talee, or Yunnan a part of the time, and think nothing of telling you, "I have one wife and children here, and one wife and children in Talee," &c. They are not a pleasant looking set on the whole. Some of them are very fair, and their children in many cases looked as white as European children. I saw some very beautiful children in Bahmo, both in these Chinese families and also in Shan families.

The trade of Bahmo is, to a large extent, in the hands of the Chinese, and I presume these merchants look with dread upon the prospect of English merchants coming to Bahmo and opening communications with Yunnan. They now have things their own way. They think European traders would get the business out of their hands. Some of the Chinese make arrack, and find a ready and profitable sale. The Ka Khyens and other hill people are said to be their best customers, though the Burmans and Shans are to some extent consumers, both of arrack and opium. Opium, of a middling quality, could be bought at Bahmo from twelve to fifteen rupees a viss. These Chinese, nearly all, I was informed, used either arrack or opium, or both. These articles are not known as articles of commerce, or sources of revenue to the Burmese authorities. Their sale and use are strictly prohibited. But arrack is made, sold, and used in Bahmo, before official eyes, and under official noes. Opium also is brought in from China or the Shan States, and exposed for sale as openly as any other commodity. There can be no doubt that some of this cheap opium is smuggled into British Burmah.

Chinese Temple — Worship. — The Chinese have a large temple at Bahmo, well built of brick ; it has many apartments. I saw a number of life-size images of emperors or warrior kings, I should take them to be ; they had large and beautiful crowns of gold, set with precious stones, on their heads ; they held the sceptre in their hand, and their robes were in keeping, giving a fair ideal, probably, of the appearance of a Tartar Chinese emperor. I saw a number of curious and highly wrought brass or copper vessels, standing before these images, and in which incense was constantly kept burning. Two good sized rooms in this establishment were school-rooms. I saw one priest only, but he was quite a new-comer, and I was not able to have any conversation with him, nor to get any correct view of the religious faith of the Chinese people of Bahmo. They all agreed in saying they did not worship the gods of the Burmans, and when I demanded, what do you worship ? what and where are your gods ? they would only point to their temple. There are many children here of Chinese fathers, and young men and women who show their Chinese blood, but are Burmese in all other respects. Many do not know, and perhaps never saw, their fathers ; they were here for a short time only, went back to China and never returned.

Shans in Bahmo. — There are many Shan families in Bahmo, but they will often tell you they are Burmese, though their faces and speech alike betray them, and give proof positive. There are sounds in the Burmese that Shans almost never give, but aside from that, I am not often mistaken. The Shans are often very fair, and now and then a beautiful face is seen among them. They seem to admit indirectly in one way or another, the superiority of the Burmese race; this is very strange, and is a shame to them. The Burman, of course, claims this, and takes it for granted. A Burman will sometimes get a Shan wife, but is not free to own it. At Zingyan I saw an ugly looking Burman, with a white, pretty Shan girl for his wife; he would not admit that she was Shan. "She is Burmese only," he said. But he did at last admit that she was born Shan.

Stay in Bahmo. — We spent five full days and nights at the town of Bahmo. On Monday I called on the governor. The interview, if such it may be called, was not very gratifying to either party, I presume. The "shoe question" came up of course, and was not disposed of in accordance with Burmese ideas. The governor came out, and after delivering to him some parcels for the "China expedition," I presented him a Bible, which he accepted, but in a very cool manner. He soon left, and I had a long preach to the people about the court. I went to every part of the town during our stay. It extends about a mile and a half along the east bank of the river, but does not go back from the river very far anywhere; less than half a mile, at the furthest. I was told by some officials at the court, that the town contained 6,000 houses; other people of the town got it as low as 2,000. I should not put it above 2,000 or 2,500. There are many kyoungs, and some very respectable, and some fine thaings and pagodas. The people generally, Shans and Burmese, treated me with the utmost respect. The only exceptions were, some conceited underlings of the court, a poongyee and a drunken Ka Khyen. I had large and very attentive companies every day in different parts of the town. We distributed our books as economically as we could, leaving a few in every part of the town, and sending some, twenty, fifty, and a hundred miles further on into "the regions beyond." The demand for books was very great, and the desire to hear was also great. Many middle-aged and some old people came at different times to my boat at evening, to ask the teacher to tell them the way to be delivered from sin and to show them the road to happiness.

Curious Visitors. — One afternoon, near sundown, a large crowd followed me from the main street, where I had been talking for a long time, to my boat, — to see me eat dinner, I suppose. They watched every motion and eyed every article, as I washed, combed my hair, "arranged my toilet," looked at my watch, and sat down to dine. Then followed a score of comments about my person, dress, habits, food, &c., from a score of tongues. "How white his skin is," "but his eyes are light, and hair too, that's more wonderful;" "very beautiful shoes;" "what soft warm clothes;" "how clean his shirt;" "how many plates and dishes, and lots of things to eat." At this point a Shan woman, who had heard for two days, and seemed well to understand, exclaimed, "Yes, yes, these things are all very wonderful, — his white skin, blue eyes and light hair, his fine clothes, clean white shirt, knives and forks, hair brush, and watch, are all very strange to us; but to me, the strangest thing of all is, the doctrine he preaches, the Son of the true Eternal God suffered sin, punishment, and death for men, for all men, for us; and if we believe and worship Jesus Christ, without tasting hell, we shall go to the land of heavenly happiness, and die no more. Wonderful, wonderful."

Condition of the People of Bahmo. — The people of Bahmo seem to be as well-to-do, have as good houses, as good clothes, and as good food as the people of other Burmese towns of that size ordinarily. Indeed, the city of Bahmo had much more the appear-

ance of wealth and prosperity than the large Burmese towns at which we stopped on our way up, between the frontier and Mandalay. There were more comfortable and substantial houses, more activity in work and trade, fewer naked bodies and gaunt looking stomachs to be seen, and a much greater display of the precious metals. This last circumstance was noticeable at Bahmo above any other place I have seen. I saw hundreds of children and young women with gold ornaments to a large amount about their persons, and many were very neat and beautiful, and often set with rubies and other precious stones. The beautiful serpentine stone is much used by the Chinese of Bahmo, for a double purpose, ornamental and amuletic.

Visit to Old Bahmo. — I was more favorably impressed on the whole with the large towns above Mandalay than with those below. It is easy to say the people are ignorant, poor, and miserable; but I do not think they are more so than in other parts of the king's dominions; and they are very far in advance of the Shan States in the comforts of life. We saw many people from the neighborhoods about Bahmo, while we were there; they were mostly Shans. We went to three or four villages on the large island; they were all Shans. We started for Old Bahmo, up the Tap-peing river. We worked hard one day, but failed of our purpose owing to the very low water; we had to drag our boat a good deal of the way; all hands had to get out, but in some places it was not safe to get out, on account of the quicksands. It seemed to be a river of deep rolling sand, so compact as to retard and stop our boat, yet moving down in heavy masses, and far from being firm enough to hold the men up. We got half way and would have gone on next day; but the people told us the other half was far more difficult, and that we would have to get small boats. Old Bahmo is about twenty miles from Bahmo, east; and is the farthest point that boats with cotton for China reach. From that place, now called Tap-peing, the cotton is carried to China on mules. The first Chinese villages are three or four days distant; the first large Chinese town is Momein, seven days, as mules loaded with cotton travel, but four days for men on foot. Tap-peing river, or Choung (Creek) is quite wide, and the current very swift. It is purely a Chinese river, and the name is Chinese, I am told by the Burmese, it being the name of a city or province in China. We spent only one night in these Chinese waters, and that was at a Shan village called Shway Kyahnah. The people were having a great Pwai. Their music was far more agreeable than the Burmese music we hear at their feasts. In this large village I saw a large concourse of people, but not a Burmese to be found, so far as I know, and only a very few of the men could speak Burmese. The people seemed vastly pleased to see me, and had as many questions to ask me as I had to ask them. On my asking what they called such and such things in Shan, some of them said, "O, if you want to learn Shan, come and live here; you will hear nothing but Shan and you will soon learn it." We made the acquaintance of the head Poongyee of this village, who was glad to exchange some Shan books for a New Testament. Leaving the Tap-peing the next morning, we turned up the Irrawadi, and stopped at some of the villages on Kywngyee. These villages were all Shan.

We continued up the river for two days as far as Mingthah, which is at the lower end of the upper defile. Saw a good many people, nearly all Shans, and many boats, some quite large, some going up and some coming down. The upper defile, I am assured, does not differ in any essential respect from the middle one. The channel is narrow, water deep, and but little current. Boats go up and down with as little danger as they pass the defile below. Above the defile the river is, as it is along here between the defiles, wide, and shallow in places, and full of islands and sand banks. Much paddy is raised above, and it is abundant this year, and sells for 25 and 30 Rs. per hundred baskets. The river and country about and above Bahmo is very beautiful. The mountains just above us at Mingthah are splendid, and I would like to pass through them along the defile. Many villages and towns above are mentioned, and

I infer the river's banks are as thickly settled above as below. We see large boats, carrying 800 and 1,000 baskets of rice and drawing three feet of water.

Proximity to China.—We return to Bahmo. I had a long and interesting interview with the Myo-oke of Lay Myou, ten days above Bahmo. He gives it as his opinion that a steamer can as well go from Bahmo to Wing-mau, ten days above here by boat, as to come from Mandalay here. He thinks the water is as deep and the channel no more difficult. He says, moreover, that he has been from Wing-mau to Momein in China, in two days. Momein is the first principal town in China on the road to Talee and Yunnan, and is seven days from Bahmo. If it be true that steamers can go to Wing-mau, and Wing-mau is only two or three days to Momein, that, with the aid of steam, would be the better route to China. The Myo-oke thinks the road through the mountain passes from Wing-mau to Momein is no more difficult than from Bahmo. He says that caravans come through that road every year, and carry away by the same route large quantities of kyouk seng, serpentine stone. He is well acquainted with that region for some way up both forks of the Irrawadi.

All the people in that region, he says, are embraced in the following names. 1. Shans, by far the most numerous; 2. Shan Kadoos; 3. Burmese; 4. Shan Taroke. This man offered to go with me to his home, Lay Myou, and would send trusty men with me to Momein, or Mogoung, or to any place I wished to go. He said there were but few Burmans in all this northern region, and but little trade; the people were very wild, and but few could read or speak the Burmese language. I gave this Myo-oke a Bible and a few tracts.

All this country is spoken of as healthy, by the inhabitants; they look healthy, and the country looks as if it might be as free from disease as any country in the world. But the people from below dread the Bahmo fever. I am not in love with it certainly, and my Karen man, Mounng Thershea, is still unable to do anything, after nearly four months. The peculiarity of this fever is, that it incapacitates the system to recuperate. I am inclined to think it would prove healthy; it may be the coming away, and not the remaining, that produces fever.

Bahmo as a Missionary Field.—I regard Bahmo as an important field for missionary operations, especially for the Shans, and also with regard to Western China. This may not be the best place for a Shan Mission, yet I think it would be a good place; and for the Shans of northern Burmah, the best place undoubtedly.

Bahmo has hitherto been looked upon as almost out of the world. But another twelve months may bring changes that will make Bahmo as accessible, and as near in point of time to Rangoon, as Toungoo now is. If Western China has a population and a trade half as large as is supposed, the route from Bahmo to Talee and Yunnan will surely be opened, and steam communication from Rangoon to Bahmo is as certain as that there are men who wish to invest capital where it will pay. One of the king's steamers made the passage from Mandalay to Bahmo in January last without any difficulty. Western China opened, and monthly or semi-monthly steamers to Bahmo will make a vast change in every respect. Bahmo will then be the gateway to China from the west, through which will flow commercial life and activity, science, art, civilization; and if Christians are awake, the light of the gospel.

est and endeavor to foster gracious beginnings.

The preachers and pastors too, seem to have been as hearty and zealous as ever in their work. One wrote to me not long since deploring the apparently small results of his labors, and stating that he had been so burdened with the weight of souls upon him that he had often arisen from his bed at night, while all around were wrapped in slumber, to pray for the unconverted. In the same letter he informed me that two or three had been recently hopefully converted through his instrumentality.

Normal School in Henthada. Some time ago I wrote, that one great sorrow to the Karens, growing out of the departure of their missionary, was the necessity of intermitting the customary session of the normal school in town, for the rains. At the Association held in February, the pastors and delegates appropriated Rs. 300 of their own contributions, towards the support of a high school, to be established at an important place in the jungles. I understand that the proposed school is now in vigorous operation, the pastor of the church in that place, Ka-noo-gyee, receiving most of the pupils who come from abroad, into his own house, and exercising general supervision of everything connected with the school, while Mau Shway, a recent graduate of the Seminary, has become the principal teacher, — a position for which he is eminently qualified.

Thus it would seem, the disciples in Henthada are by no means losing heart. Still they feel desolate. One ordained pastor wrote a day or two ago, in the following strain—"When I used to see you in Henthada, during my occasional visits there, I had great joy. Then you were removed to Rangoon, and I have just been to Henthada. I saw the place occupied by teacher Thomas left vacant; teacher Smith, too, was no longer there, and my heart was filled with sadness, and I sent up my desires to God. Then I bowed my knees and lifted up my eyes, and prayed that God would put it into the hearts of the ministers and the people of God in America to send a teacher to be here in

Henthada also, and in my heart I felt the desire that teacher Smith might continue to be associated with us."

Theological Seminary in Rangoon. Though I have thus far written only of Henthada, you must not suppose that the whole of my heart is still with the dear disciples there. Though not in a position of such diversified usefulness as before, and though not without lets even within this restricted sphere, yet the two large classes with one of which I spend two hours daily, and with the other one hour, afford promising material upon which to spend my time, my efforts and my prayers, and I can truly say my whole heart is with this work and in it. Pray that the Holy Spirit may guide and bless the efforts of the teachers in this school, to train a ministry for the churches of Christ.

LETTER FROM MR. BUNKER.

Tour to Karenee. Toungoo, April 4, 1869. — On the 15th January I left Toungoo for Karenee, by way of Shway-gyee, expecting to meet Rev. Mr. Vinton of Rangoon at that place. On his arrival we joined our two bands of Karens, and found we had about twenty men for the journey. Four days' journey east brought us to a large town named Paphoon, where a number of Christian Karens had gathered from distant parts. This little company was in a sad condition morally. We endeavored to lead them back to the light, not without effect. Most of them were induced to turn again to an orderly walk.

Here we were told that it would be exceedingly hazardous to go on, on account of the disturbed state of the country: bands of robbers were roaming about, burning Karen villages, seizing property and attacking caravans going into Karenee.

Leaving Paphoon, three days' journey north brought us to Kho-lo-der, the extreme outpost of the English government. Here were stationed a few police to guard the frontier. This village has a beautiful situation, but it is far in the wilderness, and consists of little else than a police

station. Near by we found a company of Red Karens, who had fled from their country on account of war. We endeavored to engage guides among them; but none could be hired, even for money, so great was their fear of robbers on the way. Resting two nights at this station, we prepared ourselves to march on through the troubled territory lying between this police station and the villages of the Karenee chiefs, seven days' journey across.

As we were about to start, we found that orders had been sent by the government to the commander of this station, to send with us a company of police, to guard us as far as the dividing line between the two countries, some two days distant to the north; and thus we marched out of Kho-lo-der, — three elephants, our small band of Christian Karens, and our regiment of Karen police, consisting of nine men and their commander. They were uniformed with a red turban and dark woolen jacket. We found their chief had distinguished himself in not a few battles with robbers, having slain one with his own hand.

The English Boundary. After two days' travel, we reached the Pha river, the nominal boundary of the English country. Descending a little hill, we reached a level spot surrounded by bamboos, on the bank of this river. Here we spent the Sabbath. Across the river was the country of the Red Karen chiefs. For two days we had seen no signs of habitations. The road was little used, and that only by natives travelling secretly and quickly. We found along the road wooden spears and bundles of spikes, the latter used by robbers to plant in the road behind them to prevent pursuit. Monday morning, our Karen guardians disappeared over the hill on their return to their post, and our little band crossed the river and entered Karenee, much uncertain as to the future. Wholly unable to obtain guides, we were entirely dependent on a sextant and a rough map to show us the way.

Scenery and State of the Country. After two days' careful journeying, we

reached the Mo river. It was on this day that we came suddenly out of the mountains upon the Salwen, the noble river flowing to the south. Here the scenery was truly beautiful; mountain rising over mountain, as they retreated from either bank of the Salwen, striving, as it seemed, each to look over the shoulder of the other, at the majestic river flowing at their feet. In contrast with the beauty of the natural scenery, were signs of depravity among the inhabitants. A little way above Mo river stands a village, the houses of which are in good condition; but the inhabitants had long since fled. The situation is a beautiful one, but everything is covered with a heavy growth of creepers and vines. The tamarind fruit was ungathered. Wild honey-combs hung from the limbs of many huge trees, which none dared to come and gather. The jungle on the Mo river was filled with wild game, as deer, hogs, bisons, and wild fowls. In the rivers and brooks we saw thousands of dollars worth of timber cut and ready to float down to Maulmain, but none dared to come and push it into the water. Everything showed evidences of war.

While encamped on the Mo river, our messengers from the eastern Karenee chiefs, whom we had sent in advance, returned with a refusal from their people to receive us into their country, — much to our disappointment. We resolved to enter the country of the western Karenee chiefs without sending to ask permission, lest we should be denied by them also.

On the 15th February we left our camp on the Mo river, and following an almost obscured path through the dense jungle, we directed our way to the capital of Western Karenee. For three days we travelled through a country wholly desolated by war and wandering bands of robbers. At one point it appeared that a caravan loaded with beads and salt, had recently been plundered, as beads, salt, and panniers were scattered along the path. The face of the country was most beautiful; but burned villages and destroyed fields showed what man had been doing.

Cordial Reception. On the afternoon of the third day, we providentially fell in with the Prime Minister of the chief, on his way to Toungoo. He consented to return with us to the chief, and so on the morning of the fourth day from the Mo river, we entered the capital of Western Karenee, receiving a most cordial welcome. The villagers with their chief came to meet us, and testified their pleasure by firing a salute with their guns. They placed the two missionaries in the van of the procession; next followed Kontie, the chief of this province, with his ministers; after that our little band of Christian Karens and the multitude.

We entered the village before the old king's palace, and were instantly reminded that we were among the nat-worshippers; for there stood before the palace a huge altar on which were the bones of buffaloes and other animals offered in sacrifice to the nats of the kingdom. Tall posts, capped with figures of different kinds, stood there in honor of "one, the most powerful of the nats, creator of all things. eternal, yet too high and holy to observe the affairs of men." It might truly be said, "God, whom they ignorantly worship." Winding around through the streets of the village, which numbered some four hundred houses, we came to the "lodge of the blacksmith," assigned to us. God in great mercy had prepared all the way before us, and to Him be the praise.

Promising Opening for the Gospel.

We remained here about a week, during which time we had many most cordial conferences with the chief. Often, chief Kontie came and joined in our evening worship, also on the Sabbath. He is acquainted with the religion of Jesus to some extent, and seems to value it to such a degree, that he desires all his people to be taught the religion of Christ. He entered into a covenant, promising to aid us in all our efforts to spread the knowledge among his people. He promised to build a chapel for the teachers whom we left with him; in short, he did all he could to secure the benefits of the gospel for his people. Reduced to extreme poverty by

war, he was unable to support teachers, but would give them all the aid in his power. Thus emphatically, Karenes with an immense population is thrown upon the American disciples to lead to Jesus, or to cast off again. In faith and hope we have located two teachers at the village of the chief, and another is about ready to go. More ought to be sent, but we have no more money to support them there. Next year how large a force shall we send? Can we look for the support of even the three men located there this year? A large force of Roman Catholic missionaries is on the road, who openly profess their purpose to be Karenee. If we are to take this kingdom for Christ, this is evidently the time. God could not show this more plainly than He has. If we are not to take it, we must suffer the shame of seeing a large and interesting people, hungering for the bread of life, fed with destruction.

All this country is beautiful, much like New England. Immense tracts are cleared and laid out in beautiful fields, the soil of which is dug up and pulverized even with hoes. Stone walls and green hedges not unfrequently cheated us for the moment into the fancy that we were looking on New England farms. In some parts irrigation is carried on to a high state of advance. In some plains beautiful green fields of rice were growing, though all else was dry and parched from the absence of rain. The climate is also very salubrious. Raspberries were beginning to ripen in great numbers. We gathered violets, daisies and little bluebells by the roadside. All that this people require to set them well on the road to civilization is the gospel of Jesus. Now there is not a disciple throughout all this land. Will the disciples of America do anything for them?

Curious Metallic Plate. It has been long known that an ancient metal plate, having strange characters engraven on it, existed among the Red Karens. While at Kontie's village, we succeeded, after much difficulty, in obtaining a sight of the famous plate, and were also allowed to copy it. The plate is composed of

copper, brass, and probably some gold. They regard it as very sacred, and guard it with most zealous care. It is supposed by them to possess life, and they say it requires to be "fed with metal." I fed it with a piece of silver of the value of about fifty cents, but did not see it eat while I was near. The common people fear its power greatly and dare not look at it, as they say it has power to blind their eyes. The traditions of most of the Karen tribes point to this tablet, I think, and it may be of very ancient origin. The character in which it is written is quite different from any of the characters in which the languages of the East are written, so far as I have been able to learn.

A New Tribe. Near the close of February, we turned our steps toward Toun-goo, taking a road never before travelled by a white man. It lay through the country of a tribe called Bues, and also through the Saukoo country. In passing through these tribes, we met the only hindrances which we had experienced from the natives on the whole route. At one Red Karen village we were detained from noon until the next morning; but, as it proved, out of curiosity alone. The Bues and Saukoos proved to be a nation of thieves. They would have taken everything we had with us, even to our clothes, if we had not resisted them. As things generally prove, so these tribes proved cowards when put to the test. However, we passed through these countries in safety, suffering only in the loss of a number of articles of use on our journey, and a few anxious hours. These are beyond doubt Karen tribes, speaking a language similar to the Red Karen dialect, but much below all other tribes in the moral scale. We found little difficulty in communicating with them through the Sgau Karen dialect.

Efforts of Roman Catholics. There is but little doubt that the Catholic missionaries will succeed among the Saukoos, as they are settled on the border of their country, and are already in communication with them. However, a Karen-

speaking teacher would gain a greater influence in time, as they do not, as a people, understand the Burmese dialect, which the Catholic missionaries speak. This is understood by them, and they are making strong efforts to acquire the Karen dialect.

LETTER FROM MR. VAN METER.

Pwo Quarterly Meeting. Bassein, June 20, 1869. — The Pwo quarterly meeting met on the 20th of May at Shway Loung. This township lies to the east, half way to Rangoon, and has a large Pwo population. The quarterly meetings have of late years been held in the city. There is much interest at this time among the heathen in that part of the country, and it was thought best, notwithstanding the distance, to have the meetings there. Both Mrs. Van Meter and Miss Higby were there, and by their presence and labors added much to the interest of the meeting.

The meeting was a good one, and delegates were present from most of the churches. The attendance was greatly lessened however by the breaking out of the measles just at that time in the village. There were some bad adult cases. The Karens fear this disease very much, and many stayed away who, but for this, would have been present.

Christian Villages. Two new Christian villages and several cases of new converts in this section were reported. At Moung-tha, one family from the heathen, and three from the Catholics have recently come and built at either extremity of their village, which now extends about one quarter of a mile along the bank of the stream. There are now some eight Christian villages in Shway Loung. The first converts were baptized and the first church formed here Jan. 1, 1855.

At the close of the meetings the ladies returned home and I went to Labogela. This is a new part of the district, a part that I had long desired to visit. It lies away to the south of Shway Loung, down

toward the sea, and has a large Karen population, all Pwoa. The work has begun here also in three places, and a spirit of inquiry about the white book prevails extensively. In one village of seventeen houses visited by me, there is great interest. Before I left, one household gave up all their utensils so long used in their heathen offerings. One of these was a bottle for arrack, which the owner said had been used in his family for at least eighty years. He himself is now sixty years of age, and he knows that his father had it for some twenty years before he was born.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

An Old Disciple. Bangkok, May 26, 1869. — Chek Heng has just called to say good-by, before leaving for his native town in China. He was baptized here thirty years ago, and has since maintained the uniformity of a meek and quiet spirit, and proved himself in good report and evil report a man of prayer and Christian principle. He has been one of our most useful members, and for several years has served as deacon. We shall feel his loss; but his influence for good may still be felt, as his home is near one of the churches of the Tie Chiu Mission, where his elder brother is a member. That brother has two sons here, one of whom is a member of this church, of which his grandfather was a constituent member. This has ever been one of our best families, and we rejoice that it is still represented by the younger members.

State of the Work. This is the third member of the church to whom we have given letters this year, one of whom expects to return here after a few months. Some have died, and some are under church discipline for various delinquencies. A few names are before the church as applicants for baptism. The seed-sowing is accompanied with tears, and in the

gathering some tares are bound up with the wheat. If we fail to pick them out, they will be divided at the great separating day.

We have encouragements in our work. Results are quite equal to the means employed, and perhaps beyond the measure of our faith. It is written, "Be it unto thee according to thy faith." If we had no more than we are entitled to expect by that rule, our success and support might be meagre. God often acts on a more generous rule, and does for us "exceeding abundantly, not only beyond what we desire, but above all we ask or think, according to His power that worketh in us to His glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

Baptisms at Lengkiachu. June 1, 1869.

Last Sabbath I spent at Lengkiachu, where two Chinese were baptized, and fourteen members sat at the Lord's table. At the river side a multitude of Chinese assembled to witness the ordinance, and as we went down into the water, a little mirth was excited by a remark from one of the spectators, that "they were going down into the river to wash the black out of their hearts." After coming up out of the water, this formed a text from which to address the people. When they heard that this rite was not one of ours, nor introduced by foreigners, but was instituted by our God and their God, they listened attentively to the statement, that rivers of water could never wash the black out of their hearts, but the blood of Jesus alone could make their hearts clean, and render them forever happy. From this emblem of the Saviour's resurrection, we returned to the chapel, to memorize His death. The season was one of interest to the church. One of the members said at the covenant meeting, that they had been passing a refining process, and the furnace had been very hot. This remark led to the choice of a text from Deut. 33:27. "The eternal God is thy refuge." The heathen have no such God; none but the Christian has such a refuge. In that refuge he is secure.

When the Sabbath was past, on coming

down to the boat to return home, an old man met me near the landing and said, "I have desired to go to the chapel and see you; but I am not able to walk far. I am now more than eighty years old. Since I saw you baptize those men, I thought I would like to be baptized, and then go to heaven."

On the way home a few books were distributed to the boatmen we passed, bound to the capital, from the coast and western districts, with large boats laden with sapau wood, salt, and rice.

Things not Seen. Some few Chinese are seeking to come into the church in Bangkok, and some perhaps may need to go out. There has been a resurrection of an old church member of Banchang, who was reported last year to be dead, but who a few days ago walked into the chapel at Lengkiachu, much to the delight of the brethren. We expect to see him at Bangkok soon, and propose to visit Banchang as soon as the rains will allow, to look after the lot there belonging to the mission. That is a stronghold of Romanism, which, with the distance of the place, and the want of men to work the field, has caused the neglect hitherto. The work is one of faith; the result is one of hope. Heaven is not seen, but hoped for. Because we cannot look in at the gate, shall we despair of reaching it? The salvation of the heathen world is not seen, but hoped for; and that hope rests on the pledge of God.

New Deacons—The Opium Habit. June 15, 1869.—Last Sabbath two of the older and tried members of the church were recognized as deacons, by prayer and the laying on of hands.

On the same occasion, four of the younger members were suspended from church fellowship, in consequence of smoking opium, followed by immoral conduct. Two of these men were professedly reformed opium-eaters, but returned again to the habit, "like a dog to his vomit." The other two were young men, supposed to have been entangled in the snare, after their baptism. This is a dreadful calamity. When a man is at-

tached to the smoke-car, there is no telling where the train will land him. The smoke first soothes the nerves, then brightens the intellect, blazes the passions, and finally benumbs all the powers, and brutalizes the whole man, and burns up body and soul. The maundering, maddening, murdering tendencies of the habit would be beyond all credence, if they were not within daily observation.

Its effects are apparent at first, in the fullness and flushed face; then a pallor and glassy shining skin, followed by a cadaverous countenance, a ruin of fortune, and a wreck of manhood, and finally, you meet this staggering skeleton of humanity, and remonstrate with him against his self-destruction, and with the greatest coolness he responds, "O no! I never smoke!" Then he totters along to the smoker's dismal grave, and the heathen's dreadful eternity. His countrymen pity his folly, then follow his example. Is the like folly, and the like following, limited to the Chinese?

Birthday Meditations. June 21.—This is another marked day. It ties another knot in my thread of life. God has given me sixty-two years of mercy on the earth, forty-seven of which have professedly been consecrated to His service, and spent in preparation for, or the performance of missionary work. The years spent in study and the recuperation of wasted energies, all counted in the work of preparation. During this period God has sent me three times from America to China, and this is the third visit to my present field of labor. In sorrow and in joy, on the sea and on the land, at home and abroad, He has ever been my strength and song, and in every conflict and conquest He has been my valor and victory. During the last year He has given me more nights of sleep, more days of labor, more bread to eat, more joys to count, than during one of the preceding twenty. By the grace of God I begin to-day this new year, with as much physical health, and more missionary heart, and a better fitness for the work, than any year since I stepped from Boston wharf on board the old ship "Cashmere," thirty-five years ago. Christ is

not only a great God, but a good friend, and a generous Master. He provides us delightful work, prepares us for successful service, and promises a reward of future glory, besides an hundred fold in the life that now is.

Southern China Mission.

LETTER FROM MR. ASHMORE.

Additions by Baptism. Swatow, July 13, 1869. — Our last communion season passed off very pleasantly and with encouragement to ourselves. There were six applicants for baptism. Their cases were carefully considered. One was deferred because of inadequate views of the way of salvation ; another, because he had abandoned gambling too recently to allow us to feel easy as to the thoroughness of his repentance, a third, because most of his ideas about the truth were indefinite. The other three were quite satisfactory. Their confession of faith, though not expressed with many details, went directly to the cross of Christ.

A week later was the communion season at Tang Leng. A Sun had written that there would be several applicants for baptism. I had purposed to go over for a special reason, and be with them at another harvest home ; but one of our Chinese here was taken dangerously ill, and prevented me. It was just as well, however ; for on the Tuesday following, who should step in upon me but old Chnoi It Pe from Ko Tung, who had spent the Sabbath at Tang Leng, bringing a letter from A Sun, communicating the good news that he had baptized four persons, and that they had had a very good day.

A Disciple Blessed. You have heard of old Chnoi It Pe from Mr. Johnson's letters. His age and feebleness prevent him from stirring about much ; but he felt that he must come down to have a surgical operation performed on his eyes, at the hospital of the English Presbyterian Mission. The old man is naturally very timid ; but this time he was much more bold and joyous. And he has great occasion to be so.

When he first made a profession, it was with fear and trembling ; but soon after his son was converted, and is now a faithful and successful preacher of the gospel ; then his wife was converted, and then his daughter-in-law. In this last he is favored above some of his brethren, whose daughters-in-law seem related to those Hittite damsels that Esau loved, but who were a grief of mind to Isaac and Rebecca.

Poor old Tang Pe, when he was living, had his life made bitter by hard bondage. The last time he came over to communion, his thought was chiefly on two subjects. One was the joy in store for him in heaven, and the other the misery he suffered from his daughter-in-law, who dwelt in the same house with him, but hated him on account of his religion. He is now gone where "the wicked cease from troubling." But now, alas, there is another old brother, Tai Pe, who is being refined in the same disagreeable furnace, and who never gets through his brief account of himself at the bi-monthly covenant meeting without some deep sighs at the trial of his faith and patience by the "foes of his own household," — two quarrelsome daughters-in-law.

Church in Hongkong. While in Hongkong I gave much attention to the affairs of the church, and had the pleasure of baptizing one Chinese and three foreigners, the latter in connection with a little Baptist interest started and maintained by a young man in the employ of the P. and O. Steam Navigation Company.

My first object was to find out the amount of the Tie Chiu population in Hongkong. Five thousand is an ample estimate. A Tui keeps up a service for such of this number as can be induced to attend. The question of his ordination was of course an important one. Some one should be ordained and stationed there. Mr. Johnson and myself had agreed that in case things appeared all right, either he would come down and we would ordain A Tui, or in case he could not, I might proceed alone. But I did not feel warranted to act, and wrote to Mr. Johnson my reasons, in which he

coincided. There are some things that need to be put away, before A Tui is clothed with authority to baptize. His own family really constitute the bulk of the church, and his two sons neither of them observe the Sabbath, but the hong is opened the same as on other days. I told them this must be stopped, and A Tui's own position be more distinctly defined, before ordination could be expected to bring with it a blessing.

But in order that the little company might not meanwhile remain without the ordinances, I had a consultation with br. Graves, of the Southern Baptist Board, who lives at Canton. He agreed to go down to Hongkong and be with them on communion Sundays, save when some one from here should be able to go down. Thus the church would virtually be placed on as good footing in relation to foreign supervision as our other stations are. This to continue till A Tui had separated himself from business relations, and until evils complained of had been corrected. Not only was an arrangement of this kind the best that could be made, but it was absolutely a good and desirable one in itself. Mr. Johnson agreed to the above, and if A Tui gave satisfaction on the points in question, Mr. J. may ordain him.

INDIA.—MADRAS PRESIDENCY.

Mission to the Teloogeois.

LETTER FROM MR. JEWETT.

New Converts received. Nellore, June 15, 1869.—Last Saturday evening, br. and sister Timpany and ourselves spent an hour together in prayer. I then went to the school-house, and united with Conakiah, Ezra, and Nersinha in examining six candidates for baptism. The next morning, after Sabbath-school was over, the church examined them and one man who had come in that morning. This party had been previously examined at their own home by our native brethren. We spent more than three hours in the chapel, the thermometer standing at 97° or 98°, and the hot wind withering our strength. After the baptism, in the even-

ing, we had a prayer-meeting of much interest. All the new converts took part. We also found that a man and his wife living in Nellore, were near the kingdom. This increased the fervor of our desires for the onward movement of this great work of the Lord.

Character of the Converts.—Our native brethren judge the ages of the fifteen converts spoken of in their letter to range from thirty to seventy years. I should judge them to range from thirty to sixty or sixty-five. It is of no small interest to us to see the adults taking the lead in coming out of heathenism. When we think of their influence on their children and grandchildren, who can tell "whereunto this will grow?" It is a painful fact that none of these fifteen can read. The necessity of working for their subsistence, as well as old age, will prevent most of them from making the attempt to learn. But their children will be educated. In many cases in answer to the question, "When did you first become interested in the gospel?" the answer was, "From the time the school was established in our village." One man's experience dated back ten or twelve years, when Mrs. J. and I pitched our tent close to their village, and spent several weeks laboring in this needy field.

The letters now forwarded to the Executive Committee from our native preachers will serve as a link in the history of the Lord's work at this station. They are so peculiarly idiomatic and Eastern in style (in the original), that I feel quite dissatisfied with the translation.

Letters of Native Preachers. To the Executive Committee of the American Baptist Missionary Union. Nellore, June 15, 1869.—With feelings of thankfulness, gratitude and love we now write.

We started on the 24th of April for Vangolu, a village about fifteen miles west of Nellore, where our brother Venkato resides. In olden time tradition tells us this village people had the bad reputation of waylaying unsuspecting travellers. Now peace and prosperity reign. From this and other villages messengers had come to

Nellore, entreating us to come and preach to them the gospel. We therefore went forth, our own minds constraining us.

In this country the women generally flee at our approach to their village; hence there are but few conversions among them; for how can they believe except they hear? But now, while the men left their urgent business in the field, to hear the word of God, the women also came in crowds. All were anxious to have meetings every night and often gave earnest heed to the word spoken, till near midnight. These new signs point to a harvest yet to be gathered here.

Anxiety to hear the Gospel. Of the many who inquired, three men believed, and confessed openly that Jesus had washed away their sins by His own blood. These three followed us to Nellore and were baptized May 2d. One of these believers lives in Murry-pand. Here too, the women followed us, saying, "Must we be forbidden to hear the word of God?" Under such circumstances we had no mind to return to our lodgings that night. When compelled to do so, we comforted them with the promise of returning the next morning. The next day as we went into the village, they received us, as Lydia of old, to their hospitality. In all our journeyings we never saw the like of these women. This is the Lord's work, not ours.

We did not leave the house where we first halted, as the people pressed upon us to hear the word, and hardly gave us time to breathe. Having spent about ten days in these parts, we returned to Nellore to be present during the week of prayer in union with our brethren in America.

Our meetings commenced May 23, and continued one week. That week seemed but a single day. We were all of one heart and one mouth. With deep desire we asked for one blessing, the gift of the Holy Spirit. We were made to see our failings, to humble ourselves, and to enter into solemn covenant to serve the Lord with burning hearts.

Even before we separated to go to our several fields of labor, we saw that the Lord had begun to answer our prayers.

Two men from Alloor stood before us, asking baptism.

By the salvation of a single soul the kingdom of Christ is advanced and His name glorified. He is the refuge found out for sinners. He alone doeth great wonders. The two were followed the next Sabbath by three more, and on the following Sabbath, June 13, by seven more. Twelve in all put on the Lord Jesus Christ by baptism, eight men and four women. Among these were three men and their wives.

Others still, very many in Alloor, are inquiring. Men tremble. Nearly the whole village seems ready to confess the truth of Christianity. The kingdom of Satan falls, and his head is being bruised, no doubt.

Among the believers are two principal men connected with the idol temple. Their great desire is that this temple may become a house of worship of the true God. As Jericho was entrenched within her walls, so the heathen are entrenched within strongholds of blindness and sin. As the Lord overthrew the walls of Jericho, so now He will overthrow the mighty obstacles which look us in the face. At present Alloor is the most forward of any portion of our field in receiving the Gospel.

It is the will of the Lord that all men should know Him and believe in His Son. That His will may be speedily accomplished is our earnest prayer.

Beloved brethren, it has been our prayer that the Lord would supply your every need. We feel under great obligations of thankfulness for your prayers and your contributions.

This is your riches, your crown, — that after years of toil, tears, and waiting, the Lord is permitting you to see the harvest.

To the Executive Committee of the American Baptist Missionary Union. Giving very much love, joyful, thankful, giving thanks, we have the following joyfulness to communicate concerning the Lord's work.

With great desire and hope we went forth, believing the Lord called us there (to Vangolu). We went believing the

Lord would give us some fruit there. While working there our feelings boiled over, and His saving presence with us we saw by the signs of His outstretched hand.

More than ever, men in their fields left their urgent business and came in large numbers to hear the word. Many women were present, — an unusual thing in this country. If they should believe largely, the darkness would soon flee away. Those who heard about salvation inquired very deeply. They desired meetings, and urged us to hold them in season and out of season. We saw there new signs.

The three converted are the Lord's pledge (given to us) of the coming harvest. We have great desires for that village (Murry-pand), and offer up prayers from a burning heart for them. The seed sown from the beginning of the mission is now springing up. This is harvest time, we can say. Quickly the Lord will draw multitudes into the kingdom of His Son, we expect.

Now we wish to speak of the week of prayer. According to the wish of our beloved Committee, according to our infinite wants, we spent a week in prayer, beginning May 23. What a time! new feeling, new desires, ardent minds came to love and serve the Lord. We thought, one sinner confessing Jesus Christ as Saviour, the kingdom how great it becomes! What glory obtains! God favor with His infinite grace.

I send this sheet to give the readers of the *Magazine* an idea of the native brethren's style. Combining this with the translation, — or sprinkle it into that, — you have the letter of the brethren Conakiah and Nerninba in its native literality.

Mission to Germany.

LETTER FROM MR. ONCKEN.

Missionary Tour. Altona, June 18, 1869. — Last week I entered on a missionary tour to Brunswick and some villages in its vicinity. I addressed large gatherings of saints and sinners, and shall

God willing, have to return in three or four weeks, when I hope to form a church at the capital of this Duchy, which numbers about 50,000 inhabitants. All external hindrances appear here, as everywhere in this country, to have been removed, so that we can now proclaim the glad tidings of redeeming love from the house-tops. A missionary, supported by the converts at Brunswick and some villages, will also be inducted to his charge at Brunswick.

Religious Liberty. We have formed a church at Altona, and opened a large saloon for public worship. I have been installed in my office as pastor of this church. At the command of his majesty, the king of Prussia, I can marry our members, and we keep registers of our births and deaths, as the state churches.

What has God wrought? And what may we not look forward to, in the ingathering of vast numbers of souls to Christ, if we are faithful in being instant in and out of season, preaching Christ and a free and full salvation through faith in Him and His finished work!

LETTER FROM MR. LEHMANN.

Königsberg—Want of a Chapel. Mr. Lehmann writes from Ipswich, England, Aug. 24, 1869, having proceeded to Great Britain in the hope of making collections to relieve the necessities of the German brethren in regard to chapel-building. Of the wants of the church in Königsberg he says —

The condition of our dear brethren in Königsberg is very lamentable. In consequence of the constant raising of their rent, they have been compelled to leave their spacious chapel, (a warehouse,) and are now permitted only to meet in separate circles in their dwelling-houses. They cannot meet at all as a church, and even their existence as such is endangered. With great anxiety we have struggled for years to form a church in the capital of a province which since the beginning of our mission has been the most fruitful sphere of all our missions in Germany. We succeeded at last in securing this consummation, and the Lord has of late abundantly blessed the work of our brethren there.

According to the latest statistics, they number 507 members, and have numerous out-stations. Thus our hearts' desire has been realized, and the church now forms a compact body, affording mutual strength and operating effectually on the wide and dark realm of Russia. Already above 1,400 members have been gained in Cur-land alone. Now to see a church so important and influential falling into decay simply from the want of a meeting-house is not to be endured by any well-wisher of Zion, — much less by one who has preached there and who constantly prays for the prosperity of that wonderful work of grace.

Allow me to lay this object before the millions of our brethren in America. O that a deep interest might be felt in this place, and sympathy with our brethren in their need. How easily could the disciples in America help them and wipe away their tears.

Self-help and Need. The brethren in Königsberg have collected about 3,000 Prussian dollars, and have bought a very eligible lot of land to build upon. Their means are now exhausted. They need from seven to nine thousand dollars to complete the building, and how happy they would be if these feeble words could reach the hearts and hands of our friends in America, and rouse them to active help in this emergency.

The Prussian Association. Our Conference in Stettin made upon my mind a sweet and deep impression. Br. Rauschenbusch, of Rochester, by his narrative of things in America, and by his rich experience, did much for the edification and confirmation of the brethren. The Conference was largely attended by ministers and delegates, and it was a very profitable time. A fervent missionary spirit was manifested, and the collection for the Prussian mission exceeded any former contribution.

The brethren in Berlin continue steadfast in faith and love. The first part of the year we had some accessions, and since July the state of things has been encouraging.

LETTER FROM MR. KOEBNER.

Revival in Copenhagen. Copenhagen, May 24, 1869. — The Lord has given me occasion to write a few lines by His abundant grace. He has called me to reap, and truly this is the best part of our missionary labor. I rejoice in the fact that the revival which we have experienced has not been produced by peculiar revival speeches, or revival preachers, or by any other method, but came from the Lord in His own time, as we had not expected it.

Sunday, the 4th of April, a young lady came to me after the evening service, with the good news that she could believe and rejoice in the Lord. She had sought Him so long that I was very anxious about her. I then took fresh courage, and wished the next evening in the prayer-meeting to speak a reviving word; but never did I feel so little able to do this as that evening. Till the last moment, when the organ became silent, I did not know what passage in the word of God I should take for my text, and I began of course in a very low state of mind; but after [a] little while the Lord made every word which I spoke an arrow for the hearts. The Holy Spirit began wonderfully to blow, and to fill all the house where we were sitting. Every eye shed tears, and some lifted up their voices and wept. From that evening children and adults began to visit me, telling me the most interesting story that can be told on earth, how a poor lost soul has found peace in the blood of the Lamb.

In a church meeting, the 18th of April, nine candidates for baptism were examined and received, and then fourteen were proposed. Of these, at the next church meeting, thirteen were received. Nearly half of the converts are children, all are residents of Copenhagen. It was indeed an enjoyment to hear the answers of these converts as they were examined before the church, especially the answers of the children. To baptize twenty-two at once, our dressing-rooms are not large enough; of course we were compelled to baptize half of the candidates May 2d and the other half May 6th.

Mission to Sweden.

LETTER FROM MR. EDGREN.

Errors in the Church. Upsala, May 14, 1869.—I think I can see that the Lord directed me here. The church at Upsala I found in a deplorable condition. Its leaders were carried away by doctrines adverse to Christianity itself, and the larger part of the church was of the same mind with the leaders; some members were even more absolute in their error. The prevailing doctrine was, that the Christian was free from any remains of the old Adam, that he is perfectly pure and holy, and if he sin, this is something temporary,—a temporary pollution caused by the devil; but it does not spring from any indwelling sinfulness, from an evil heart. This doctrine in several varieties, and other strange notions, were to be refuted and dispelled, if the church were to be saved from ruin.

New Church Organized. I commenced as I had done before, when here on visits during the winter, to reason privately with the members and preach publicly such sermons as I thought would be best adapted to accomplish the needed reform. The whole church has been shaken to its very foundations; but a part of it seemed more and more settled in their false convictions, particularly the former leaders and one or two others. It had become necessary that something should be done, and after two preparatory church meetings in which the majority sided with the sin-free party, a conclusion was reached at a third meeting. The minority, resting, humble on account of their own imperfections and sins, on Jesus alone, went out of the church and formed a new one, of which I was elected pastor.

Hall for Worship. It is difficult at Upsala to get any large hall suitable to preach in. But now the Lord had prepared one for us. A large nice hall on the lower floor, well ventilated and beautifully situated, was to be had. Several parties tried to get it; but the landlord preferred to rent it for religious purposes,

—not because he himself is religious,—and we obtained it. But it will cost us 300 rix dollars a year, or about a hundred dollars when one of the adjoining rooms are rented out, for we must take two adjoining rooms in order to procure the hall. I intend to take one of these rooms for a study, and so, for the present, free the church of the burden of that room. We have our hall nicely fitted up, so that any one may come there with pleasure. It seats now 140 persons, but some thirty more may be seated if necessary, and over 200 can hear the word preached there at a time.

Dedicating the Hall. The day before yesterday (May 16) were the opening services held. Mr. Wiberg preached the opening sermon, followed by a short speech from another preacher. The hall was crowded with learned and unlearned, old and young, rich and poor, and we had good attention during the whole services. Yesterday I preached again to a full house. The beginning is good, and with the blessing of the Lord powerful influences will be felt from our work here.

A Favorable Opening. Lutheran Christians have already expressed their joy over the change that has taken place in the Baptist church here, and come to hear us preach. Here are minds inquiring after truth; here are open minds in such a place as this, minds which will in time come to influence the whole land. It is well we have a place suitable for any one to enter; well that we have it; and a continued mission here, if it is faithful, must bring forth precious fruit. The truth must gain ascendancy where there are minds open for the truth, minds that will reason, not sophisticate. Of course the truth will not take hold of the heart without the special influence of the Spirit of God; but even this we may expect on account of the promises of God, and by the indications of His providence.

It is certain that the ground we have occupied here, if a hard one to hold, is one of the most important points of the battle-field in Sweden. It needs to be strongly fortified and well held. May

God give us the spiritual and temporal aid to do this, which He sees we so much need. Pray for us. We have commenced our movement trusting in the Lord for material aid; but as we do not deem it wrong to use the means He has given us, we would not hesitate to mention our circumstances in order that we may, through the Christian liberality of friends across the water, secure at least some pecuniary aid. We are now fourteen members, (at the constitution of the church we were eleven,) all are rather poor.

Mission to France.

LETTER FROM MR. LEPOIDS.

The Work in Paris — Encouragement.
Paris, April 14, 1869. — The Lord continues to give us encouragement. In connection with Mr. Vornière, our colporteur, I have visited from seventy to eighty new families, formerly Catholics, and very interesting; we were very cordially received.

May 25. — The Lord has recently afflicted us by the death of two of our most faithful members. They fell asleep in Jesus, confessing to the last their faith in Him as their God and Saviour. Notwithstanding these trials, we have had many precious encouragements.

First of all my preaching at a funeral, where a large number of Catholics were present, seems to have led to an awakening among them. They have since begged me to discourse to them on the Divinity of Christ, that their faith in Him may be strengthened. Hence every Friday evening, for more than a month, I expect to present this great subject in the presence of an audience which is growing more and more numerous, serious and interesting. Many of these people now attend our chapel on the Sabbath, and seem to enjoy our worship. We have reason to hope they are converted. God grant that this removal of one of our dear sisters by death may thus bring to Jesus Christ, the Prince of life, many immortal souls.

Labors and Prospects in Fontainebleau.

I have been invited to another funeral near Fontainebleau, through the influence of our dear brother, M. Farrazin, who had the honor last year of spending eight days in prison in this city for his faithful testimony to Jesus Christ and for his zeal in spreading the Word of God.¹ The person whose funeral I attended, formerly a Catholic, was not able to be baptized on account of her sickness; but she died happy in faith and hope in Jesus Christ our Saviour and our God. Her husband, with whom I had a very serious conversation, is now a child of God, and I hope he will be baptized shortly. Another woman, brought to Christ last year through our brother Farrazin, has since been severely persecuted by her brutal husband. Notwithstanding, she continues faithful and grows stronger and stronger in the truth and in piety.

Three others in the same vicinity have also made progress in the knowledge of Christ and His gospel since my last visit. Our faithful brother furnishes spiritual food to these souls, carries from place to place the word of life, and does the work of an evangelist even as far as Montereau. May God bless these feeble beginnings. I keep an eye on this interesting work, and, without neglecting our important operations in Paris, I propose to continue to visit these environs of Fontainebleau and to forward an account of them. Perhaps by and by we shall have a new field of labor.

We visit the valley of Chevreuse every month; one has lately been baptized there, formerly a Catholic. But our most important work is in Paris. Our winter evening meetings in different quarters of the city are about to close. We have had however, attentive hearers up to the present time at Gros-Caillon, Plaisance, in the Faubourg St. Antoine, and especially for the last month and a half, at La Villette.

Additions to the Church. New hearers, mostly Catholics, frequent our meetings every Sabbath in the Rue des Bons En-

¹ See Mag. for Dec. 1868, p. 470.

fants. The upper room is often filled, and is becoming too small.

We had a blessed Pentecost festival. Four persons, after having edified the church by a most evangelical confession of their faith, were added to it by baptism. Three other friends were received by letter. A dear brother, a soldier in the Emperor's guard, an ex-Catholic, converted some months ago at our chapel, was also to have been baptized on the Pentecost Sunday; but his military duties prevented; he will, however, soon be baptized and perhaps several others with him.

God be thanked for this encouragement; but may He grant to us more fidelity and devotion to His service, and a rich harvest of souls.

LETTER FROM MR. VINCENT, DENAIN.

Mr. Lepoids communicates the following letter from Mr. Vincent, a colporteur, laboring in Denain. He adds — Mr. Boileau is going to Denain once in two months to administer the Lord's Supper.

The Work in Denain. I have made a trip to Orchies (Nord) which was very encouraging. I held a meeting two leagues distant from that place, at Flines, where thirty persons heard me and begged me to come again.

Last week I went to Pas de Calais and visited ten scattered families who were glad to see me. I had a meeting Thursday, Friday and Saturday evenings in three different villages, preaching in each place to twelve or fifteen persons, who are serious and evidently well disposed.

On Sunday I had three meetings at Vermeilles. About thirty hearers were present, who are, many of them, already converted. I was invited to dine at the house of the Director of the mines in that place, who has heard me several times, and who reads the Bible since my last visit. After dinner, three of his sons, who are also Directors, came in, and their father asked me to inform them that he was indeed walking according to the Word of God. The conversation was very animated, and I think produced a good impression.

LETTER FROM MR. CADOT, CHAUNY.

Baptisms at Chauny. Chauny (Aisne) May 19. — Last Sabbath, Pentecost day, we had a delightful occasion. Four were added to the church by baptism; there would have been ten, had it not been for various obstacles, sickness, domestic opposition, and other things which prevented six others, who have also been hopefully converted. I hope therefore that before the close of the year we shall have other baptisms. We had a numerous audience; the chapel was more than full, though we had our children sit on the platform and the pulpit stairs. The benches, the chairs, the middle aisle, all were full. The Lord was with us. Many tears were shed, especially by strangers present, who had never before witnessed a New Testament baptism or the Lord's Supper administered to the laity in both kinds. It was one of the most delightful feast days we have had for a long time. I hope the preaching of the gospel, which many heard for the first time, will bring forth fruit in their hearts.

A French Picnic. The next day, Monday of Pentecost-week, we went, according to our yearly custom, to hold a reunion in the open air on the summit of a little hill, two leagues from Chauny. Last year we had many present; but for the six or seven years that I have attended these gatherings, we have never had so many as this year. The weather was dubious; notwithstanding, hundreds of people came from the neighboring villages, and almost all of them arrived at the hour notified the year preceding. A cleared spot served for our encampment, and the people sat upon the grass to listen. I took along with me some little hymn-books, which we sell for a cent to strangers wishing to sing with us, and which were very soon all disposed of. We began with a stirring hymn, followed by a second and a third.

The forest resounded with the praise of God, poured forth by twenty or thirty voices of members of my flock who accompanied me. The lingering hearers hastened their pace as we sung, drawing near quietly and seeking the best possible

places to see and hear. Immediately on arriving, every one took off his hat or cap. I reminded my hearers of their kindness the year before, telling them I should rely on their good will again to hear with seriousness and attention, while I should speak to them, in the words of the gospel, of God and their souls. Every one listened attentively. The women kept their children still, and nobody needed to be spoken to for disturbing the meeting. After the singing we knelt on the grass and prayed; some however remained standing, but did not make the least noise. After prayer we read a chapter in the gospel, then sung a few verses, after which followed a simple discourse designed to make the hearers sensible of their sinful state, the worthlessness of their own works, and their need of Christ. Finally, God's offer of pardon to them through Christ was made in the words of the gospel. Before parting we sung another stirring hymn, and then knelt again and prayed. Every one listened with respectful attention. Before dismissing the assembly, we sold small copies of single gospels, as Matthew, Mark, etc., or the Acts, for a cent apiece, and then distributed tracts gratis. With the blessing of God, some good must result. The light is spreading little by little. Formerly, our enemies or young persons came around shouting or making a noise, concealing themselves among the bushes; now, if any one came to disturb us, somebody in the crowd would say, "The person disturbing the meeting does not belong in this neighborhood"—a remark which was meant to imply disapproval. It is plain that there are prejudiced people hereabouts.

A Spirit of Inquiry. The past winter I began to hold meetings in a village a league distant, where I had every fortnight a numerous audience, which always listened with the greatest attention. Good has resulted from it. Several have since bought Bibles, which they read with care. Some have openly declared themselves on our side, or rather on the side of Christ. On the passover-day, seven from this village came to the chapel to hear the

gospel, and on the day of Pentecost, eighteen. A spirit of inquiry is manifest in many hearts. May we soon see our beloved country aroused by the Gospel and submitting itself to the teachings of Jesus. O, if our countrymen could taste, as we do, the happiness there is in serving God and in doing something for Christ, they would not long continue to go to broken cisterns, while they have at hand the springs of living waters.

We labor on, hoping some day to see our labors crowned with success, and the missionary efforts of our American brethren fully rewarded. May the Lord permit them to rejoice over France, according to the zeal they have shown to send the gospel to all our people. And may the Lord also repay with interest all our brethren in the United States, who have made sacrifices for us.

LETTER FROM MR. CRETIN, LYONS.

What is Needed. Lyons, May, 1869.—In order that our work at St. Etienne may advance, we need a convenient chapel and a laborer to be stationed among the people. I can only give them one Lord's day in a month, and no one among them is competent to conduct worship in my absence. The same is true at Lyons. The brethren are dejected when they think of the Sabbaths on which I am to be absent, and that there will be no regular worship. We have around us very able preachers; and we ought at least to have some one who can speak to edification, and yet not one of the brethren can do so; so that if at any time strangers should come in, our brethren are in much difficulty.

The Work in St. Etienne. The brethren at St. Etienne are pious and courageous, and strive to do good. They are getting up a subscription to pay the rent of their chapel, but they are all poor laborers. Some of them are proposing to emigrate to the United States, to obtain the means of bringing up their families.

God has blessed us. The church of Mr. Joannis, which consisted of a few fam-

ilies, is nearly extinct. No one remains except the person who took the lead of their meetings, and we hope he also will finally come to us. Six members have come to us, and two who are preparing for baptism, to say nothing of children. Only a small remnant of the misguided audience remains, which, I hope, will soon disappear. They are all pious and zealous; may God strengthen and sanctify them. Thus our work at St. Etienne is evidently encouraging.

Preaching at a Funeral. Our brother Bertrand, once a colporteur of the Missionary Union, under Dr. Devan, after years of suffering has just left us for a better world. He testified his faith in Christ on his dying bed. Before his conversion, he was a member of the Carbonari; and though he left them afterwards on religious grounds, still they never regarded him as a traitor, and a large number of them came to his funeral. Some say that we had at the house more than five hundred hearers, and others, more than a thousand. The coffin was placed in the open air, and I spoke to the multitude from the door. As we were near the church, the clergy had the bells rung for the purpose of drowning my voice. Two priests sat at their windows laughing and making grimaces. It was in vain that I raised my voice to the loudest pitch; I could only be heard by a portion of the multitude, which made them offended with the clergy. There were more than four hundred hearers at the cemetery, who

listened attentively, while I preached to them Jesus and the resurrection. Most of my hearers were free-thinkers. We distributed nearly 250 tracts. But few were present who did not receive one. This is the first time tracts have been distributed at St. Etienne after a funeral.

We have sowed the seed in many hearts. God grant that it may spring up and bear fruit. Do not forget us in your prayers.

Religious Freedom. For more than two months we have been urging the Senator, the Prefect of Lyons, for our authorization. He constantly sent me away, putting it off from one week to another. He was always engaged with the Council of Revision. At last I was told verbally that I could open our chapel, and we are going to open it shortly. To furnish it, and to have a convenient baptistery in it has cost a large sum, and we know not whence the money is to come to pay for it. It is a terrible burden to us.

We are also authorized to open a school for girls, and we propose to open it soon by the side of our place of worship.

We are told that when we have a convenient place of worship we shall have hearers. This is our desire; may our Heavenly Father permit us to realize it.

We propose to open the chapel the second Lord's day in May.

The members in Lyons are zealous and devoted. We hope they will be pillars in the temple of our God.

MISCELLANY.

DEATH OF REV. J. L. DOUGLASS.

The afflictive intelligence of the death of Rev. J. L. Douglass, missionary in the Burman department at Bassein, on Friday, July 23, will be received with painful interest by every friend of missions. Our bereavements come thick and fast. May God raise up successors, on whom the mantle of the departed shall fall, and comfort and sustain the bereaved and mourning

widow. We are indebted for the following letter to the pen of Rev. Mr. Carpenter, of Bassein.

Sunday, July 4th, after preaching, Mr. Douglass was attacked with what seemed to be cholera morbus, but it was really the first stage of bilious fever. Although the disease assumed a violent form from the first, he did not consent to call a doc-

tor for some days. From Friday, the 9th, until the end, br. Van Meter and myself watched with him alternately. At times the doctor thought he had the fever under control; but, driven from one part of the system, it would break out in another. The second week we were very anxious.

Monday, the 19th, he sent for me and wished his will drawn. His mind was perfectly clear, as it had been from the first. All was completed to his satisfaction, and the will was signed and attested that evening. He also gave some directions with regard to his affairs in case he should be called away, and made a careful statement of the manner in which he had used the specific donations entrusted to him. His mind seemed to be relieved and he rested better than usual that night. On Tuesday he asked me to write to you of the illness of his wife and their subsequent bereavement, and also with regard to his own condition. He expressed the hope that he should yet recover; but, said he, "Tell Dr. Warren that I am ready to die if it be the Lord's will;" and then he quoted from the hymn,

"On Christ the solid rock I stand,
All other ground is sinking sand."

At the same time he requested me to take down a few facts which the Jubilee Volume does not contain. It may be well to give them here, as nearly as possible in his own language.

"I was born on the 8th of February, 1823. My father died when I was fourteen years old, and in the same year I experienced, as I humbly hope, the renewing grace of God, and united with the Presbyterian church. At the age of eighteen my views on baptism having changed, I was baptized and received into the fellowship of the Baptist church. I studied several years at Hamilton, and graduated at Union College in 1850. I was ordained in October of the same year at St. Ann, New York, where I served for a little time as pastor. Afterwards I settled for a season with the Union church at Pittsburg, Pa. Feeling it to be my duty to go to the heathen, I offered myself to the Board and was sent; reached Bassein in

June, 1854. After my return in 1860, I labored with the Blockley church, Philadelphia, for a season. On the 6th of December, 1863, I landed a second time in Burmah, where I have served Christ, — but O how imperfectly! Through my feeble instrumentality God has been pleased to convert and add to the church of Christ, a few scores of souls, I trust, some in America, and some in poor, benighted Burmah. The glory is all His. I am only a weak, sinful creature. In Jesus is all my hope."

During that day and on Wednesday morning we all had hope that God would be pleased to spare him for many years; but it was only the lull before the final storm. Wednesday night the excitement of the brain was increasing. He could not sleep. The doctor thought it would be necessary to blister the head. Thursday morning he was very restless, moving from side to side, and changing his position in the bed constantly. At four, P. M., it became evident to himself and to those watching by him that the great change was not far away. He called for his friends and gave them all parting messages. "My brother, keep your eye on Jesus. He will sustain you in life and in death." "If this be death, it is very easy to die. Once I dreaded it, but no longer. It is only to lie peacefully and look at Jesus." "Tell my brethren, tell everybody, to look at Jesus, — to labor for Him alone, while life is given, and trust Him always." As he was disposed to talk incessantly upon this one theme, singing was suggested. He at once proposed —

"Jesus, lover of my soul,"

but instead of resting, he joined me in singing the first verse in a strong, clear voice. The doctor strongly advised him not to sing, and he desisted; but as familiar lines were sung, he would assent in a clear voice. "He *does* sustain me." "Yes, full of all unrighteousness," &c. &c. He continued thus to testify to the grace of Christ for some two hours, often quoting such passages as, "His blood cleanseth us from all sin." "There is no condemnation," &c. &c.

As the end did not seem immediate, most of the missionary friends retired for dinner. At nine o'clock I came to spend the night. He was now in delirium much of the time; but through it all, his mind was fixed on Jesus and the cross. For an hour or two he talked to the native brethren in Burmese, leaving messages for brn. Crawley and Rose, exhorting them to fidelity after his death, expressing his own fearlessness and hope in the merits of Jesus. Often he would break out in prayer, sometimes for his son and aged mother, once for his "own precious soul." It was deeply affecting to us all, but none could stand by and doubt that his soul had been washed in the blood of the Lamb. About midnight he dismissed the Burman disciples with the benediction, and told them all to come again in the morning. Then he said a few words to his faithful wife and kissed her tenderly, and then turned himself over to the other side strongly, and fell asleep, to wake no more in this life. His breathing continued growing fainter and fainter until three, A. M., when it ceased. Our dear brother was gone.

At 4½ P. M. his funeral was attended (Friday, 28). Every mark of respect that could be paid, was paid by all classes of the community. All the gentlemen of the station were present and an immense crowd of Burmans and Karens, heathen and Christian. The blow was felt by all. It will be felt at home. O that his mantle and that of Thomas, might fall upon a score of strong and earnest men.

LAST DAYS OF MRS. WADE.¹

Mrs. Wade's health began seriously to fail from the commencement of the year, Jan. 1868. She soon became convinced that her last sickness had commenced. She however felt it a duty to use all means within our reach for her recovery. The first, and almost the only thing that

¹ Obituary Notices of the late Mrs. Wade were printed in the Magazine for March, p. 93, and May, p. 149. But we are persuaded that the above sketches of her last days from the pen of her bereaved husband, will be most acceptable to the readers of the Magazine.

could be done was to try a change of locality, and particularly the sea air. I therefore got her on board the steamer going from Tavoy to Mergui and Maulmain, and accompanied her on the voyage, she being too feeble to go alone. The sea air seemed to benefit her while at sea; but on arriving at Maulmain, we had to go ashore in the heat of the day, which caused her great fatigue and brought on relapse. On returning from Maulmain to Tavoy, she went again by way of Mergui that she might have as much of the sea air as possible; but on reaching Tavoy again, she was decidedly more feeble than when she left it a month previous.

She now put herself under the care of Dr. Whitaker, who said he would put her all right in a very few days. He succeeded in checking her complaint for two or three days at a time; then it would return as severe as ever. She gained little strength and had scarcely any appetite. On the last day of April, the doctor himself was struck down by an apoplectic fit, from which he did not recover. Without medical aid, she improved slowly until the middle of May, when the rains usually commence and cool the air. This year the rains did not begin until the 10th of June, and the continued extreme heat increased the virulence of the disease and she failed rapidly.

On the 9th of June she was very low. I and the natives too thought her dying in the afternoon; but the cool of evening revived her, so that she was able to converse a little. She said she should not die yet. It seemed to me she could not survive the night. Apparently in the very arms of death, she lay peaceful and happy, in spirit gazing at the coming glory. She was too weak to talk much; but every word she uttered showed that all was peace and triumph within. She said she longed to be with Christ, to behold His glory, and be all pure, all holy as the spirits of the just made perfect.

I asked her if with the eye of faith she saw any visions of the heavenly state? "Nothing," she replied, "that words can describe." Only there seemed "above her, and on every side, and gradually com-

ing together, a brightness and glory that was very delightful to the mind." All that disturbed her tranquillity and joy was my sadness. She said I ought to be cheerful. But alas! I could not be so. She was very quiet through the night, and in the morning the symptoms of immediate departure had passed away. From that time up to June 15th she has been able to sit up occasionally an hour or more at a time, also to take more food. She thinks it possible she may linger on this side of Jordan for some weeks yet. Chlorodyne, which she takes every night, seems to have decidedly a good effect, as a means, under God, of checking the disease and invigorating and soothing the physical system, thus enabling her to rest at night.

The few native Christians, Burman and Karen, whom we have in town, are very kind, rendering us all the aid of which they are capable. They are also very earnest in their prayers to God that their beloved mama may recover; or if not, that she may be spared until missionary aid can come from Maulmain or Rangoon, or at least until the close of the rains which have now begun. They see the exigency of the case, — without a single European friend, male or female, on whom we can rely for aid, no physician, and themselves so unaccustomed to European habits, that they know not how to render aid, as they would be glad to do if they could. It is indeed a very trying position; but God has placed us in it for some good, wise, and merciful purpose, I doubt not. Mrs. W. feels quite resigned to the circumstances, and would not have them different for her own sake. I hope I am resigned; I try to be so; but the conflict is great. Her calmness and contentment is very wonderful. With her own hands she has prepared her grave clothes, and made every other arrangement which could be made beforehand for her last sleep and for my comfort after she can be no longer with me.

She is very calm and likes to be much alone. Yesterday, after I had left her alone for an hour or more, I asked if she had been asleep. She replied, whether asleep or awake she could not say, or

whether in the body or out of the body she knew not, but she thought herself in a balmy atmosphere, where angels moved about noiselessly here and there, doing the bidding of their Lord.

June 16. — She seemed stronger this morning, having had a comparatively comfortable rest during the night. In the afternoon, worse. This evening she complains of an overpowering languor and general discomfort of body; mind full of peace, trusting alone in the blood and righteousness of Jesus. Speaking of experience, she says her past life and all her mental exercises appear altogether sinful; nothing of her own can appear acceptable in the sight of God; yet she has no doubts of her personal acceptance, as, being in Christ, she is complete in Him; all sin, all defilement entirely covered with His righteousness and cleansed away by His blood.

18. — This evening she said she felt such a peace as she had never before felt or had any conception of. Though the body endured great weariness and discomfort, she had no acute pain, and felt as if she were lying at the feet of Jesus, like an infant on a mat spread at the feet of its mother, content with just looking up into the mother's face.

19. — During the middle of the day, weaker; her complaint increased. Her mind is most tranquil. She says she is on the rock Christ Jesus, and the waves that dash around cannot reach her. She enjoyed my reading to her "Reposing in Christ Jesus as the hope of glory." She said the sentiments were very sweet to her. It gives her much pain to see my grief in the prospect of her leaving me. Indeed, I ought not to grieve; it does seem unreasonable selfishness. I do pray unceasingly for grace to enable me to say cheerfully to her, "Farewell; go to Jesus. He calls you to come to Him; His is the highest claim; go and be with Him; go and be happy." Still, nature cries, "Not yet, not yet."

20. — Last evening she went to bed very much exhausted; but was quiet during the night and felt stronger in the morning. Sat up a part of the day, and was able to read a little herself. She has not

complained during her illness for want of society, want of nursing, want of a physician, or want of any of the conveniences which always seem indispensable to the sick. She often remarks how comfortable everything is made for her. Her contentment is very remarkable. Many things seem to me wanting to make her comfortable. Thank God that she does not feel their want as I should do. Truly God gives her sustaining grace according to His promise. Her peace of mind continues. She longs to depart, but is resigned to wait and suffer in the flesh on this side Jordan, until God calls her to come over into the happy land. Her past life, she says, is a failure; altogether below the Bible standard; but the spotless robe of Christ's righteousness covers her all over, and His blood cancels all her sins.

21. — Lord's day. Mrs. W. is more feeble this morning, but she would not allow me to stay by her during the time of public worship. She earnestly exhorts me not to let depression of spirit hinder me from attending usual meetings, or from performing any of my usual missionary duties; but constantly aim to feed Christ's sheep and lambs, and maintain a cheerful trust in God. She is remarkably thoughtful about everything, personal, domestic and missionary, as much as if in perfect health.

22. — She said this morning that she had comfortable rest through the night; and felt stronger than for a week past. Again she spoke of the wonderful peace and purity of soul which she enjoyed. She said, "To me, the world is all left behind; all is peace; such peace as you can have no conception of; I cannot wish you a greater blessing when you come to die, than this same sweet, sweet peace."

In the afternoon of to-day she got up and walked a little about the house. She even arranged a flower-pot to stand where she can see it, and meanwhile spoke of the flowers of paradise. She was exceedingly fond of flowers.

23. — To-day she has seemed stronger and more able to converse. We had quite a long talk together about past and present experience. She said she would

not have been without the experience of the last ten years for any consideration; she felt that the experience of old age was exceedingly profitable; she had again and again reviewed the past, and had sometimes felt overwhelmed with the impression that her life had been a complete failure as to doing any real good even to these poor heathen, — and as to any real attainments in heart sanctification. But at the same time, she says, "I see the love and grace of God so abounding, that all doubt of my own acceptance with God in Christ is always removed." Indeed she seemed almost to rejoice in her nothingness, because the grace of God was the more magnified thereby.

As our school-teacher, a native Christian, was taking his leave for the night, she said to him, "I hope you pray for me." He said, "Yes, I do." "What do you ask for?" "That if it is God's will mamma may live." She said, "I am willing to live or die as God appoints. I have no choice, no fear; I feel no reluctance to die this very night. The world is all left behind; the glory of heaven is open before me; yet if God chooses to have me remain in the body until the end of the rains, I am willing." The native Christians and myself had been praying that her health might improve, and her life be prolonged at least until the close of the rains; and she had an impression that these prayers would be answered. She is wonderfully contented. She said to me, "How much I have to be thankful for; every want supplied; everything made so comfortable." I am amazed at the grace which makes her so satisfied with her circumstances; no physician, not a European to speak to but myself; no fresh bread, and none of the little luxuries which always seem necessary to a sick room.

24. — Mrs. W. has improved so much in strength during the last two or three days that I almost venture to cherish the fond hope that God will yet manifest His power by raising her again to comfortable health; but improvement does not excite any such expectation in her mind. She is fully assured that however long she may linger, this is her last sickness.

25. — Her complaint has been worse

this afternoon; consequently she is more feeble, and could not have me read to her as I have been accustomed to do evenings; yet after prayers she sat up in an easy-chair, and we talked together on our respective experiences until eight o'clock. I spoke of my conflicts with doubts and fears regarding my personal adoption; she said she had never been troubled in that way. She had been one of the weak ones whom the good Shepherd had always carried in His arms.

26. — Though she had a pretty quiet night, she is weaker this morning than yesterday morning. After taking early nourishment, she said she felt somewhat refreshed. At eleven in the forenoon she sat up and attended to some family matter which exhausted her very much. As she got on to her bed again, she said, "He giveth His beloved rest. O, wonderful grace! wonderful grace! to be owned as one of His beloved, to be a small part of His bride!"

27. — She rested comfortably through the night, looks brighter and feels stronger this morning. She said, "I begin to think Sau Quala's prayers will keep me here until the close of the rains, he feels (having been himself bereaved) so intensely about your being left alone." Should she recover, it would indeed seem like a miracle wrought in answer to prayer. All things are possible with God.

30. — This morning she seemed revived again, sat up to take nourishment, remained up till eight o'clock. She said, "All is peace, no care, no anxiety." She is failing; to human appearance any day may be her last.

July 1. — To-night she said, "One day nearer home," evidently glad it was so. She is the happy one; — I only am sorrowful. To-night God gave me almost a willingness to say to her, "Go in peace, go home to rest." But the conflict is dreadful. O God, forgive my weakness.

4. — She had a comfortable night; said this morning, "While dozing I seem to be singing

'O bear me ye cherubim up,
And waft me away to His throne.'

All is well, and heaven just before me."

She read the hymn at family worship, as she used to do when well. She feels no want of other society; but it is far otherwise with me, while I think of having to perform the last mournful duties to her remains alone, with no European brother or sister to aid and sympathize. To bury her with my own hands, in the cold, wet ground, away from my sight, seems so revolting, so contrary to any feeling or act of my whole life towards her, I cannot think of it without being dreadfully depressed. My own health begins to give way. O God, may Thy grace be sufficient for me.

5. — Sunday. Mrs. W. has had a comparatively comfortable day. She said, "Our season of evening worship together was very sweet to me. When I feel sufficient physical strength to meditate and think, my mind is exhilarated, as though I almost hear the songs of angels all around me. My mind seems to sing. Buoyancy of spirit when in perfect health and everything around is exhilarating, cannot equal the happiness I feel. The angels sing in their happy homes, and I can join them here."

6. — She sat up all day except two hours. It must be that God strengthens her, for she takes very little food. Maybe He will spare her to me until some missionary brother and sister comes to aid me in the last mournful duties to her remains, and in making arrangements for my altered circumstances when I am left desolate. God grant it, if it be His will.

8. — She continues much the same as on Sunday. Thank God for every day He spares her to me. Still her desires are to depart and be with Christ, but quite resigned to wait until He bids her come.

21. — Since the above date she has had no serious relapse, and has gradually improved in strength. On two evenings, when the weather was fine, she rode out in her garden chair, (hand carriage,) half a mile or more, and felt refreshed by the change. Yesterday was very rainy and she felt dull; but this morning she feels refreshed. Her peace of mind continues uninterrupted. Yesterday she again said, "Every want is supplied. I could not be

ill under more pleasant circumstances ; everything around me is so quiet, it seems very pleasant."

25. — This morning she said, " Though longing to go, I am content to stay while God wills it. All is peace, such peace as no one can comprehend without personal experience. I never before had an idea of it ; it seems like heaven begun." She chided me for want of fortitude in view of our separation, which would be for a short time. I felt that her reproofs were just. Lord, increase my faith, — help me to feel resigned. Truly God has heard prayer, for the lengthening out of her days.

August 28. — This morning she seemed rather stronger than usual and superintended some domestic matters, but was soon wearied, and this afternoon sat up but little. Lying on her bed, she spoke of the delightful views which she had of heaven, particularly regarding the happiness she anticipated in the society of loved ones from whom she is now separated. She said, " Tell dear sister M. how much I want to write and tell her of the blissful views and foretastes which I constantly enjoy of the coming glory ; but I am unable to write and must wait until we meet above. My mind has for years past been preparing for my present calm and happy state. I have had and still have a most humiliating sense of my own sinfulness ; but at the same time I have daily felt that the blood of Christ cleanseth me from all sin, and His righteousness covers me all over like a garment. I do not expect a distinguished place in heaven, but a delightful cottage as it were, in some beautiful spot on the outskirts of glory."

Our dear departed one continued to be able to sit up part of each day and to walk about the house a little when on her feet, (though she could not rise from her chair or sit down without help,) until the day before she died. She suffered great weariness, but had very little acute pain. She could read, sitting in her chair, nearly every day. Her heavenly state of mind continued to the end. Our prayer that she might be spared to us until the close of the rains was answered. She

continued able to sit up a good part of the day, to walk about the house a little, and to attend more or less to household affairs, until Sunday evening, about five o'clock, the 4th of October. She was sitting in her chair at a table in her own room, taking her dinner as she had done daily. I was sitting in the veranda near the open door of her room, when I heard an unusual sound that arrested my attention, though it was slight. I went to her to see if she wanted anything ; she put her hand to her forehead, and said, " water, water." In a moment more she said, " It is dark," and settling back in her chair she looked up to me very affectionately and said, " I am going ; — bed, bed." She could say no more. With the aid of her old nurse and two native Christians who were present we carried her to her bed, and she almost immediately passed into a state of unconsciousness, in which she lay through the night and until about six o'clock in the morning, when, with a slight spasm of the chest, she ceased to breathe. She was evidently struck with death at the moment she said, " I am going." This she said very sweetly, mingled with a look of tenderest sympathy for me. She would have said more, but utterance failed.

As soon as we got her upon the bed, I sent to inform the Deputy Commissioner and Dr. White of the sudden event. They came to me as soon as possible. The doctor's wife followed, and a Mrs. Nail. They remained with us through the night. The ladies remained in the morning until our dear one breathed her last, and then prepared her remains for her coffin. The Commissioner and doctor superintended other preparations for her funeral and burial. All the officials and government servants, European and native, followed her remains to their resting-place in the burial ground of the English Church. She was borne by the police in uniform. Thus everything which could be done in Tavoy, was done by the officials to show their respect for the departed. Mr. Norris from Maulmain arrived the next day.

God hath smitten me with a wound which His indwelling Spirit alone can

heal. But it was in love and mercy to her, and I trust it was so to me also.

She has now been more than seven months with Christ in Paradise. O how blessed, how happy she must be! When shall I join her there? When will the days of my mourning be ended? I now realize, as never before, that afflictions are needful to wean us from all earthly dependencies, and shut us up to Christ alone.

I feel too infirm, too broken down, to undertake to cross the great and wide sea

that lies between us. O what a mournful pleasure it would be to see you all. I cannot anticipate it on earth. But if I am, as I hope, a member of Christ's mystical body, we shall ere long

"meet beyond the river,
Where the surges cease to roll;
Where in all the bright forever
Sorrow ne'er shall press the soul."

"Loved ones are gone before us,
Whose pilgrim days are done;
We soon shall greet them on that shore
Where partings are unknown."

DONATIONS RECEIVED IN SEPTEMBER, 1869.

MAINE.			
Lebanon, T. F. Goodwin	10 00		
Jefferson, 1st ch.	7 00		
Warren, Ladies' Bap. For. Miss. Soc., Mrs. E. A. Richardson tr., Damariscotta Asso., H. Kennedy tr., West Waterville, ch.	12 00		
York Asso., G. W. Roberts tr., Eastport, Washington St. ch.	30 00		
Vassalboro', Mrs. Abigail White	10 00		
	51 84		
	50 00	199 94	
NEW HAMPSHIRE.			
Plaistow, Friends	5 00		
New London, Young Ladies' Literary and Miss. Soc. of the New London Inst., tow. sup. of boy in Rev. E. P. Scott's Mikirsch., Now-gong, Assam,	80 00	85 00	
MASSACHUSETTS.			
Peabody, ch.	80 00		
Boston, a friend 2; friends in Boston and Northampton, for the Shan Miss., to be expended under care of Rev. J. N. Cushing, Toun-goo, Burmah, 16; a friend 2; a friend 2.50; a friend, for the translation of the Scriptures, 4; a friend 2.50; a friend 5;	83 00		
Dorchester, a friend, tow. sup. of B. W. Barrows, care Rev. L. Jewett, Nellore, India.	25 00		
South Gardner, ch.	14 50		
Webster, Mrs. Mary A. Edmond, for sup. of students in Theo. Sem., Rangoon, Burmah.	50 00		
Burlington, Mrs. E. C. Butters, savings for For. Miss.	72		
Methuen, ch., S. S., for Miss A. R. Gage's sch., Toungoo, Burmah.	20 00		
Taunton Asso., A. J. Barker tr., Raynham, Bap. Miss. Soc. 9; Swansea, ch. 20;	29 00		
Newton Centre, 1st ch., S. S., tow. sup. of nat. pr. care Rev. E. O. Stevens, Promie, Burmah.	50 00		
Worcester, Pleasant St. ch., S. S., tow. sup. of nat. Shan pr. care Rev. J. N. Cushing, Toungoo, Burmah.	18 00		
Hyde Park, ch., S. S., under care Mrs. A. Bunker, Toungoo, Burmah.	50 00		
Wachusett Asso., L. H. Bradford tr., Fitchburg, ch. 47.86; Clinton,			
ch. 50; Westminster, ch. 18.70; Winchendon, ch. 150; Bolton, ch. 27.50; Sterling, ch. 6.25; Coll. at Asso. 10.95;		811 26	
West Medway, a sister		2 00	
Westfield Asso., Dea. E. Chase tr., Southwick, ch. 12.10; Granville, ch. 18.50; Middlefield, ch. 7.75;		88 35	
New England Village, ch.		40 00	
Malden, 1st ch., S. S.		9 76	
Chelsea, Cary Av. ch., mon. con. coll., C. A. Rogers tr.		126 00	
Clinton, Mrs. M. B. F. Brown		10 00	
Kingston, a friend, for Karen Theo. School, Rangoon, Burmah,		5 00	872 58
CONNECTICUT.			
Wethersfield, Marit Butler and wife, for the Burman and Karen Missions, 200; Newington, Mrs. Lydia D. Francis, for do., 10.00;		210 00	
New London, a widow's gift		10 00	
Ashford Asso.		12 00	222 00
NEW YORK.			
Onondaga Asso., T. W. Hill tr.,		55 61	
Chateaugay, ch.		9 00	
Coll. per Rev. J. B. Pixley, Dist. Sec.,			
Seneca Asso., Farmersville, ch. 16.25; Covert, ch. 8.30;		19 55	
Wayne Asso., Arcadia, ch., in part, Madison Asso., Coll. at Asso. 19.09;		21 25	
Delphi, ch., of wh. 3.62 is fr. S. S., 14.37; Fenner, ch. 2; George-town, ch. 39.70; Brookfield, 2d ch. 2; Hamilton, 2d ch. 5; Madison, ch. 1; Morrisville, ch. 8.42; M. P. Wolcott 2;		98 58	
Cayuga Asso., Springport, ch. 8; Sennet, ch. 20; Jordan, ch. 3.16; Port Byron, ch. 11.20; Venice, ch. 49.30; Victory, ch. 8.07; Cato, ch. 2; Owasco, ch. 3; for the German Mission, 1.25;		96 78	
Erie Asso., half of coll. at Asso. 29.82; Dunkirk, ch. 12; received fr. tr. 84.90;		76 22	
Cattaraugus Asso., half of coll. at Asso. 18.90; received fr. tr. 53.36; Henry Swarthout 2; Mrs. Thirde .50; A. Wilson .25;		75 01	
Buffalo Asso., Sardina, ch. 17.15; Arcade, ch. 30.25; Buffalo, 2d German ch., for the German Miss., 10.08; Rev. J. C. Grinnell 1; Mrs. M. Wilkins 1;		59 48	

Genesee River Asso., Castle, ch.	50	ch. 6; Middlebury, ch. 8.17; East	
Monroe Asso., Perintou, ch., in		Charleston, ch. 6.86; West Jack-	
part,	18 80	son, ch. 5.25; Wellsboro', ch. 8;	
Yates Asso., Branchport, ch. 10;		Sullivan State Road, ch. 6;	
Italy Hollow, ch. 6; Milo, 2d ch.		Chatham & Farmington, ch. 5.15;	
83.75; Peon Yan, ch. 83.50;		Cherry Flats ch. 1.22; Charle-	
Prattsburg, 1st ch. 6; Pultney, 2d		ton, ch. 2; Rev. S. Grinnell 1;	
ch. 23.45; A. B. Miner 5;	121 70	Coll. at Asso. 10.16;	74 65
St. Lawrence Asso., received fr. tr.	92 00	Oil Creek Asso., Erie, ch., bal. 16;	
Chenango Asso., received fr. tr.	101 64	Bloomfield, ch. 6.45; Corry, ch. 6;	
Onondaga Asso., Fabius ch.	100 00	McKean, ch. 2.50; Sparta, ch. 6;	
Cortland Asso., Cortland, ch. 26;		ch. 4.2f; Oakland, ch. 8.88; Coll.	
Dryden, ch. 21.50; Houser, ch.		at Asso. 28.60;	61 18
46.10; Marathon, ch. 7.80; Mo-		Northumberland Asso., Danville,	
Graville, ch. 20.10; Milan, ch.		ch., of wh. 7.91 is fr. S. S., 17.91;	
6; Sempronius, ch. 4.50; Coll. at		Wolf Township, ch. 15.50; White	
Asso. 20.10;	152 10	Deer, ch. 9.25; Lewisburg, ch.	
Coll. per Rev. O. Dodge, Dist. Sec.,		82.82; Moreland, Mary Der 5;	
Union Asso., Brewster, ch. 15;		Rev. S. W. Zeigler 5; Coll. at Asso.	
Cross River, ch., bal. 2.08; Banks-		11.64;	96 52
ville, ch. 11; Bedford, ch. bal.		Centre Asso., Shirleysburg, ch.	14 80
10; Yorktown, ch. 3; Farmer's		Philadelphia Asso., New Britain,	
Mills, ch. 5; Coll. at Asso. 26.75;	72 88	ch., of wh. 2.50 is fr. S. S., infant	
Washington Union Asso., Mrs. Lucy		class, 22.10; Philadelphia, Mari-	
Herrington	7 00	ners' ch. 22.30;	45 70 682 06
Stephentown Asso., Petersburg, ch.			
2.70; East Chatham, ch. 16.50;			
No. Chatham, ch. 5; H. N. Smith			
5; Jas. M. Glass 5; half coll. at			
Asso. 20.95;	55 15		
Lake George Asso., Athol, ch. 6;			
Johnsburg, 2d ch. 5; B. T. Wells			
1; tr. of Asso. 1.10;	18 10		
Hudson River Central Asso., Rhine-			
beck, ch. 100; Saugerties, ch.			
bal. 5; Hyde Park, ch. 5; Corn-			
wall, ch., 15.25; Lackawack, ch.	123 43		
bal. 2.50; tr. of Asso. 5.63;			
New York, Mrs. Anna Becker 2;			
Miss Amanda Becker 2; Miss Ju-	6 00 1,375 23		
lia Becker 2;			
NEW JERSEY.			
Faterson, 1st ch.	52 00		
Coll. per Rev. J. V. Ambler, Dist.			
Sec.,			
West New Jersey Asso., Moorestown,			
ch. 9; Canton, ch. 12.75; Woods-			
town, ch. 2.50; Hammonton, ch.			
18.35; Camden, Tabernacle ch.			
15; Vineland, ch. 12.92;	70 52		
Coll. per Rev. O. Dodge, Dist. Sec.,			
East New Jersey Asso., Rahway, 1st			
ch. 26; 2d ch. 4.55; New Market,			
2d ch., in part, 6.50; Placateway,			
ch. 107; Hudson City, ch., in			
part, 61.40; Bergen, ch. 104.22;	309 67 432 13		
PENNSYLVANIA.			
Philadelphia, L. A. C.	50 00		
Coll. per Rev. J. V. Ambler, Dist.			
Sec.,			
Abington Asso., Dunning, ch. 8.56;			
Blakeley, ch. 12.70; Clark's Green,			
ch. 11.35; Phoenix, ch. 1; Mt			
Bethel, ch. 5; Clinton, ch. 11.22;			
Abington, ch., S. S., tow. sup. of			
student in Rangoon Theo. Sem.,			
Burmah, 17.57; Rev. J. A. Tay-			
lor 2; Coll. at Asso. 22.17;	86 57		
Bridgewater Asso., Scott Valley, ch.			
7.52; New Milford, ch. 7.25;			
Jackson & Gibson, ch. 12.50; Eli			
Barnes 5; H. C. Payne 1; H. W.			
Stearns 2; Coll. at Asso. 19.75;	55 02		
Beaver Asso., Providence, ch. 21.95;			
Unity, ch. 8.58; West Salem, ch.,			
of wh. 4.83 is fr. S. S., 26.18;			
Achor, ch. 14.75; Zoar, ch., of			
wh. 12.05 is fr. S. S., 19.80; Zion,			
ch. 12.25; Harmony, ch. 4;			
Amosa, ch. 10.45; New Castle,			
ch., bal. 23.50; Bethel, ch., of wh.			
14.85 is fr. S. S., 20.55; Coll. at			
Asso. 25.11;	196 12		
Tioga Asso., Blossburg, ch. 18;			
Bailey Creek, ch. 2; Jackson, 1st			
ch. 8.04; Delma, ch. 8.30; Tioga,			
ch. 6; Middlebury, ch. 8.17; East			
Charleston, ch. 6.86; West Jack-			
son, ch. 5.25; Wellsboro', ch. 8;			
Sullivan State Road, ch. 6;			
Chatham & Farmington, ch. 5.15;			
Cherry Flats ch. 1.22; Charle-			
ton, ch. 2; Rev. S. Grinnell 1;			
Coll. at Asso. 10.16;	74 65		
Oil Creek Asso., Erie, ch., bal. 16;			
Bloomfield, ch. 6.45; Corry, ch. 6;			
McKean, ch. 2.50; Sparta, ch. 6;			
ch. 4.2f; Oakland, ch. 8.88; Coll.			
at Asso. 28.60;	61 18		
Northumberland Asso., Danville,			
ch., of wh. 7.91 is fr. S. S., 17.91;			
Wolf Township, ch. 15.50; White			
Deer, ch. 9.25; Lewisburg, ch.			
82.82; Moreland, Mary Der 5;			
Rev. S. W. Zeigler 5; Coll. at Asso.			
11.64;	96 52		
Centre Asso., Shirleysburg, ch.	14 80		
Philadelphia Asso., New Britain,			
ch., of wh. 2.50 is fr. S. S., infant			
class, 22.10; Philadelphia, Mari-			
ners' ch. 22.30;	45 70 682 06		
MARYLAND.			
Baltimore, 2d ch., G. G. Tyler tr.,	5 63		
VIRGINIA.			
Charlottesville, Jas. Alexander	8 00		
OHIO.			
Mad River Asso., Rev. A. J. Wiant	38 95		
Coll. per Rev. T. Allen, Dist. Sec.,			
Willis Creek Asso., Salem, ch. 11.48;			
half coll. at Asso. 5;	16 48		
Zanesville Asso., Coll. at Asso.	16 96		
Clinton Asso., half coll. at Asso.	26 71		
East Fork Asso., Stone Lick, ch.,			
Jas. Clark	2 00		
Trumbull Asso., Coll. at Asso., per			
Rev. R. Telford,	20 20 121 30		
INDIANA.			
Coll. per Rev. T. Allen, Dist. Sec.,			
Flat Rock Asso., Sand Creek, ch. 8;			
Bethel, ch. 8; Coll. at Asso. 16.88;	27 88		
Bedford Asso., Freedom, ch. 8; Coll.			
at Asso. 21.60;	24 60		
Bethel Asso., Coll. at Asso., Mrs. H.			
Shaw 10; Mrs. Mary Wright 5;			
J. F. Howard, 5; Miscellaneous,			
8.45;	28 45		
Brownstown Asso., Seymour, ch., of			
wh. 7.81 is fr. S. S.,	26 86		
Indianapolis Asso., Coll. at Asso.	17 29		
Laughery Asso., Coll. at Asso., H.			
Miller 10; H. R. Helmeth 5; P. A.			
Shockley 5; Ruth March 5; Mr.			
Desques 5; others 7.27;	87 27		
Fort Wayne Asso., Fort Wayne, ch.	20 00		
Long Run Asso., Coll. at Asso., J.			
L. Thiebaud 10; Rev. J. D. Grif-			
finth 10; U. P. Schenck 10; Jas.			
H. Gibbs 10; Sarah Gibbs 5;			
Justine Schenck 5; Mrs. J. L.			
Thiebaud, S. S. class 5; Freedom,			
ch. 5; S. W. Copeland 5; others	100 00		
35;			
Judeon Asso., Coll. at Asso., Sharon,			
ch. 10; Sugar Creek, ch., M. F.			
10; Rev. P. Odell 5; J. H. White			
5; Rev. B. R. Ward 5; Union,			
ch. 4; Deer Creek, ch. 5; H. R.			
Tod 3; F. Clark, 2; W. C. Betts,			
2; Sundries 19.06;	70 06		
Sand Creek Asso., Coll. at Asso. of			
wh. 10 is fr. Liberty ch.,	80 56		
White Lick Asso., Coll. at Asso.	88 60 416 00		
ILLINOIS.			
Walnut Grove, Elmhurst Culver	5 00		
Coll. per Rev. S. M. Osgood, Dist.			
Sec.,			
Bloomfield Asso., Tuscola, ch., Mary			
L. Halsted, tow. sup. of Mrs. E.			
P. Scott, Nowgong, Assam,	5 00		

Clear Creek Asso., Stone Fort, ch.	15 25
Dixon Asso., Galena, ch. of wh. 5 is fr. S. S., tow. sup. of student in Rangoon Theo. Sem., Burmah, 17.15; Fulton, ch., Mary A. Booth 5; Miss E. Roberts, tow. sup. of Mrs. E. P. Scott, Nowgong, Assam, 2; York, ch., Mrs. Nancy Bailey, for do., 5;	
Edwardsville Asso., Alton, 1st ch., S. S., for Theo. Sem., Rangoon, Burmah,	29 15
Galesburg Asso., Berwick, ch. 2; Galva, ch., of wh. 5 is fr. N. E. Phillips, tow. sup. of Mrs. E. P. Scott, Nowgong, Assam, 16.70; Monmouth, Dea. J. T. Hurbert, for do., 5; Ontario, Mrs. E. F. Moore, for do., 5; Young America, P. Fellows, for do., 5; Galesburg, 1st ch., of wh. 5 is fr. O. Leach, tow. sup. of Mrs. E. P. Scott, and 25 fr. J. Purdy, tow. sup. of nat. pr., Nowgong, Assam, 81;	14 60
MacKinnaw Asso., Coll. at Asso., bal. 2.50; Washburn, ch., Rev. W. E. James 15; Rosnoke, ch., Mrs. A. M. Fuller 1; and her little daughter, L. E. Fuller 40; Mason City, ch. 7.39; Chatworth, ch. 5; Chenoa, ch. 1; Deer Creek, ch. 1; El Paso, ch. 1; Fairburgh, ch. 10; Lexington, ch. 5; Metamora, ch. 1; Panola, ch. 5; Pontiac, ch. 3.75; Fremont, ch. 1; Washington ch. 50;	64 70
Mattoon Asso., Coll. at Asso.	
McLean Asso., Coll. at Asso., bal. 8.40; Atlanta, ch., S. Bevan 2; Clinton, ch. 15.21; Hudson, ch., of wh. 5 ea. is fr. J. J. Howe and J. H. Cox, 10;	80 54 8 00
Ottawa Asso., Amboy, ch., S. S., tow. sup. of Habe, nat. pr., care Mrs. E. P. Scott, Nowgong, Assam, 25; Dover, Rev. J. C. Buckholder, 200 copies sermon donated and sold, 27.75;	35 61
Quincy Asso., Payson, ch., S. S., tow. sup. of pupil in Mrs. E. P. Scott's Mikir Sch., Nowgong, Assam,	52 75
Rock Island Asso., tr. of Asso., bal.	80 00
Rock River Asso., Sycamore, ch.	9 50
Springfield Asso., Coll. at Asso.	1 00
27.45; Paea, a sister 30; Moweaqua, ch. 2;	29 75 358 85
IOWA.	
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Central Iowa Asso., Winterset, ch.	25 00
Davenport Asso., Camanche, ch., S. S., bal. 50; Iowa City, J. T. Robert 5; C. F. Weston 2; Muscatine, ch. 20; Zion, ch. 4.33;	
Eden Asso., Chariton, ch. 3; Goshen, ch. 6.45; Cambria, ch. 6; Franklin, ch. 1; New Providence, ch. 1; Mt. Ararat, ch. 1; Peoria, ch. 1; Union, ch. 2; Walnut Creek, ch. 1;	81 83
English River Asso., Coll. at Asso., to purchase a mission boat for Rev. I. J. Stoddard, in part of 100;	22 45
Iowa Valley Asso., Grinnell, ch. 12.10; Toledo, ch. 1; Friendship, ch. 1; Marshalltown, ch. 2;	62 10
Keokuk Asso., Coll. at Asso., R. N. Joy tr., 8.30; Denmark, ch., S. S., tow. sup. of Ko Too, nat. pr., care Rev. E. A. Stevens, Rangoon, Burmah, 15.50; Locust Grove, ch. 1;	16 10
Linn Asso., Coll. at Asso., bal. 29.40; Belle Prairie, ch. 6; Centre Point, ch., W. C. King 5; Anamosa, ch., of wh. 5 is fr. E. B. Alderman, 6; Cedar Rapids, ch. 30.42; Fairview, ch., A. A. Mirrick and wife 10;	22 80

Mt. Vernon, ch. 1; Marion, ch., Rev. J. V. DeWitt 5; Rogers Grove, ch. 13.25; Quasqueton, ch., of wh. 10 is fr. D. Leatherman, and 5 fr. Rev. F. Kidder, 22; Vinton, ch., 50;	128 57
Oskaloosa Asso., Coll. at Asso., per Mrs. Stoddard, bal. 10; Batavia, ch., M. C. Blanchard 5; Leighton Station, Dea. J. Coffey 5; Ottumwa, Dea. P. F. Dana and wife 10; Rev. S. H. Worcester 5; Pella, ch., of wh. 40 is fr. S. S., tow. sup. of Garo pupil, Mrs. Evans and daughter 10, Rev. E. H. Scarff, 5; 67.65;	102 65 411 50

MICHIGAN.

Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Flint River Asso., Coll. at Asso. 44.47; Birch Run, ch. 5; Flushing, ch. 5; Lapeer, ch. 1;	55 47 4 00
Grand River Asso., Paris, ch.	
St. Josephs River Asso., Gallen, ch. 4; Three Oaks, ch. 6;	10 00
Wayne Asso., Commerce, ch.	10 00 79 47

MINNESOTA.

Belle Plain, Lucy L. Finch	50
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Zumbro Asso., Red Wing, ch.	2 00 2 50

MISSOURI.

Coll. per Rev. S. M. Osgood, Dist. Sec.,	
West Missouri Asso., Coll. per Rev. John Smith	8 50

WISCONSIN.

Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Janesville Asso., Beloit, ch. 3; Brodhead, ch. 9.75; Clinton, ch. 2.50; East Fulton, ch. 1.10; Evansville, ch. 11.50; Juda, ch. 1.25; Koskonong, ch. 1; Monroe, ch. 1.25; Monticello Prairie, ch. 8; Stoughton, ch. 1.75; Union, ch., S. S., tow. sup. nat. pr., care Rev. L. Jewett, Nellore, India, 45.70;	86 80
Winnebago Asso., Ripon, ch. and S. S., tow. sup. of Ramkes, nat. pr., care Rev. I. J. Stoddard, Gowaipara, Assam,	80 00 116 30

KANSAS.

Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Kansas River Asso., Ottawa, ch., S. S., tow. sup. of Mary Mesker, a pupil in Mrs. E. P. Scott's sch., Nowgong, Assam,	35 00

INDIA.

A friend	10 00
	35,385 42

LEGACIES.

Pittsfield, Mass., Solomon Robbins, per H. Stearns and C. Goodrich, Exrs.,	2,080 18
Scituate, Mass., Miss Betsey Otis	78 00
Cheviot, Ohio, R. Gaines, per D. T. Stathern,	50 00
Coolville, Ohio, Olive Cummings, of wh. 63.75 is for the Hamburg Mission, per John Pratt,	137 50 2,235 68
	\$7,711 11
Donations and Legacies from April 1 to Sept. 1, 1899,	\$31,375 35
Donations and Legacies from April 1 to Oct. 1, 1899,	\$39,067 46

THE
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AMERICAN BAPTIST MISSIONARY UNION.

JOURNEY TO THE SHAN COUNTRY.

By REV. J. N. CUSHING, RANGOON, BURMAH.

Setting Out. December 17, 1868. — Early this morning, Mr. Martyrs, myself, four native Christians and five burden-bearers left Toungoo for a trip to the Shan country. The bustle and confusion of preparation and the busy life of the city were quickly exchanged for the silence of the jungle, — a silence broken only occasionally by the chirping of a bird. For several miles our path lay along the western bank of the Sitang river. The tall jungle grass, much higher than our heads and laden with the morning dew, overhung much of the way. Passing a deserted village, we saw the ruins of a small Roman Catholic chapel. Formerly a Shan village existed here, the people of which were nominally Roman Catholics. Since the removal of the priest to Bassein, the people have scattered to different places.

Arriving at the Burman village of Bahnoun, we were ferried across the Sitang river, and breakfasted at a small village on the opposite side. Following the river bank for a distance, we came to the Burman village of Padé. All the country which we had passed over thus far was a dead level. At Padé we turned towards the mountains. During the remainder of the afternoon, the road lay over finely wooded hills, among which many brooks sang their merry song. We halted for the night on a hillside where were the remains of many other encampments. Bamboos were cut down to make an enclosure. Under the shelter of a tree, a flooring of bamboos was made, large enough to spread our mats upon. Our curtains were then hung up, and "oft in the stilly night" when slumber forsook us, we saw through the foliage of the trees the stars twinkling in the beautiful canopy over us.

Attractive Scenery. 18. — Early this morning we were again on our journey. Several companies of Red Karens passed us on their way to Toungoo for trade. Companies of Shans, driving buffaloes to Toungoo, also passed us. They were principally from Sam Kah and Inlayua. We breakfasted in the jungle by the side of a small stream of water. All the morning our road had been like that of yesterday afternoon, — a succession of fine hills, each gradually rising above the other. This afternoon we crossed a mountain, the ascent of which was rather steep. Near the top we had several magnificent views of the Toungoo plain. Below us was the succession of hills, rising

gradually from the plain. On either side of us was a spur of the mountains. Far in the distance, covered by a partial haze, lay the beautiful plain, stretching away to the Yoma range. Its river now looks like a thread of silver. The city was not visible on account of the hazy state of the atmosphere. From the other side of the mountain the scene was different, but equally beautiful. Between us and the next mountain range was every variety of hill and dale, with gentle slopes and precipitous declivities, as if Nature had sought to combine in one scene a rare diversity of landscape.

Towards night we arrived at the village of Lapet Ing. We were kindly received by the people; but as Poongyees, who had come to administer medicine to the head man of the place, were occupying the chapel temporarily, we encamped among the bamboos. Some of the people attended our evening worship and gave good attention.

19. — The journey of to-day was over a very hilly country. Towards the close of the afternoon, we climbed a steep hill and came to the Bghai Karen village of Nahmoung. During the morning we passed a caravan of Shans from Legya, having more than a hundred ponies destined for the Toungoo, Rangoon, and Maulmain markets. About the middle of the day we stopped to rest at a stream near which were three villages, Shan, Toungthoo, and Karen. The Shans emigrated from Mobyæ, and expressed their preference for the quieter and safer home which they had reached. Only one Shan man could read. He accepted a Shan catechism, and read part of it before us.

Cordial Reception. — Our reception at Nahmoung was very cordial. The chapel was given us for our accommodation. Food in abundance was furnished ourselves and men. At evening, the men, who had been in the paddy fields all day, came in, and the chapel was well filled with an evening congregation. Moung Saing preached in Burmese, but only a part of the men and the village preacher's wife could understand him. The service was very pleasant to me, and as the single flickering torch which lighted the chapel threw its fitful rays upon the dusky forms before me, I was happy to feel that some of these were Christ's chosen ones.

This village is situated on the spur of a high hill or mountain. On almost every side the visitor looks down into a deep valley, while beyond stretch the successive ranges of hills and mountains. The houses are built under noble trees. Water is near, and the situation of the village is excellent. Yet another year the village will be removed elsewhere, as new paddy fields must be made, the present ones having been exhausted. Much fear of tigers exists in all the villages of this region. Hence the houses are built eighteen feet from the ground and entered by a long, narrow ladder. These are large enough to accommodate several families.

Sabbath in a Christian Village. 20. — Sunday. The Lord's day brought with it a cessation of labor in this Christian village. Soon after light the Karens assembled for their early Sabbath morning service. It was conducted in the Bghai language, as were most of the services of the day. Shortly afterwards a Sabbath-school was held. Towards noon the village pastor preached a short sermon to a well-filled chapel. In the evening another service was held, and the duties of the Sabbath were ended. It was truly interesting to see these sons of the mountains gather for the worship of God. We have reason to believe that the foundations of truth are securely laid in these mountains, and that in the generations to come we may look for a thoroughly Christian people among them. There will be reverses. Satan will have his victims, but God's cause shall prosper.

These people love their homes very much. Though many of them have been down to the city, few of them had ever been northeast towards Bogyee's country, though only a few days' journey from them towards Mobyæ.

Under the chapel was a coffin, prepared for the next person who should die. It was hollowed out of a solid log and resembled a boat, with the opening at the bottom instead of the top. It was just large enough to insert a corpse. These coffins are very heavy and cost much labor.

Life among the Geckhos. 21.—Made preparations for leaving the hospitable village of Nahmoung at daylight, but were detained by the people, who brought freshly cooked provision for the men's breakfast. Our route was over a beautiful mountainous country. During the morning companies of Red Karens and Padoungs passed us. Towards noon we arrived at Neegyan's village, situated by a merry mountain stream. Here we met with a cordial welcome. The men were nearly all absent, but soon made their appearance at the news of our arrival. Here we saw a large flat basket filled with silk-worms, and several other baskets in which the worms were spinning their silken thread. The village is small, not containing more than five houses. From this place four persons followed us, to carry some of our burdens and show us the road. On the way we went up a high mountain, which had been cleared for the cultivation of rice. Near the top of this mountain, was a house occupied temporarily by Neegyan's widow during the harvesting. She is a short and rather stout woman. Besides the ordinary Geckho apparel, she wore a large coil of heavy brass wire about the left leg, the wire reaching from the ankle to the knee. She pressed us to stay; but as the sun was still high, we were unable to do so. When we were ready to start, she called her son from the field and sent him along with us. While in her house, kounng was placed before us as an act of hospitality. It is an intoxicating liquor, prepared by the Karens from paddy. It is semi-transparent in its appearance, and is used extensively among the wilder tribes.

A short march brought us to Moung Kyor's village. This is a short distance from the road. When we came to the path leading to it, a messenger went ahead and notified the chief of our approach. He soon appeared and conducted us to his house. In one place the path was closed with obstructions, to prevent visitors from entering the village, as they are frequently of an unpleasant character. We were able to purchase provisions for ourselves and received many hospitable acts from the chief. He is a young man of very pleasing appearance. He and several of the men understood Burmese, and paid respectful attention to our evening worship. During the evening the people were very merry over their kounng, and some intoxication occurred. This kounng-drinking is one of the sad customs which Christianity must abolish.

One of the annoyances on these mountains is a little fly, whose bite often produces large sores. The fly is very small, and performs its work before a person is conscious of it. If a little blood blister rises, there is no bad result save an itching sensation; otherwise, a sore is the effect.

22.—Men accompanied us from Moung Kyor's village as far as Mah Blaw, where they called other men to conduct us. Soon after starting, we saw the village of Mah Blaw, nestled among the trees on the mountain side; but it took a long time to reach the road leading to it. Near this village a large company of Padoungs passed us.

After leaving Mah Blaw we followed a mountain stream to its source. Passing over the mountain whence it rises, we stopped by a stream flowing in a northeasterly direction, and said to be the boundary between Mobyæ province and English territory. In the middle of the afternoon Moung Paidee pointed out the place where br. Bixby encamped when he was threatened with serious danger from his coolies. Moung Paidee was the faithful one who revealed the conspiracy, and is now an earnest Christian man. Passing the village of Karn Sarn without entering it, we encamped towards night near the village of Polee. All the afternoon we followed the Karn Sarn river, frequently fording it. Along this road in several places our men had previously

seen the bodies of murdered Shans. Until this year robbers of the worst kind have been very numerous in this region.

Our encampment was enlivened by the presence of a wild elephant in the vicinity. We caught a glimpse of him through the thicket, as he stood by the river bank about a hundred yards distant. A discharge of fire-arms drove him away. Nevertheless our men kept bright fires during the night to prevent his approach, should he return. This elephant is noted for his depredations in the neighborhood, and is looked upon with much fear by the people.

White Karens. 23.— Towards noon we reached the Panloun river, flowing northward. Here it is a broad, shallow stream. On the opposite bank we found a guard, who informed us that after flowing in a northerly direction two or three days, the river bends around and flows south, as the Sitang river. Here we saw a white Karen for the first time. His country lay to the north of our route. Some of the guard had been in Toungoo, and recognized me as the teacher. About a mile from the river, we began to ascend a very high, steep mountain, called the Kaghyee mountain from its resemblance to the Burman letter of that name. The entire afternoon was occupied in making the ascent and in descending the other side. At the foot of the mountain we halted for the night. We failed to get a proper supply of provisions, and the men, weary as they were, slept almost supperless. From this mountain we had many fine landscape views. No village was near, and the country seemed desolate. We left the Geckho region when we passed the Panloun river, and are now in the Padoung country.

Offering to Nats. 24.— The journey of to-day has been over many mountains. We breakfasted near the Padoung village of Laploe. While halting here, a large company of Shans passed us. Among them were Poongyees, going to worship Shway Dagon pagoda at Rangoon. Among the Shans a visit to this celebrated shrine is an event in a man's life. By it he receives an immense deal of merit.

About noon we saw a band of armed Red Karens in the valley below us. As they carried no burdens, their presence was very suspicious. We passed through the Padoung village of Yang Yor. It is built upon the rocks, as are all the Padoung villages. The rocks are carefully cleared of all earth, and the posts of the houses firmly inserted. At the entrance to the village was an offering to nats. This consisted of two posts, each surmounted by the figure of a bird's head, turned from the village. A beam was laid across, on which hung a large number of earthen pots. Near by was an elevated stand, on which was placed the head of a buffalo, and a few other offerings. When the people offer to nats, they will not allow strangers to enter the village.

At the entrance of the village also are the paddy bins,— buildings as large as the houses of the people, and carefully closed so that nothing can enter them.

Geckho Dress.— Some of the men followed the Shan custom of dress, others the Red Karen. The women presented a grotesque appearance. Around both of the legs, as far as the knee, were heavy coils of brass wire. The neck also was encircled by a similar coil. Some had as many as twenty-five rings around the neck. These coils are put on during childhood, and the neck becomes so accustomed to them that if they are removed, the head falls upon the shoulders. When the girl has grown up, an extra coil is added upon the shoulders, from the back of which five or six small rings protrude like a handle. The hair is tied in a knot on the top of the head, and ornamented with beads and small silver plates. Some wear silver chains or strings of silver beads, an inch in diameter.

Going along the mountain ridge some distance, we came to the large Padoung village of Sang Mau. Here we found a zayat which we were allowed to occupy. The people gathered in a crowd to look at us, most of them never having seen a white face

before. We were able to supply our wants only at exorbitant prices. The number of those who spoke Shan in this village was very small, while none spoke Burmese. During the day I received a partial sun-stroke from which I suffered much. Still I pressed on, determined to reach the Tsaubwa's court.

25. — With the rising sun a weary day was ushered in. Severe headache, fever and chills, the result of my yesterday's exposure to the sun, thrust themselves upon me like unwelcome guests. It was with great difficulty that I travelled, the heat of the sun affecting me seriously. Our route for two or three hours, lay over the tops of several high mountains, connected by lofty ridges. To the south, as far as the eye could reach, we looked down upon successive mountain ranges, from which here and there towered a lofty peak. One in particular was as symmetrical as a sugar-loaf and rose above all the others.

Shan desiring a Teacher. — We stopped to cook rice at a small Shan and Padoung village, but I was unable to eat any food. We then pressed on, hoping by evening to reach Kongee, the residence of the Tsaubwa and the present capital of Mobyæ province. In this however we were disappointed. Though the road was over an undulating country all the afternoon, we only reached Lay Ting. Here it was deemed advisable to remain over night, as I felt unable to proceed. The village is chiefly Shan, and the head man welcomed us in a very cordial manner. He spoke of his desire that a teacher should come and instruct his people.

New Tribe of Karens. — In this village we saw Hah-to, or, as the Burmese call them, Koung-do Karens. They are thus named because they wear their hair cut very close to the head. The reason assigned by them for this practice was, that they could run from their enemies into the jungle without having their hair catch in the thickets. Some have bead and feather ornaments for the head, reminding one of the North American Indians. They have a language of their own, but those whom I saw spoke Shan.

26. — Left Lay Ting early in the morning. My illness did not abate, and I was anxious to reach Kongee, where I could rest over the Sabbath. We passed through the southern part of the Tsaubwaship of Tesenny-toung (Twelve Mountains), as the Burmese call it, or Loi Lung (Great Mountains), as the Shans call it. The country is covered with pine-trees and resembles New England very much. Here also the wild apple-tree is found in abundance. The fruit was just ripe, and large quantities lay upon the ground. The men ate them greedily, but they were very bitter and unpalatable to me.

Between nine and ten o'clock we arrived at Kongee, a place of about one hundred and twenty-five houses. It is surrounded by a palisade of stakes, outside of which is a trench and abattis of fine trees. This was made during the late troubles as a defence against the Red Karens. We halted before the gate, and a messenger notified the Tsaubwa of our approach. This was proper here, as the people have great fear of strangers, on account of the large bands of robbers who roamed over the country during the recent war. When our arrival was known, we were warmly welcomed. Some of the men had seen us in Toungoo. The visits of some of the native preachers also had made the character of the teachers familiar to all. An excellent board-house was placed at our disposal by the Tsaubwa, who sent word that we might "occupy it a day, or a month, or as long as we wished." During the whole day the preachers were engaged in giving books and talking with the people.

Interview with the Tsaubwa. — Four o'clock was appointed as the time for our interview with the Tsaubwa; but Burmese officials came from the great Burmese fort a few miles away, and occupied the whole day with their business. As the morrow would be the Sabbath, and I did not wish to make a formal visit on that day, an interview was

had Saturday evening. The Tsaubwa previously sent me a present of twenty rupees ; but this I returned with thanks, because I am thoroughly opposed to the practice of giving and taking formal presents on the part of teachers. The manner of the Tsaubwa was very friendly. He desired to shake hands with me, as that is the English token of friendship. He is forty-eight years old, strongly built, and evidently a man of much physical strength. He accepted a Burmese New Testament and a parcel of tracts. When I spoke briefly to him of salvation, he listened respectfully. The interview was shorter, on account of my sickness, than it would otherwise have been. He expressed a desire to have a long conversation, and wished me to stay on Monday for this purpose.

27. — Was obliged to keep my bed all day, as my illness increased. None of the remedies at hand were of any avail.

28. — As I grew worse, it was deemed advisable to attempt a return to Toungoo. Accordingly a bamboo litter was made, and my bed spread upon it. All was prepared by afternoon. Four men carried me until dark, when we stopped in a paddy field near water. The Tsaubwa sent the Boghyee and the Amartghyee for the Karens with me, giving them orders to accompany me to the English boundary. Their presence was of great assistance.

29. — This morning a heavy white frost covered the ground. Towards noon the party reached Sileng, a small village, where the brother of the Tsaubwa resided. He was absent at the time, but his wife paid me a visit as I lay upon my litter. I left a New Testament for her husband. On a hill near by was a very large Padoung village. The road which I was now travelling, the Tsaubwa recommended as nearer and better than the one by which I came. It was not open for general travel yet, because of some misunderstanding between the Tsaubwa and the Geckho chief, Boghyee. Towards the middle of the afternoon we reached the Padoung village of Loi Yerng. Here we lodged in a small, smoky zayat, the best however which the village afforded. The head man was very hospitable, sending me a present of a goat and other food.

30. — Passed a sick night, and was disappointed that I could not go on, as no one would carry me to-day. The reason was that it was the day after the falling of the moon ; and according to Padoung custom no one could go any distance from their own village on that day. As I was unable to walk around, the day passed wearily away. Nevertheless I began to feel better ; for a change had evidently come in my illness. The curiosity of the people to see me could hardly be satisfied.

31. — Men were engaged to carry me, and I left the village in the forenoon. Before we started, the men who wished to go went through the process of "pricking bones." Two bones of a fowl, generally from the wing, are taken. A small thorn is held in the hand. If the person inserts this at right angles to the bone, he will be free from sickness, and his journey successful. Quite a number failed to get the auspicious omen, and therefore remained at home. Before pricking the bone a brief prayer or formula is repeated. When asked to whom they pray, they reply "to God." They however are able to give no account of this Being.

Hostile Demonstrations. — I was carried over a beautiful country, sparsely covered with pines, and having here and there large rocky hills rising out of the plain. I was able to ride a little on my pony, a delightful change from the litter. The sun was near the horizon, when we reached a Padoung village where we hoped to spend the night. However we met with a most ungracious reception. The men rushed at us, brandishing their weapons and commanding us to depart. Being at war with a neighboring village, they were suspicious of strangers, and unwilling to have them enter their village, which they had strongly fortified. We therefore retraced our steps to another village. The men would not let us enter, but permitted us to remain outside, and supplied us with wood, water, and provisions. We were glad to encamp under the trees after the weary day's march.

Padoung Custom. Jan. 1, 1869. — My strength so far returned that I was able to ride most of the day. In the morning, after some parley, the people allowed us to pass their village for a small present. All the day our road was up and down mountains. During the afternoon we crossed the Panloun river, here a smaller stream than where we crossed it in going to Mobyæ. It is the boundary between the Padoung and Geckho region. The Padoungs are a brave, athletic race. During the late war in Mobyæ, they fought on the Burmese side, and according to their barbarous ideas displayed great heroism. It is said that when the Burmese and Red Karen armies were opposite each other, two spears were planted between them. The parties then challenged each other. A Padoung rushed from the Burmese side and threw himself upon one of the spears and died. A Red Karen rushed from the other side, but avoided the spear, and returned to his comrades. In their ideas the victory was on the Burmese side.

It is a sad thing that the Red Karen chiefs have been compelled to submit to the king of Burmah. Divided among themselves, denied aid by the English government, after maintaining their independence for years, they are obliged to yield to the merciless rule of the Golden Foot. At Kongee I was informed that the two sons of Kephoghjee had gone in person to Mandalay, and that Saulopau had sent ambassadors with presents for the king. The Burmese were jubilant over their success. I fear that many more obstacles will now arise to the introduction of Christianity among the Red Karens. But we must trust in God, who ruleth all things. Human fears may prove groundless.

At night we encamped by a large Shan caravan of bullocks and ponies. Our Padoung followers speedily constructed for us a large shed and covered it with plantain leaves, which effectually sheltered us from the heavy night dew. I often thought of the New Year's festivals at home, those happy evening gatherings which usher in a new period of time.

2. — The march to-day has been exceedingly tiresome. Early in the morning we had to open a new road for a short distance. We climbed a steep mountain side, through the tall grass, cutting away bushes and removing other hindrances. All the forenoon was occupied with difficult ascents and descents. At noon we reached the road by which we went to Mobyæ, at a point west of Karn Sarn. Passing Mah Blaw we arrived at Moung Kyor's towards sunset.

Reaching Home. 3. — Sunday. This morning the Shan Amartghyee and two Padoung chiefs attended worship with us. They have been with us during our return journey, and will now leave us. They seemed interested, and asked many questions concerning the truth. The Amartghyee received the only remaining New Testament which I had, and promised to read it. These impressions may pass away quickly, but let us breathe a prayer that they may become permanent.

Monday we reached Lapet Ing, and returned to Toungoo by the Kyook Shay-doung road. We reached home Wednesday, after an absence of three weeks. Had I not been so ill, I should have continued my journey to Monè city. With the exception of the first three days of the journey from Kongee to Monè, I went over the road last year, so that I now feel familiar with both of the roads to Shan land, namely, that over the Karen mountains to Mobyæ and that through the Burman province of Ningyan. Each route has its advantages, and so far as difficulties in the way of travel are concerned, they are about equal. Of the two, however, I rather prefer the Ningyan route.

The Mobyæ province is situated in the same valley as Nyoungyua and Inlayua. Burmese is spoken to a considerable extent, as we found last year was the case in the border provinces of Nyoungyua. In this the people differ from the northern and central Shan states. Few of the people however could read Burmese, but most could read the Shan tracts. We took over 1,400 tracts, mostly Shan, besides a few Bur-

mese Testaments and smaller portions of Scripture. The greater part were distributed here and there. The remainder were left behind, where they would be accessible to the people.

Mobyæ is still in an unsettled state, though the larger part of the Burmese force has been withdrawn. Guerrilla bands still exist in different places, consisting principally of Red Karens whose wives and children have been massacred or carried into captivity by the Burmese. These men, goaded to vengeance, plunder and destroy indiscriminately.

May God's blessing rest upon this journey and some good result from it. He has graciously stayed sickness and given strength sufficient for each day. Truly His loving-kindness endureth forever. He will yet in His mercy send light and salvation also to the benighted souls of the great Shan people.

LETTERS FROM THE MISSIONS.

BURMAH.

Mission to Karens.

LETTER FROM MR. BUNKER.

The Church and the World. Toungoo, June 28, 1869. — I already see more faithfulness among the pupils and a more exact compliance with the necessary rules. I have felt a great deal of anxiety about requiring implicit obedience. When it is remembered that such discipline has never been enforced in Toungoo, since the days of Adam, and further, when you realize the clannishness of the people, the tribes, you will not wonder. A school without discipline is of no account, in my opinion; and I think it is just for this reason that our churches in Toungoo now are suffering so very much as they are. A feeling of the necessity of purifying the churches of Toungoo is taking a firmer hold upon me as I know more and more of them. I dread the work exceedingly, and I do not feel equal to the task. Perhaps I shall, through Jesus, when the time comes. Church discipline, in most places, I fear, has only a name. Her walls are broken down, and it is very difficult to tell where the world ends and the church begins.

Church Discipline. Of course I do not ignore the work of the Holy Spirit; without His aid the work of discipline must be destructive. Had it not been for His constant aid, I believe my school would

have been destroyed ere this; but I feel that now we were never stronger. So the churches need a complete purifying, and I fear that when this is done, if done according to the Bible standard, our numbers in Toungoo will diminish somewhat. In talking with a couple of my best pupils on the passage, "Except a man deny himself and take up his cross," etc., when I had enforced the passage as a sign of a new heart, the boys made answer thus: "If it is thus, teacher, we fear few in Toungoo are real disciples." I hope these two at least have got an idea that will make them, through the Spirit, one with Jesus. I don't suppose we should expect a deep work of grace in shallow heathen minds; yet I can scarcely say why.

The Work Encouraging. The news from the whole field is on the whole encouraging. New villages are calling for teachers, which I am supplying as fast as I can. One village in particular has been for a teacher three times in succession. It is a heathen village. The work in the Koonoung region still continues very interesting. The Rev. Shapan on a recent tour thither baptized some thirty-five or forty candidates, and others were waiting to receive the ordinance.

We have however just met with a great loss in that region in the death of Maw-lee, a pastor recently settled over a church there, or rather in a new village

where there were very few disciples. He came from Bassein with his family and had just reached his village, when he was seized with fever and died. The village had just rallied from apostasy, and the effect of this sudden death might cause anxiety, were it not that God reigns supreme. I made the circumstances of his death an occasion of instruction to my school last evening, and we prayed together for that destitute region, and for the bereaved family.

The Red Karen Work. The Red Karen work is still alive. I have two preachers located at the capital of Western Karennee, supported wholly by the Convention at Rangoon and by private contributions. I heard from there about two months ago ; and they were well, unmolested, and had a number of children in school. The prince's son, Gua-pha, who came down from that country with me, is yet in school, a most hopeful case. He can now read the Bible with ease, has mastered his arithmetic to multiplication or division, and is a most dutiful and tractable pupil. He says he is a disciple of Jesus. I know that he prays, and he often expresses great anxiety for his people. Is he a disciple ? he wishes baptism, — shall we baptize him ? I hope help is coming to us soon. I hope too that our noble Union is not to be burdened with debt this year. Pray for us, as we for you.

LETTER FROM MRS. VAN METER.

Encouraging Tokens. Bassein, June 27, 1869. — Mr. Van Meter has written at different times of the interest in various parts of our field. During our travels in the dry season, sometimes going together, sometimes separately, in order to reach more of the people, we seemed constantly to remark it ourselves, and frequently to hear it remarked by others, that there was a readiness and an earnestness on the part of the Pwo Karens, in listening to the gospel, more than any previous year. A number of our preachers who went most among the heathen, said again and again, " We think it is in truth that God's

Spirit is poured out upon the people." During one trip, which I made without Mr. Van Meter, I spent about a month, making my head-quarters at the two largest Pwo churches in Shway Loung. I was almost constantly visiting among the heathen, having with me native preachers, elderly Bible women, (such, I suppose, as were deaconesses in apostolic times,) and young men and young women from our school who could help in reading and singing — a company of Christian workers.

Interested Hearers. Our large mission boat, bought by the Young People's Missionary Society of the 5th Baptist Church, Philadelphia, was full, crowded ; often not giving me room to hang my mosquito net ; from fifteen to twenty-five Karens, besides myself and the Bengali cook. Everywhere our large company was received, hospitably fed, and listened to ; almost always the heathen bowing their heads, as we engaged in prayer. In one village, where we spent several days in the midst of a charming grove of oriental trees, cocoonut, palm, mango, guava, jack, and plantain, reared by the Karens, the father or representative of, I think, every family, thirteen, gave their names after a great deal of consultation as "pledging themselves to this new worship ;" other cases similar argue at least an increasing willingness to hear, and, if satisfied, to change their religion. Some, at least, of those men, I think, are earnest seekers after the truth, and hope before long to see them members of "the household of faith." But O, the work is so slow when the people cannot read ; if we could leave books and tracts which could be read even in the Burmese language, there would be a watering of the seed ; but often, as in this case, among all those physically well developed, good common sense men of this pleasant country village, there was not one who could read intelligently.

Karen Custom. At two different places where we "took our rice" with companies of 200 or 300 heathen Karens, they were engaged in the festivities of re-interring the bones of some one of their

kindred who had died, and whose remains had been burned or buried a year previous. This I was assured was a common custom among many of those Karens. At one place, where the mourners were distant relatives of the noble Bible woman with me, Nang-Whah-Thang, who is supported by Union Park church, Chicago, we stood for some time with them around the fantastic heathen coffin, made in the form of a pagoda, higher than a man's head, a light structure of bamboo and cane work, covered and ornamented with fancy paper.

It was touching to listen to their moaning and lamentations, and to see their tears and other demonstrations of grief, as they in the most tender manner moved the bones of the deceased which were wrapped in a small nee, or woman's skirt, woven for the purpose to fit the length of the bare bones cleansed from the flesh by the burning of the body, and to hear them call upon her, "O mother, mother, come and taste my rice! Do, mother, dear, tender mother, eat with me! O mother we are so sad, we mourn so for you," etc. other relatives addressing her by the corresponding appellations, as "dear, loved aunt, dear sister." But the saddest of all was that their grief and excitement and preoccupation made them for the time deaf to our entreaties and offers of comfort which cannot be found in any earthly source.

Aid for Schools. July 10.—By the aid of the funds raised in some of the churches and Sabbath-schools in Philadelphia, New York and Brooklyn, we have now a commodious and pleasant school building or chapel, nearly completed, and thus, together with other aid from America which we have been able to apply towards the expense of the school, we see ourselves in a much more encouraging position in this department of our mission than ever before. Indeed we number more pupils,—some over sixty—than we shall care to, when we are able to select from those who offer themselves such as classify better; but some of these are from the families of new worshippers, and it would grieve, perhaps dis-

courage them, if they were not received. We want a school of forty every year, and can have them, of such pupils as are preparing for work in teaching and in bearing the gospel messages to their countrymen. As our school cannot yet be of a grade, and does not receive from the people themselves sufficient support to entitle it to the grant-in-aid from government, without the continued funds from America, we do earnestly hope friends will continue to send us those appropriations. At the most, government will in no case exceed what is realized from other sources, so that we must still provide for the support of twenty or thirty pupils, or feel greatly hindered in our work. Whenever any individual, or Sabbath-school, or Society will support at \$30 a year a pupil, it will be a great help in our work, and we shall expect to report such objects to the patrons; and only wish such aid until we can, with every effort, reach a point where, with the aid of government, the people can do it for themselves.

Mission to Burmans.

LETTER FROM MISS ADAMS.

Efforts to educate Burman Pupils. Thongzai, July 14, 1869.—I began at once to work for the school, and had made but a fair beginning, when the teacher, cumbered with many worldly affairs, thought it necessary to leave for a month or two. Then I was left with no teacher for the school and none to be obtained. I placed one of the boys in the English department in the school, and went from house to house to gather in the indifferent ones, and set before them the advantages and importance of an education. Poor creatures, I found them slow to believe that there was any virtue to be found outside of their own monasteries; but by using one argument here and another there, I succeeded in getting quite a number of girls, so that we have received in three months, eighty boys and girls. The boy who now has charge of the school knows but little more than the pupils, and I am

obliged to be in the school every moment, to prevent mistakes through his ignorance.

To reach these children and teach them Christian truths, we have to attract them by other means. Sewing and fancy needle-work attracts many girls and makes them willing to learn to read. Arithmetic charms the boys, and they are willing to study the Bible for the sake of learning to cipher. I have ten young women and twice as many little girls in the girls' school, and a very interesting class of half grown boys and young men in the boys' school. At present our studies are very simple; but I hope to keep them long enough to teach them something higher.

Prevailing Ignorance. Most of the people know nothing of any other place than this district. You can fancy what one's intellectual capacity is, who has never left his native town, who has no idea of latitude or longitude, and has always been taught that the earth is a flat surface, resting on the back of a turtle. This is the condition of most of my pupils. I long to break away these bands of ignorance, and let their minds go out in thought.

I have a very interesting class in geography, which assists in clearing away their false notions. For this reason it is an unpopular study with the heathen children; but they console themselves that while they are obliged to study it, they also have the opportunity of studying arithmetic, and they are willing to stay.

Course of Study. Through the day the girls study in a little school-house, and the boys in the chapel; but for the devotional exercises in the morning and evening, they all come together in the chapel. In the morning they are required to repeat the Commandments, sing a hymn, and after the teacher prays, they all join in a short prayer. In the evening, before closing, I teach them a verse from the Bible, something suited not only to their cases, but also to that of their parents. At first they were inclined to treat lightly the words; but when I told them that these are the words of our God, and that He is not dead, as the heathen god, but is living

now, and is above all lords and kings, and hears us when we use His words, they were greatly subdued, and have ever since recited the verses with touching reverence. I cannot but feel that this reverence is in the heart as well as in the outward appearance, and that these words will sink down into their hearts and form a part of themselves.

Singing and Gymnastics. I still continue my singing class with most gratifying success. It is now quite an easy thing to teach the people a tune with all the parts. We celebrated the fourth of July on Monday by having "America" sung, in perfect tune. "Antioch," "Old Hundred," "Marching along," are very taking, and, spite of the prejudices against singing, the children have learned to love it, and to look forward with interest to the evening for singing.

One of the most popular exercises in school is the gymnastic exercise. Sitting, as the children do, on the floor, and leaning on a low bench in front, is very tiresome; and if we had not some kind of exercise in school, we should have a great deal of sickness. At first this was very unpopular, and I had to urge the teacher and pupils to enter into it.

People coming in were pleased to see a room full of children making regular motions, — but they insisted on calling it play; we had great trouble in trying to make them understand the use of it; but at last perseverance conquered prejudice, and now old men and women are delighted to come in and join the class. If the children are out of school a day, they think it hard to live without "positions," as they call it. Before I could explain what I wanted to in Burmese, I spoke the word "position" in English, and that was the signal for them to put their hands in a certain position; but they supposed it was the name of the exercise, and before I knew it, the whole village had the word "position," which is now in all our schools the name for gymnastics.

Good Fruit from the Schools. We have been gratified to know that the schools are doing much good. One wo-

man, who had had a quarrel with her sister, sent her son to our school, saying to her sister in spite, that her boy should go to the Christians' school, and he would know more than her son in the priests' school. The boy was a very bright little lad, and his mother was very anxious that he should be taught in figures. She often came to see him, and was greatly interested in my drawing class, and hoped to see the day when her son could draw such beautiful pictures. She continued to come, and every time she came, she learned some new truths; and as she could read, she took books home and began to inquire until she found the Saviour. Now she enters, heart and soul, into our plans, and hopes we shall have a school in her village. She is very earnest in talking to her friends and neighbors, and trying to induce them to receive the truth. Some of the children in school have asked for baptism and we doubt not are truly converted; but we wait for further evidence. In fact, with the exception of the absence of the teacher, we have everything to encourage us in our school. The children learn their Bible lessons more willingly and they attend the Sabbath services more than last year. We feel that the Lord is with us, and though our time is occupied to a minute, we are thankful that it is so, and pray that it may be not only occupied, but wisely filled.

Obstacles and Discouragements. We have the young women in a Bible class one evening in the week at the pastor's house, which, we hope, will result in good. It is a most difficult thing to build up schools in the Burman department; for the Burmans are so bigoted, and are so satisfied with their own schools, that they look with contempt upon our schools. The Burman literature and therefore their best language, is found in their religious books. For that reason, unless a Burman boy has studied their religious books, he knows nothing of the Pali language, which is often used by the better educated Burmans. Because we do not teach these books, our schools are considered very superficial by the heathen; and if they wish their children to have a good education, they send them to the

priests' schools to finish, after they are through our schools. The result is that we have the pains of teaching the spelling-book to the children, and as soon as they are able to read a little and take up other studies, they are sent off to the heathen schools, from whence they go into the world.

Besides the superiority of the priests' schools which they claim, their books tell them that they get merit by placing their boys in the monastery, and have them worship the priest; and if their girls learn to read, they will go to the deepest hell. Chains of false doctrine hold them fast; but it is impossible for one who has never seen them to know how firmly they are rooted in their religion. These are the obstacles in the way of successful operations in Burman schools, which can only wear away little by little. If we can only have patience, and trust in the Lord, as we watch this structure of idolatry crumble away, we shall be ever rejoicing in the belief that it will some day come down with a mighty crash. We see a great change in public opinion now; and we trust the Lord will direct us to His honor and glory.

Mission to Assam.

LETTER FROM MR. WARD.

Another Sheaf Garnered. Sibsagor, July 3, 1869. — It has just been my mournful duty to follow to the grave a native Christian young woman who died of cholera. She was one of those whom I baptized a year ago, and whose conversion and religious experience gave me such satisfaction then. Her summons came suddenly, but did not find her unprepared. When called to her bedside, I found her already rejoicing in the prospect of departing to be present with the Lord. She said, "I have committed all to God, and am happy in the thought of going." I asked her if her mind was at peace. "Yes," said she, "at peace. My sufferings are hard to bear; but my mind is joyful; I shall not recover." When the other members of the family, and especially a younger sister were weeping,

she would say, "Why do you weep? I am only joyful." When at last she knew she had not much more time in which to speak, she took an affectionate leave of all, and prayed for a favorite little nephew, that God would bless the lad. She then patiently waited for the terrible disease to finish its work.

Thus passed away to the world of light a spirit as pure and bright as any redeemed from our own more favored land. She was about seventeen years of age, and the breath of ill repute had never breathed upon her. She was the second daughter of Batiram Dass, a former native assistant, who died some fourteen years ago. It is no small encouragement, in the midst of our often discouraging labors, to garner such as these for the great coming time.

It is true that the gospel can produce the same glorious results here as in our highly civilized lands; and let those who think lightly of Christian missions answer it to their own hearts, whether even one such does not refute all their objections, and lay them under most solemn obligation to speed the gospel to every creature. I speak of one; but what, if thousands such are already safe on the eternal shore, as the results of missions to the heathen, and many thousands more are pressing on to the same heavenly rest? Awake! O friends! Believe, and see the salvation of God.

LETTER FROM MR. STODDARD.

A Word for the Missionary, Paper. Gwalpara, July 26, 1869.—The June *Macedonian and Record* came in our mail before the accounts of the May meetings. I read the little paper most carefully, every line and word. I wondered how many of the 40,000 copies printed had been thus read. I wondered how many Christians, having thus carefully perused the little sheet, could lay it down unmoved,—yea, without a new consecration of himself and all he possessed to Christ. Look at the record of God's wonders of grace in all parts of the world! Hear the Macedonian cry from

every kindred, people, and tongue under the sun! It is indeed a wonderful record. I wish every Baptist in America would read the June number, with time for reflection, thanksgiving and prayer. There would be no lack of funds to meet the appropriations of the Home and Foreign Boards, the coming year. But alas, how few consider, or pray, or give, except under the keen smart of some heart-rending lecture!

Death of a Christian Woman. An old Garo, formerly a sepoy, paid me a visit the first of the month. I baptized him with his household, wife and son, in February, 1868. He is known by the name Hevildah, the office he held as sepoy. He is quite lame, and had performed the journey, thirty miles, with great difficulty in three days. But the afflicted man was charged with important messages which he must hasten to communicate. His noble wife had recently died of cholera, was calm and composed to the last.

She sent special messages to the three missionaries who had preached salvation by Christ in her house and to her country people. She ordered her heathen ornaments, ear-rings, wristlets, etc., to be sold, and the money given to Mrs. Stoddard, or the missionaries, to teach her poor ignorant people how to die happy. She requested her friends to bury her quietly and without ornaments, as Christians are buried. Her wishes were fulfilled, and no heathen rites were allowed in the house or at the grave.

The old man told me, weeping for joy, "My wife was often in prayer; many times a day she went by herself to talk with Jesus. When ill she had no fear, told us calmly what to do, and left us still talking with Jesus."

Christ the Life and the Resurrection! How blessed to live by this gospel, how glorious to die by!

LETTER FROM MR. CLARK.

The Sowing not in Vain. A missionary brother has sometimes spoken of the years he spent in preaching the gospel with

zeal and devotion around Gowahati, as years and labor almost thrown away, because the apparent fruit seemed so small. It so discouraged him, that when he removed to another station, he had very little expectation that there would be a conversion outside of Christian families. Well, such may continue to be the fact, — how long, the Lord only knows. It is hard toiling where the success is next to nothing. Yet I cannot but believe that persevering labor and importunate faith will yet triumph. If the lives of two or three more generations must be used up in battering against this heathen rock before it breaks, it is not for us to complain. We are to do the work. The Lord will bless in His good time. I cannot believe the Lord is ever to have very few besides the offspring of Christians and an occasional native marrying a Christian. My great hope of evangelizing India is in pressing home upon these poor deluded natives the truths of Christianity, and I believe the cross will yet triumph over this idolatry. But what hope for this, except in the faithful preaching of the gospel? I see no good reason for expecting the great things, except as we are continually undertaking the great things.

There are some reasons why special exertions should now be made to spread a correct knowledge of Christianity among this people. Idolatry is breaking down. It has already about lost its hold on the better educated; but unless they embrace Christianity, they are, as a class, generally worse than before. Even a poor religion has some restraints; but infidelity, none. So many educated young men go to the bad, that I heard in Calcutta prominent Baptists speak disparagingly of educating the natives, unless done under strong evangelical influences. But, more to the point, I think India is now in a position similar to that of Europe in Luther's time. D'Aubigné and others, I believe, claim that if the Reformation had not appeared, Europe would have become rank infidel. As learning was then opening the eyes of the people and turning them from Catholicism, so now here learning is showing the falsity of the prevalent religions of India. In my

opinion, Christianity or infidelity is to be the result. Is it not important that the gospel be preached and that we work and pray for a reformation, more pure and extensive than that in which the noble Luther bore so important a part?

INDIA. — MADRAS PRESIDENCY.

LETTER FROM MR. TIMPANY.

The Work at Alloor. Nellore, July 10. 1869. — Last week I went to Alloor, going Monday night and returning Friday night. I never enjoyed four days more in India. As I had no English-speaking native with me, I talked all I could in Teloo-goo, and in some way I managed to tell them most that I wanted. I talked with them at the meeting, and from house to house. What a change the past ten months had made! Ten months ago, only two or three at most were Christians. Now, as I went about surrounded on both hands by Christians, the catechist, Nursema on one side, and Nersu, a lovely Christian and head man of the village of some 1,200 people on the other, I could only say, "What hath God wrought!" Says Nursema to me one morning, as we walked from the traveller's bungalow to the village, "They want to give up the temple; the old priest confesses and the young one wants baptism." I wish the reader could have seen those gray-headed men who have served Satan all their days, confess Jesus.

Baptisms at Nellore. Last Sabbath I baptized eight here; two weeks before, br. Jewett baptized seven, and now more than — how many shall I say? — are asking baptism — forty. The Living Spirit works. Next week br. Jewett and I hope to go to the west for ten days. There is a sound of rain there; we must see it. I must close with a "Praise God" — McLaurin is coming to this work.

Mission to Africa.

LETTER FROM MR. J. T. RICHARDSON.

Natives Baptized. Monrovia, Aug. 9, 1869. — Saturday, the 31st of July, I left

Monrovia, accompanied by br. Chavers, for Virginia, for the purpose of hearing the experience of three Congoes who live in the vicinity of Jackstown; and Sabbath, the 1st inst., I met them early in the morning in the church in Virginia, to witness what had been done for them by the operation of the Holy Spirit upon their hearts. It would have given the readers of the Magazine great satisfaction to have been present, to hear for themselves in broken English, the wonderful power manifested to them in the pardon of their sins. It would have encouraged Christians in America to perseverance and unwearied diligence in this great and glorious work.

I stated in my last letter that there were indications at no distant period that we would have a powerful ingathering of precious souls into the ark of safety. Now the prospect for winning souls to Jesus is bright and cheering. These native stations, at no distant day from the signs of the times, will become the garden spot of the Lord.

Four were hopefully converted from the error of their ways and are sitting at the feet of Jesus clothed and in their right minds — two Congo women, one Congo man, and an Americo-Liberian woman. At 11 o'clock, A. M., I preached from Matt. 28: 18–20, to a large gathering, both natives, Congoes, and Americans. We had the presence of the Lord during the exercises, and the occasion was one that will be long remembered by all who were present.

An Encouraging Work. I am much encouraged in this work, more particularly when I am called to witness such wonderful results from a work so recently begun. The signs are so cheering to me that I am at a loss for words to express my thanks to the Almighty God for having moved upon the hearts of my dear brethren to aid us in Africa in preaching the Gospel of the Son of God, to the perishing heathen of this land.

The light of the Gospel is spreading, and the darkness of idolatry and superstition is fast receding. The glory of the Lord is being revealed. The Sabbath-schools at each station are growing daily in interest. The set time for God to visit

the heathen world, particularly poor, bleeding Africa, draweth nigh. God is raising up friends in various parts of the world, and this country is sure to be saved. She has long been shrouded in moral night, and her sons abroad have had to pass through a fiery ordeal, crying unto God to deliver them and their heathen brethren of this land. And it seems that Providence says their many prayers are being answered, and they shall be redeemed, despite the ragings of men and devils.

After preaching in the morning, I had the extreme pleasure of baptizing those received, in the name of the Father, Son, and Holy Ghost. In the afternoon I administered the Lord's Supper to the church; so ended those holy exercises.

Opening Fields. Aug. 17. — I cannot but feel deeply grateful to our heavenly Father for the prospects which are now before us in this land. By singular want of forecast, we have hitherto been confining our operations to the coast, waiting for large openings into the interior. But for years a wide and effectual door has been opened before us, and the calls have been sounding in our ears, to preach the Gospel in "the regions beyond." Partly for the want of means and partly a want of appreciation of our duty, we have neglected the call. The words of the Saviour come now with fresh force to us, "Say not ye, there are yet four months and then cometh harvest," etc. John 4: 35. For above thirty years I have been intimately acquainted with the heathen around us, their necessities and desires, and have longed for an opportunity to supply in some degree their need. I am privileged to be well acquainted with several of the leading chiefs. I have lived at Boporo, the capital of the Congo country, an interesting centre of influence, about 15 miles from the coast. The Southern Baptist Convention attempted in 1849, through brethren Bowen and Goodale, to establish a mission at Boporo, but br. Goodale fell a victim to the climate, or rather the fatigue and exposure of the journey, and the mission was transferred to the Yoruha. My desire is to establish a mission at once at Boporo. The chief Monoru, to whom

Prof. Blyden and one of my sons paid a visit a few months ago, is anxious to have Christian schools in his neighborhood. Then there are towns intermediate between this and Boporo, where are hundreds of people shrouded in moral darkness and living without the blessings of the Gospel. Shall they not be occupied as soon as possible? There is Sirweh, a large town where numerous Mohammedans congregate from time to time; a town, by the by, to which I have some peculiar attachment, for I was shot there in 1840, when, under Gov. Buchanan, I accompanied an expedition to break up the power of Gatoomba, a slave-trading chief. Old Gatoomba is still alive, and I should like to see the Gospel preached in his town, and a school established there before the old king dies. It is about a day's journey from Virginia. Then there is Sooblooin, a large town about six hours' walk from Virginia, presided over by a civilized chief, partly brought up in our settlement. He is anxious for a good school and to have his people evangelized.

Behold, then, the doors of usefulness before us, closed at present only through the want of funds. Will you not come to the rescue and make this wilderness blossom as the rose? O yes, God helping us, we must make the solitary places glad. Yes, these solitary places must be made to rejoice in the hope of the glory of God.

My plan is to reside at Virginia, but make preaching tours throughout the country, as far as Boporo, calling the attention of the chiefs to the glorious work that we are engaged in; and when we get stations opened at the points I have mentioned, I shall make them regular stopping places, for the purpose of overseeing and stimulating the work.

Our pressing need is men,—men of high Christian character, of spiritual mindedness and prayerfulness. Where shall we get them? Pray the Lord of the harvest that He may send forth laborers into His harvest. Are there no young colored Baptists in some of your schools in America, who could be secured to come out and establish a good training school for our church? We need good teachers and preachers.

One thousand preachers, scattered among the six hundred thousand benighted souls in our territory, would not be too many. Pray for us.

MISSION TO FRANCE.

LETTER FROM MR. CRETIN, LYONS.

Interesting Baptism. July 31.—Our work in St. Etienne is making a little progress. We feel the want of a convenient place of worship, and especially of a laborer to take charge of the meetings there on the Sabbath. No one among our brethren is competent to take the lead in worship, and as a very pious Independent pastor resides there the people attend his services. Our own meetings would gather in the vicinity perhaps twenty-five or thirty-five and sometimes forty hearers.

Three Joannis baptists¹ have renounced their errors and joined us. A man and his wife formerly belonging to them have applied to us for baptism and been received. We baptized in the Loire, which we have again taken possession of for this purpose after an interval of ages. We went far to find a convenient place; for at some points the river is both deep and rapid. Near the river there were fields covered with vines, mulberries and corn, and on the right and left, mountains and rocks rising hundreds of feet in height. The river descends into a deep valley and falls over hundreds of rocks, and then apparently disappears under chains of mountains, which seem to present a barrier to its progress. The place was wild and lonely. I felt as if I was at the Jordan, near Bethabara. Everything spoke of the workmanship of God and of His infinite power. On the bank of the river we prayed and sung, and read the word of God. Then I went down into the water and buried in the emblematic grave the dear converts, and they came up from it full of joy. The sublime temple again resounded with our thankgivings and praises, and then we returned by railroad to St. Etienne. As we were all together in two coaches, we sung hymns of praise

¹ See Aug. Mag., p. 181.

during our journey. Thus shall we sing the song of deliverance and of triumph when we pass beyond these sublunary scenes and stand in the presence of the heavenly Bridegroom.

Another candidate, a woman, is asking for baptism. Only one family of the disciples of Mr. Joannis remains, and we hope they also will come to us. They hold very erroneous views touching baptismal regeneration, the laying on of hands and the community of goods. Our friend, now settled at Naples, seems to be steadfast in the truth ; but as he is unable to speak Italian, he cannot do anything.

We must pray God to grant us a laborer for St. Etienne. I am unable to meet the wants of Lyons alone. It is a great city, and the streets being all up and down makes walking very wearisome.

First Baptism in Lyons. Lyons, Aug. 26. — Our work advances feebly, and we have many obstacles to meet. Surrounded by prejudice and opposition, we are a little and a feeble band. I am the only laborer for two large cities and their environs.

After many difficulties we have succeeded in keeping the water in our baptistery. We greatly desired this water for our first baptism. The person to be baptized was an aged German Christian. More than fifteen years ago he became interested in the subject and dissatisfied with pedobaptism. From a Catholic, he was pressed to join first the Independents and afterwards the Lutherans, where for a season he was held by an able pastor. A colporteur brought him to our meeting on the very day of my reinstatement in the church of Lyons.

When he learned the duties of the members and pastors of our churches, he was at once satisfied. He continued to attend our meetings and to perfect his views on baptism, and ended by applying for the ordinance. He was received by the church and the ceremony was appointed to take place Aug. 15.

The baptistery having several leaks in it, we feared it would not be ready for use on the day appointed. The brethren with great perseverance filled it three times. It contains thirty hectolitres.

We had a crowded assembly. God filled us with His grace. Everything proved a success. The hearers were very attentive and seemed pleased. It was our first baptism at Lyons, and the first in our baptistery and our place of worship. In the afternoon we had the Lord's Supper. It was a real feast to us.

A Disappointment Remedied. We were preparing to have another baptism on the 22d, when at the close of the week I was informed that the baptistery had given out again. We were obliged to empty it for repairs, and our brethren filled it again Saturday night.

We had again a larger assembly than before, and equally attentive and serious. All hearts were happy and joyous. Publicly and solemnly we celebrated the symbol of the death and resurrection and new life of a dear sister who appeared most happy to follow her Saviour through the emblematic grave. Everything was suited to convince our hearers of the truth and importance of believers' baptism.

This is the first baptistery of the kind we have in France, and I cannot but regret that we have not always had similar ones, for the last thirty years. The ordinance performed in the presence of the church and in connection with the public worship, is by far more solemn and edifying. Both the pastor and candidates were dressed in black robes. We needed advice and, in our great poverty, to be assisted to every kind of convenience ; it would have helped us to act much more successfully on the hopes of persons witnessing the ordinance.

We had at our recent baptism a Turk, and, I suppose, his wife, who were very attentive spectators and appeared pleased. We hope on the next similar occasion to have more to witness it.

In the afternoon we had a good Christian festival, the Saviour's banquet, a foretaste of heaven. Joyfully we celebrated Christ's death for us, and His glorious future coming. We are His and He is ours. We ought no more to live to ourselves, but to Him who has died for us and risen again.

We need a pastor at St. Etienne and

two colporteurs. We are very grateful for all the Union has done for us, and we hope our brethren will continue not only their pecuniary aid, but also the help of their fervent and persevering prayers. We need a rich effusion of the Holy Spirit on our flocks and around us.



LETTER FROM MR. BOILEAU.

New Converts. Lafere, Sept. 13, 1869.

— I spent Sunday, the 5th inst., at Denain, and the Lord was pleased to help us. I had the privilege and joy of baptizing four persons, who seemed to us to bear the seal of the redeemed ones. We were greatly edified and rejoiced by their narrations; they gave us new proof that the Lord is a God of goodness and power. One of these converts is the son of one of the oldest and most faithful members of the church. Another a man of ripe age, but who has only known the truth for a short time, related the dealings of God toward him in so touching a manner that many hearts were moved. I saw the tears fall from many eyes while he was speaking. This brother I regard as a precious addition to the church. The other two are young married men, living in a department where we number as yet but few adherents, but where these latter make efforts to spread the good news, and their efforts have not been in vain. They have been blessed in bringing to Christ these two converts. It was evident that they partook of the experience of the blind man, when he said, "Whereas I was blind, now I see." Rarely have I seen persons more decided to walk in the narrow way, and in seeking to glorify the Lord Jesus. I am confident that these new converts will do good around them. Their conversion is very encouraging to br. Vincent, who from time to time makes a missionary tour to Pas de Calais, and has often had numerous hearers. May the light dissipate the darkness both there and elsewhere.

Encouragement in Lafère. We have a little encouragement here. For some years the work has remained stationary,

which has often given me much anxiety. Nevertheless, I hope to see better days; for there are some villages where the people listen eagerly to the gospel. Nor do they come merely from curiosity; for they have now for several years known the gospel and been attentive hearers. We pray for them, and I believe the Lord will at length answer our petitions, by permitting us to see a revival. Meanwhile, may He condescend to show that He is still with us, by the conversion of souls, strengthening our faith, and awaking our joy. We are too apt to be weak in our faith. The following is a case in point.

Persecution for Christ's Sake. Three young girls, all sisters, belonging to a respectable family in the vicinity, had heard a little of the gospel through one of their friends; but having had little intercourse with Christians, it seemed impossible to enlighten them. The Lord, however, through a few words spoken to them, and a few books lent them, brought them to the knowledge of the truth. Having experienced its power, they were desirous of making an open profession. But their father forbade them to attend our meetings or to have anything to do with Protestants. As we know them to be very obedient to their parents and very timid, we were greatly concerned for them, not remembering that God was able to perfect His strength in their weakness. For some time they hesitated. Then they told their father plainly, that while they would obey him in everything else, they felt obliged to disobey him in order to follow their own consciences; that they would no longer work on the Lord's day, and that they desired henceforward to consecrate it to the Lord by attending religious worship. The father was very angry and drove them from the house, but afterwards allowed them to return. But his anger and his threats were of no avail. Our young friends now regularly attend worship, travelling four miles every Sunday to be present. Their father, in the outset furious and threatening every Sabbath to drive them out of his house, has at last grown quiet. Weakness has conquered strength.

MISCELLANY.

OBITUARY OF MRS. R. M. BRONSON.

RUTH MONTAGUE LUCAS was born in Madison Village, N. Y., Aug. 3d, 1813. Sprightly, amiable, genial and affectionate, — the first born, — she was the idol of her parents, and loved of all who knew her. She manifested in childhood an unusual capacity for acquiring knowledge. Her doting parents spared no pains in her education at home, and gave her the advantages of a course of study in the Ladies' Seminary at Hamilton, then under the excellent direction of Prof. Morse. At home and at school she was an earnest and successful student. She excelled as a teacher, and won the hearts of her pupils.

She was early impressed with a sense of her sinful state, and the importance of religion. In reference to this, she relates that her dear father once punished her, and his tears were the severest part of the punishment. "To think that I should so grieve him, almost broke my heart, and left the impression on my mind that I must be a great sinner; for if I could so grieve an earthly parent, how much more must I have grieved my Heavenly Father." This led her to earnest prayer for forgiveness.

At the early age of eleven, she made a public profession of religion, but afterwards doubted whether she knew anything of the grace of God at that time. It was several years after that she found true peace in the blessed hopes of the Gospel. She then solemnly dedicated herself anew to the service of Christ, and became an active worker in the church, in the Sabbath-school and Bible class. Her voice was heard in the praying circle; her pen was ever ready for the promotion of every good work.

Impressed that she ought not to live to herself, but had a work to do for Christ; and while daily asking, "Lord, what wilt thou have me to do?" the question of leaving home and country to carry the Gospel to the perishing heathen was presented

for her prayerful consideration. It caused her many severe struggles. Her heart was in cordial sympathy with the work; but how could she disappoint the idol hopes of fond parents, especially of an idolized father, who felt that to give up his child to go far hence, would bring his gray hairs with sorrow to the grave. That he might have strength to lay her on the altar, was her daily prayer.

At length, he was enabled joyfully to say, "Go, my child; carry out your convictions of duty; God's will be done." She then unreservedly gave herself to this great life-work, and on the 7th of September, 1836, was married to the Rev. Miles Bronson, associate missionary laborer with the Rev. Jacob Thomas, to the Brahmaputra Valley, Province of Assam, the extreme northeast part of British India.

They sailed from Boston Oct. 17, 1836, in the Bark *Rosabella*, Capt. Green, for Calcutta. The voyage was pleasant, but protracted by touching at the Island of Sumatra, and at Maulmain, Burmah. The time on the voyage was spent in study, and in diligent efforts to benefit the passengers and the crew, over whom she exerted an influence for good. Several young men on board were sons of wealthy and respectable parents; sent to sea to learn the art of practical navigation. To these she gave daily instruction in the higher mathematics, and in the Geography of the Heavens, availing herself of every opportunity to impart the words of truth, that lead to salvation.

The ocean safely crossed, the more difficult and dangerous portion of the journey, the ascending of the Brahmaputra from Calcutta to Sadiya, remained. It was during this part of the journey, that her courage, energy, and firm trust in God were eminently displayed. The rainy and tempestuous season was just setting in. Then there were no steamers available. Native boats, manned by native crews, were the only means of transport. Nearly three months were spent in reaching Sadiya, contending with terrible gales and

tempests, fearful currents, dangerous rocky points and falling sand-banks. When within eleven days of Sadiya, the boatmen came in a body, holding up their bleeding hands, cracked to the bone by constant pulling of the oar and ropes in sun and rain, and declared that they would go no farther. They pushed the boats into the deep jungle, and sat down.

At this point, Mr. Bronson lay dangerously ill of jungle fever. Mr. Thomas, taking a small canoe with three men, set out for Sadiya, saying that in a few days, he would return with help. On the eleventh day a boat was seen in the distance approaching; but instead of Mr. Thomas, a stranger—a native doctor, sent down from the mission station—brought a letter, stating that within sight of the trees that overshadow the Mission bungalows, Mr. Thomas had been killed by the falling of two trees from the river bank across his boat. In this sorrowful hour, Mrs. Bronson's energy and calm trust in God made her equal to the emergency. For seven days and nights she had watched by what she feared might be the dying couch of her husband. Now Mrs. Thomas lay in helpless agony, at the sudden blow that had stricken down her noble and beloved husband, just as he was about to grasp fellow-laborers by the hand. In this emergency, having vainly implored some of the crew to help her, she resolutely went up to the top of the boat, where the head man and his crew lay, and ordered him by signs, for she could not speak the language, to go down into the cabin and help her. Under the earnest, determined expression, and the keen glance of her eye, this unfeeling savage winced and obeyed. She thrust the heavy fan she had been wielding night and day into his hand, and ever after, made him and his men prompt and respectful in meeting her requirements. Three days after this, Dr. Brown, now of New York, entered the boat. His presence was like that of an angel of God, direct from heaven. Medicines, provisions and boats were now at hand, and in seven days the mission station was reached—the long, perilous journey ended. Referring to those days of danger and suffering, she said she felt

no misgiving at the time. A sense of God's presence,—of having gone forth at the call of duty, sustained her. *She knew that God would carry her through.*

The field reached, she sat down to the study of the language, and without the aid of Dictionary, Grammar, or a competent teacher, she rapidly acquired it. She spoke it fluently, and was never happier than when telling the love of Jesus to the children of the Mission schools, or to the listening crowd, gathered around her.

Of her many labors on missionary ground, we have not time to speak. Among her qualifications and traits of character, we may say that,—

She was uniformly cheerful and hopeful. Amid the difficulties of pioneer work she would often say, "We are the seed-sowers of a great and glorious harvest. Let us sow in hope. The sower and the reaper shall rejoice together."

Difficulties and sacrifices did not easily turn her aside from the path of duty. She had a ready tact, a power of adapting herself to the ever varying phases of missionary life. At Sadiya, Jaipur, among the wild men of the Naga Hills, at Sibnagar, Nowgong, Gowahati, or in efforts for the Mikir and Garo hillmen, she readily adapted her efforts to circumstances. She was cheerful and happy amid inconveniences, and privations, and loss of society, that would have disheartened many. She entered the field expecting these things. The love of Christ constrained her. She could count all things as loss and dross for Christ and those she sought to bless.

But it was in the tender care and early training of her own children that she particularly excelled. No mother ever loved her own children more. She consecrated them to God from their birth. As soon as they could speak, she taught them their little prayer, and to articulate the name of Jesus. The question of duty to her children, whether to bring them up amid the debasing influences of a heathen land and of an enervating climate, without proper society, and means of education,—or to put them from her,—intrust their training to the hand of strangers,—trust in God, and labor on,—this was the most trying

question of her whole life. To be educated in a Christian land seemed to her to be her children's birthright. She could not satisfy her conscience to abandon the field of labor. She besought the Lord, if it was her duty to make this sacrifice, to intimate His will by giving them homes among faithful and godly foster-parents. This prayer was answered. Nobly has this work been performed by those who undertook it. When she saw the plain intimation of God's hand in this matter, she joyfully returned again and gave herself more entirely to her life work. But "the absent ones" were remembered in every prayer; and by loving faithful letters every month, she still sought their best good. Often did she pour forth her song of praise, that all her children had been gathered into the fold of the good Shepherd. "The Lord cares especially for the children of missionaries," she would often say. "He has undertaken to provide for ours, that we may come back and labor for Him."

During the last eight years of her life, she performed more direct missionary work than at any previous period, such as conversing with inquirers and visitors, teaching, conducting mission correspondence, caring for the sick, visiting the native Christian families, keeping mission accounts, taking the general oversight of mission work, and often conducting public worship in the native language during the absence of her husband. In the preparation of the Assamese and English Dictionary, she copied the entire manuscript with her own hand, and some of it twice. Wednesday afternoons were her happiest hours, when all the Christian women and their children, with as many others as pleased, came together for familiar conversation and prayer. She generally closed by reading and explaining a portion of Bunyan's *Pilgrim's Progress*, of which her hearers were never weary, although she had repeatedly gone through the book with them.

We come now to the sickness, and closing scenes of her life.

She left Assam about a year and a half ago, considerably reduced in health and strength, and feeling that without change and rest, she should not probably survive another hot season. The voyage was ben-

eficial; but a little before reaching New York, she was violently thrown from her couch by the lurching of the vessel, during a severe tempest, and received a severe injury of the hip. She was confined to her couch many weeks, and for months could move only by the aid of crutches. This threw her into a decline, and prostrated her nervous system. At times disease threatened to destroy the balance of her mind. She would doubt her acceptance with God, and fear that her hope was not well founded; complained that the light of the Saviour's countenance was obscured, and that her prayers seemed a mockery. Many a battle did she fight with Apollyon and her unbelieving heart in her sick chamber, always coming off victor in the end. With agonizing earnestness she would plead that God would not leave her, that the Divine promises on which she had hoped all her life, might not now fail her. Sometimes she could only repeat the couplet,

"In my hand no price I bring,
Simply to thy cross I cling."

She carefully reviewed the acts of her past life, the motives that had actuated her, and whether she could meet them before God.

She had a great sense of her unworthiness. She felt that she was an unprofitable servant. Christ's free grace, and not her own doings and sacrifices, gave her hope of acceptance with God. She longed to live, to finish up her life plans; and to set a better example of Christian life. "If I am spared," she would say, "to go back to Assam, I shall labor as I never did before." She stood appointed to return this fall, had her outfit partly prepared, and had sent messages to her Missionary associates, native disciples, and pupils of the school, to expect her soon.

But disease relentlessly pursued her. She was anxious to try the effect of change and of different medical treatment, and was taken to the Water Cure at Elmira, New York. She bore the journey well, seemed to rally for a time, but soon relapsed. From that time nothing seemed to stay the progress of disease. When informed by her physician that she could not recover,

she received it with composure, and simply said, "Do what you can for me."

She conversed but little, seemed to be much in prayer, commended her husband, her dear children, loved relations and friends, to the care of the good Shepherd. Then turning to her husband, she expressed her great choice to live, and go back to her loved work. "But if such is not God's will, bury me in my native village by the side of my sainted father and mother. You hasten back to your work. If permitted, I will be your guardian angel, and wait for you at the pearly gate. Give for me \$200 to the Missionary Union, as a token of my interest in the work to the last, and ask that it may be expended by you for the objects in which you know I feel a special interest."

A day or two after, she awoke from a gentle sleep with the words, "O, Jesus is with me still. I trust that this night He will take me home." Still later she repeated in broken accents, "Though I walk through the valley of the shadow of death" — enough to show to our anxious, sorrowing hearts, that on the brink of death's cold stream she was not deserted. The shining ones waited to bear her ransomed spirit to the home of many mansions.

Sept. 30th, at seven o'clock, P. M., clasped in her husband's arms, and attended by her two eldest daughters, she fell sweetly asleep in Jesus, without a struggle or a groan.

Rest! weary pilgrim, rest! Thou wilt wait for us at the pearly gate. We hope to meet thee there. Meanwhile we will gird on the armor and labor on at duty's call.

GERMAN BAPTISTS IN SOUTH AFRICA.

LETTER FROM MR. H. GUTSCHE.

King William's Town, South Africa, Jan. 1869. — The German Baptist church in British Caffraria was formed Dec. 18, 1867, by the union of several fragments of former organizations, and consisted at that time of 285 souls. In 1868, 44 were excluded and two emigrated to other places. Notwithstanding the number has increased to 810; 29 were added by bap-

tism, 31 by experience and 11 were restored.

Besides preaching on the Lord's day, a Sabbath-school and a weekly prayer meeting, the last year the Missionary concert has been observed with weekly meetings of the Young People's Union, a singing school, a school for children and a week-day school, and the distribution of tracts, (20,000 have been distributed,) loan-tracts have been regularly exchanged, and a Bible class has been held. The latter is often continued till midnight with the most lively interest and with most happy results. Great love and zeal for the word of God is manifest in the church. To hear the gospel they are willing to travel from two to three days' journey, to climb mountains, to cross rivers and deserts, under the burning sun by day, and by moonlight at night. No mountain is too steep, no cliff too dangerous, no district of country too insecure for them to come together, showing that the gospel is not merely in their Bibles in black and white, but that it also lives in their hearts.

Their liberality to the cause of God is not so great as it should be. Still not a few of them do much. A few of them seem literally to fulfil the vow of their covenant, which reads, "My person and my life, my property and my blood belong no more to myself, but to Thee, my Saviour, for Thou hast purchased them." This liberality has been evinced in the erection of their chapels. The corner-stone of a chapel was laid the last year at two out-stations. One of these chapels is already occupied, and the other, God willing, will be dedicated before this letter reaches its destination. The brethren, all of whom are poor, were dependent almost exclusively upon themselves, and yet with great exertions they have so rapidly brought these chapels to their present state of advancement. With Divine help a third chapel will be finished this year and the corner stone of one or two others laid.

There is in Caffraria one grave difficulty in the way of the advancement of the kingdom of God. It is this; everybody here must become more or less familiar with four languages, English, Dutch,

German and Caffre. The young naturally fall into the use of all these dialects, and a knowledge of them becomes almost necessary to conversation among these people of all four nations. Hence in daily life not one of these respective nations speak their own language with purity, but all of the dialects, mingled together. What will be the result? The children have some skill in all these languages; but they have a thorough knowledge of none of them. If there were a Bible made up of fragments in each of these dialects, they could not read it intelligently and understand its meaning. Hence we feel

the need of urging the importance of maintaining the German language here in its purity.

The field is too large for one laborer. New doors are opening. In a village of colonists who have hitherto been utterly dead, within the last six weeks nine or ten souls have found Christ their Redeemer. If God blesses our endeavors, we hope the present year to begin a mission among the native population. But we are sensible of our weakness and poverty, and venture to look forward into the coming year, only relying upon God.

LETTERS, ETC., FROM MISSIONARIES.

BURMAH.

MAULMAIR.—R. B. HANCOCK, May 1, June 3, 14, July 15, 16, 23, 28, Aug. 26, 2 no date.—J. M. HASWELL, June 23, July 8, 10.—Mrs. H., Aug. 21.—Miss S. E. HASWELL, July 11.

TAVOY.—J. F. NORRIS, July 30, Aug. 17.

SHWAYGYEEN.—N. HARRIS, Aug. 17.

TOUNGOO.—A. BUNKER, May 31, June 28, July 12, Aug. 31.—Mrs. B., Aug. 23.

RANGOON.—E. A. STEVENS, May 31, June 2, 30, July 19, 27, Aug. 25.—C. BENNETT, May 17, June 14.—D. A. W. SMITH, June 13, 22.—J. WADE, Aug. 9, 23.—J. N. CUSHING, Dec. 17, 1868, May 14, June 7, Aug. 7.—Mrs. M. B. INGALLS, June 20, Aug. 14.—Miss R. ADAMS, July 14.

BASSEIN.—J. L. DOUGLASS, Apr. 24.—H. L. VAN METER, June 19, 20, 27, July 10.—Mrs. V., June 27, July 14, 22, Aug. 6, Oct. 20.—C. H. CARPENTER, July 16, 30.

ASSAM.

W. WARD, June 3, July 3, 12 (2).—I. J. STODDARD, May 22, June 28 (2), July 26, Aug. 3, 14, Sept. 4 (2).—M. B. COMFORT, May 20, June 19.—Mrs. SCOTT, May 25, June 18, July 11.—E. W. CLARK, no date.

SIAM.

W. DEAN, Apr. 25, May 26, 28, June 1, 11, 15, 21, 23, 24, July 5.—S. B. PARTRIDGE, May 10, 27, June 11, 23, July 15, 19.—Miss A. M. FIELDS, June 23.

TELOOGOOS.

L. JEWETT, June 15, July 12, Aug. 3.—J. E. CLOUGH, July 5, Aug. 6.—A. V. TIMPANY, July 10.

CHINA.

J. W. JOHNSON, June 5, 17, July 12.—W. ASHMORE, July 13, Aug. 5, 14.—Mrs. KNOWLTON, Aug. 13.—C. T. KREYER, June 9, 10, July 10.—H. JENKINS, June 14, 15, July 9, 12, Sept. 13.—J. R. GODDARD, July 15, Aug. 7, Sept. 13.

FRANCE.

A. DEZ, June 30, Aug.—V. LEPOIDS, Aug. 10 (2).—J. B. CRETIN, July 31, Aug. 20.—H. BOILEAU, Sept. 13.

GERMANY.

J. G. ONCKEN, June 18, July 16.—G. W. LEHMANN, Aug. 24, July 24.

SWEDEN.

A. WIBERG, Apr. 20.—P. PALMQUIST, July 12, Aug. 17, Oct. 7.—J. A. EDGREN, May 14, Oct. 8, Aug. 5.

AFRICA.

J. T. RICHARDSON, May 22, Aug. 9, 17.—W. F. GIBSON, March 31, June 30.—J. VON BRUN, no date.—J. H. CHAYERS, Aug. 20.

DONATIONS RECEIVED IN OCTOBER, 1869.

MAINE.

Corinna, David Stewart	5 00
Etna, A. Moseley	1 00
Warren, Ladies' Bap. For. Miss. Soc., Mrs. E. A. Richardson tr.	12 00
Bowdoinham Asso., J. E. Brainerd tr., East Winthrop, ch. 59.75; a friend to Missions 2.71; Leeds, Fem. Miss. Soc. 14; Winthrop, Mrs. L. O. Rockwood 10; Coll. at Asso., 18.29; to const. Rev. A. Bryant, E. Winthrop, H. L. M.	100 75
Waldo Asso., per A. J. Nelson,	11 70
Hancock Asso., Heard Lord tr., 44.65; Bluehill, 1st ch 14.75;	59 40
Penobscot Asso., J. C. White tr., Corinth, ch. 2; Bangor, 1st ch., of wh. 29 is fr. Miss. Soc., 229; 2d ch., of wh. 50 is fr. S. S., 183; Houlton, ch., of wh. 10.50 is fr. S. S., 87.50; Amity and No. 11, ch. 15; Ludlow, ch. 5; Littleton, ch. 9; Orient, John Collier sen. 1; Stetson, ch. 6.75; Hodgdon, ch. & soc. 7; Linneus, ch. 3; Lincoln, ch. 29; West Hampden, Eliza Pickard, 50; Charleston, ch. 2.50; Estate of D. Herrick 8; Hampden, 1st ch. 25; Kenduskeag, ch. 4; Oldtown, ch. 1; Coll. at Asso. 26.88;	569 18 778 96

VERMONT.

Weston, ch.	5 00
Montgomery, a friend	7 00 12 00

MASSACHUSETTS.

Boston, a friend 8; a friend 5; a friend 5; a friend 6;	18 00
South Scituate, Rev. D. B. Ford 6; Mrs. Lavina S. Ford 5; Angela B. Ford 4; Chauncey D. Ford 8; Edith G. Ford 2;	20 00
Medford, 1st ch.	18 00
Milford, ch., W. H. Gile tr.	12 00
Foxboro', ch., of wh. 18.75 is fr. Fem. For. Miss. Soc., tow. sup of nat. pr. in Theo. Sem., Rangoon, Burmah,	46 02
Webster, ch., of wh. 34 is to be ex- pended in care of Rev. L. Jewett, Nellore, India, Dea. D. Freeman tr.,	52 80
Salem Asso., Henry Haddock tr., Rowley, ch. 20; Beverly, 2d ch. 25.50; Manchester, ch. 8; Wen- ham, ch. 18.55; Marblehead, ch. 25; West Newbury, ch. 10; Sal- isbury & Amesbury, ch. 100;	207 05
Andover, C. A. Hawes	8 87
Woburn, Ladies' Bap. Miss. Soc., tow. sup. of student in Theo. Sem., Rangoon, Burmah, Mrs. L. E. Por- ter tr.,	25 00
Hyde Park, ch., I. F. Arnold tr., Old Colony Asso., John Brooks tr., Middleboro', Margaret Goodell, for the Burman Miss. 6; 3d ch. 6; No. Marshfield, ch. 9; Marshfield, 1st ch. 9.25; Carver, ch. 2; Han- son, ch. 6.41;	86 50
Holyoke, 2d ch., Dea. E. Chase tr., Merrimack River Asso., John Keely tr., Chelmsford, 1st ch.	28 50
Pittsfield, 1st ch., W. W. Gammell tr.,	66 00
Holyoke, 1st ch., Rev. S. B. Rand	40 00
Danversport, ch.	82 00 783 00

RHODE ISLAND.

Providence, a friend, per Rev. S. S. Parker,	10 00
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CONNECTICUT.

Suffield, 2d ch., per Rev. M. Jame- son,	33 58
Conn. State Convention, W. Griswold tr., Norwalk, ch. 50; Bloomfield, ch. 14; Hartford, 1st ch. 625.09;	689 09
Groton, 1st ch.	25 00
Stamford, ch., Z. B. Nichols tr.,	620 86 1,367 58

NEW YORK.

Oneida Asso., A. Hubbell tr.,	107 64
Rochester, 2d ch., Youths' Miss. Soc., to be expended under care of Mrs. M. B. Ingalls, Thongal, Burmah,	20 00
Brooklyn, Miss R. T. Bergen, for Mrs. Van Meter's sch., Bawain, Burmah,	80 00
Coll. per Rev. J. B. Pixley, Dist. Sec.,	
Wayne Asso., Palmyra, ch., in part, of wh. 10 is fr. S. S., 53.65; Mar- ion, ch., tow. sup. of nat. pr. care Mrs. M. B. Ingalls, Thongal, Burmah, 80; Walworth, 2d ch., 6.50; Williamson, ch. 6; Mrs. Whittlesey, 1; Mr. C. P. Patter- son 25; Coll. at Asso. 30.20;	202 85
Monroe Asso., Coll. at Asso. 56.68; Webster, ch. 18.50; United Henri- etta, ch. 10; Brockport, ch. 7.26; Churchville, ch. 5.50; West Hen- rietta, ch. 9; Hamlin, ch. 10; Clifton, ch. 59; Ogden, ch. 12; Parma, 2d ch. 9.50; Sweden & Ber- gen, ch. 2; Pittsford, ch. 8.40; Mumford, ch. 6; Perinton, ch., bal. 51; Churchville, J. F. Bliss and wife 40; Chili, ch. 9;	313 88
Buffalo Asso., Eden ch. 18.55; Evans ch. 5; Hamburg, ch. 5.50;	24 05
Ontario Asso., Coll. at Asso. 20; Canandaigua, ch., of wh. 5 is fr. S. S., 8.70; Benton, ch. 20; Betha, ch. 7.75; Middlesex, ch. 6; Phelps, 2d ch. 6; Gorham, ch. 5; Naples, ch. 5;	78 45
Niagara Asso., Clarence, ch. 5; Roy- alton, ch. 1;	6 00
Chemung River Asso., Corning, ch., bal. 30.50; Caton, ch. 11.20; So- Creek, ch. 35.70; Hornelsville, ch. bal., of wh. 5 is fr. S. S., 30.60; Elmira, 1st ch., 40.24; Painted Post, ch. bal. 25; Big Flat, ch. bal. 19; Havana, ch. 3; Waverly ch. 87.81; Southport, ch. 8.65; Coll. at Asso. 25.54.	272 26
Seneca Asso., Romulus, ch., of wh. 11.71 is fr. S. S., tow. sup. of nat. asst., care Rev. C. T. Kreyer, Ning- po, China, 58.01; Trumansburg, ch., of wh. 20 is fr. S. S., for do. 50.50; Waterloo, ch., of wh. 6.50 is fr. S. S., for do. 13.78; Ben- nettsburg, ch., of wh. 6.62 is fr. S. S., for do. 31.62; Knifield, ch., of wh. 8 is fr. S. S., for do. 18; Ovid, ch., S. S., for do. 6.68; Farmer Village, ch., of wh. 10 is fr. S. S., for do. 27.50; Newfield, ch. 1; Coll. at Asso. 25.23; Lodi, ch. 11.50;	243 95
Livingston Asso., Mt. Morris, ch., in part,	24 50
Madison Asso., Cammoria, 1st ch.	33 37

Coll. per Rev. O. Dodge, Dist. Sec.,
Hudson River Central Asso., Tarry-
town, ch. 149 11
Essex & Champlain Asso., Keeseville,
ch. 87.35; Jay, ch. 16; Coll. at
Asso. 63.21; 116 56
Washington Union Asso., White-
hall, ch. 106 00
Hudson River So. Asso., Mt. Ver-
non, ch., in part, 32.25; Rev. O.
Gayer and family 8; 40 25
Hudson River Central Asso., Sing
Sing, Fem. Miss. Soc. 70 00
Deposit Asso., M. B. Hulce tr., Ma-
ple Hill, ch. 6; Masonville, ch.
6.75; Tompkins, ch. 12.20; 23 96 1,911 87

NEW JERSEY.

Coll. per Rev. O. Dodge, Dist. Sec.,
East New Jersey Asso., Port Mon-
mouth, ch. 60 00
Coll. per Rev. J. V. Ambler, Dist.
Sec.,
Mullen Hill, ch. 3.50; Greenwich, ch.
8.75; Cedarville, ch. 5.50; Woods-
town, ch. 14.45; Bordenstown, ch.
65; Master Park Cuthis, deceased,
per Rev. J. W. Custis, 6.50; Mt.
Holy, ch. 21.35; 125 06 185 06

PENNSYLVANIA.

Philadelphia, L. A. C. 50 00
Coll. per Rev. J. V. Ambler, Dist.
Sec.,
Pittsburg Asso., Peter's Creek, ch.
28; Salem, ch. 33.35; Pittsburg,
4th ch. 10; 71 86
Monongahela Asso., Little Kentucky,
ch. 3.10; Greensboro, ch. 5; In-
dian Creek, ch. 6; Mt. Moriah, ch.
S. S. 5; Hazel Run, ch. 1; Purce-
ville, ch. S. S., 1.02; Sugar Grove,
ch., S. S. 2.50; Uniontown, ch.
21.19; Master Bennie Russell's
Mission box 4.50; Coll. at Asso.
22.50; 71 61
Ten Mile Asso., Pigeon Creek, ch.
12; Moon, ch. 8; So. Ten Mile,
ch. 5.73; Jefferson, ch. 5; M.
Bethlehem, ch. 5.10; Bethlehem,
ch. 20; Goshen, ch. 18.80;
Waynesburg, ch. 10; No. Ten
Mile, ch. 10; Bethel, ch. 5; Beu-
lah, ch. 10.50; So. Wheeling, ch.
5; Fork Ridge, ch. 6; Bates Fork,
ch. 5; Coll. at Asso. 33; 153 62
French Creek Asso., Franklin, ch.
10; Rockdale, ch. 6.80; Ran-
dolph, ch. 3; Mead's Corners, ch.
3; Spring, ch. 5; Plum & Troy,
ch. 7.06; Miscellaneous, 45.74;
Coll. at Asso. 54.26; 183 86
Wyoming Asso., Wilkesbarre, ch., S.
S. 6.53; Eaton, ch. 8.75; Tunk-
hannock, ch. 8; Braintrim, ch.
16; Huntington, ch. 1.06; So. Au-
burn, ch. 4; Coll. at Asso. 16; 55 33
Northumberland Asso., Milton, ch.,
bal. 5 40
Philadelphia Asso., Mariners' ch.,
bal. 1; Rev. Mr. Nightingale 5; a
friend 2; Plymouth, ch. 6; Ches-
ter, ch. 25; Ridley, ch. 3.97;
Montgomery, ch. 22; Upland, ch.
51.23; Holmesburg, ch. 6; Beu-
lah, ch. 5.50; West Chester, ch.
29.09; Penningtonville, ch., bal.
10; Frankford, ch. 33.23; Marcus
Hook, a friend 2.75; J. M. Tage,
for nat. prs., 39.30; 342 12 788 48

TENNESSEE.

Knoxville, ch. 5 00
OHIO.
Kingsville, Mrs. L. W. Brown, 3d
pay't, tow. sup. of "Godhula,"
care Rev. W. Ward, Assam, 20 00

Covington, ch., to be expended in
care of Mrs. J. E. Clough, Ongole,
India, 5 00
Piqua, Rev. F. A. Douglass, to be
expended in care of Mrs. J. E.
Clough, Ongole, India, 5 00
Coll. per Rev. T. Allen, Dist. Sec.,
Portage Asso., Newman Robinson
tr., 6 54
Mohican Asso., of wh. 10.90 is fr.
Windsor Branch ch., 19 00
Columbus Asso., Alexandria, ch.,
Miss Ella Remington 5 00
Mount Vernon Asso., Radnor, ch. 33 40
Sciota Asso., Lancaster, John B.
Sherwood, to be expended in care
of Rev. A. Bunker, Tongoo, Bur-
mah, for sup. of nat. prs. among
the Red Karens, 50 00
Clinton Asso., Wilmington, ch.,
Amanda J. Westbrook 1 00
Auglaize Asso., Ada, ch. 1.55; an
aged sister .30; Coll. at Asso. 5.79; 7 64 152 58

INDIANA.

Rising Sun, ch., S. S., 5 00
Coll. per Rev. T. Allen, Dist. Sec.,
Judson Asso. (omitted in Sept. re-
port), P. H. Pine 5; Rev. E. B.
Craig 5; 10 00
Bedford Asso., Bloomington, ch. 4 80
Freedom Asso. 21 80
Long Run Asso., a friend 50
Friendship Asso., Coll. at Asso.,
Isaac Saunders 25; Bethel, ch.
19.50; L. W. Sanders 5; D. Bow-
man 5; Josiah White 5; Wm.
Manner 10; J. H. Reno 5; Sun-
dries 16.25; 90 75
Weasaw Creek Asso., Coll. at Asso.,
H. Hendricks 5; E. Bell, 5; Rev.
A. E. Babcock 5; Rev. C. J. P.
Babcock 3; Rev. A. L. Alford, D.
D., 5; Mexico, ch. 5; Miami, ch. 6;
Nicozna, ch. 5; Antioch, ch. 8;
H. Banger 5; Sundries 18.50, of
wh. 50 ls to be expended in care
of Rev. A. Bunker, Tongoo, Bur-
mah, tow. sup. of nat. prs. among
the Red Karens, 62 50
Tippecanoe Asso., Coll. at Asso. 50 00 244 86

ILLINOIS.

Coll. per Rev. S. M. Osgood, Dist.
Sec.,
Bloomfield Asso., Mahomet, ch. 2 00
Carrollton Asso., Virden, ch., S. S.,
Miss L. Peabody's class, tow. sup.
of pupil in Mrs. Clough's sch.,
Ongole, India, 9 00
Central Ill. Asso., Clary's Grove, ch.,
H. C. Spears 1; Greenview, ch. 1;
Mt. Olive, ch. 1; Mt. Zion, ch. 1;
Petersburg, ch. 1; 5 00
Chicago Asso., Elgin, ch., bal. 1 00
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THE MISSIONARY MAGAZINE.

PUBLISHED BY THE

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JANUARY, 1869.

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BOSTON:

MISSIONARY ROOMS, 12 BEDFORD STREET.

1869.

Cambridge: Printed at the Riverside Press.

THE MACEDONIAN AND RECORD.

THE twenty-seventh volume of the *MACEDONIAN AND RECORD* commences with January, 1869, and it will be devoted to the interests of the Missionary enterprise. Its object will be so to illustrate the principles, spirit, progress, and claims of that enterprise as to induce the masses of Christian people to cherish towards it a more generous sympathy, and to enter into its work intelligently and earnestly.

The paper will contain, from month to month, the latest intelligence from our own missions, and such extracts from the correspondence of the missionaries, and such articles relating to the work of missions, as may seem the best adapted to its object. It will also contain accounts of the work of the Home Mission Society, with such extracts from the reports and letters of its missionaries as are necessary to keep its readers informed of the progress of the work in our own country.

THE *MACEDONIAN AND RECORD* will be as attractive in its mechanical execution as new type, good paper, and workmanship can make it.

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OVERLAND LETTERS.

The Treasurer makes up his foreign mail on Tuesday of each week, when the letters, that may have been sent to the Rooms for that purpose, with the official correspondence, are mailed. On letters to China and Siam the postage is 34 cts. per half ounce, and on those to India, Burmah, and Assam 28 cts. per half-ounce, all *via* Southampton; but, when there are several letters to one address, a saving can frequently be made, so that 20 cts. will meet the average expense.

It is desirable that the friends, sending private letters to missionaries, prepay their postage, as otherwise it is properly chargeable to the missionary. Letters sent to the Rooms, to be forwarded, should therefore be enclosed in an envelope, directed to F. A. Smith, Treasurer, 12 Bedford Street, Boston, with 20 cts. for the postage, and they will be forwarded with the first mail for the station designated.

BOXES AND PARCELS FOR MISSIONARIES.

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Whenever goods are sent for missionary stations, advice thereof should immediately be given to the Treasurer by mail, describing the box, or package, sufficiently for him to identify it. A general schedule of the contents, with the valuation, should also be given, as these are necessary for insurance, as also for Custom House and shipping purposes. Particular attention is called to this point, as for want of it much trouble has often been experienced.

FORM OF A LEGACY.

I also give and bequeath to *The American Baptist Missionary Union*, ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor or executors to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ——— months after my decease.

FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to *The American Baptist Missionary Union*, one certain lot of land with the buildings thereon standing — [Here describe the premises with exactness and particularity] — to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

THE MISSIONARY MAGAZINE.

PUBLISHED BY THE

American Baptist Missionary Union.

FEBRUARY, 1869.

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ONARY ROOMS, 12 BEDFORD STREET.

1869.

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The book is an octavo of 500 pages, and contains an account of the Fiftieth Anniversary of the Missionary Union; a History of the Formation of the Organization, with Biographical Sketches of the Founders; Historical and Biographical Memoranda of the Missions, and all the Special Papers presented on the occasion.

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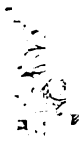
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1869.

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